OBITUARY.

Mechanicsburg Ill.; Feb. 13th, 1845.

Brother Henderson: I send you the sorrowful news, of the death of our dear brother John Churchill. He fell asleep on the morning of the 4th of February, in the 45th year of his life, leaving a widow and large family of children, together with a number of brethren, relatives, and friends, to mourn the loss, which we now sustain. He has lived the life of a christian for several years, showing a pattern of good works. He has been an Elder of the church here, for about two and a half years. He died as he had lived, calm and serene, retaining his intellect and composure of mind till the last. A few hours before he departed, I asked him if he were willing to be gone. His answer was, "I feel on that subject as I did when I was well. Let me go to night, or in the morning, or at any time, I can say amen," which was almost the last word he uttered. He then fell asleep in death.

Your Brother,

W. S. PICKEREL.

Houston, March 18th, 1845.

My Dear Brother:—It has become my painful duty to inform you of the death of our beloved brother William; who died March 8th, at 6¼ o'clock, P. M., of Pleurisy and Lung fever, after an illness of twelve days; during which he received every attention of Physicians and friends; and was buried at the side of his mother, near Franklin, where he died. He appears to have retained his senses to the last; and to have died without a doubt or misgiving as to his future happiness. This is the third time that death has visited our father's fireside; and a third time a loved one has been called home. There were 9: there are now 6. Whose time shall it be next to go? Are all ready? How important that we be always prepared to go!—to hear the summons, "come!"—to stand at the "Bar of God!"—to hear the plaudid of "well done!"

Your Brother,

H. A. CYRUS.

THE

CHRISTIAN MESSENGER.

Vol. xiv. April, 1845. No. 12.

For the Christian Messenger.

THE CONFLICT OF THE FAITHFUL.

The Christian is not born to a life which has no conflict. When he takes upon him the name of the Son of God, he receives the mark that declares a mighty conflict certain. He enlists for a toilsome, though bloodless war.

It is not the strife of contending States, it is not the controversy of ambitious kings, which is to try his courage. It is to endure a more dangerous trial, than when death blows his trump of victory from the cannon's mouth. There is with him a mightier hazard than that of dying.

From his first enlistment in the service of the Prince of Peace, a war is made against his soul, and all the powers of flesh and sense are marshalled in most dread array to work his ruin. Passions and appetites—one seeks to push and one to pull him from his hallowed purpose.

Passion scourges with her demon-whip, and like the fearful tempest winds that seize old ocean, and shake her from her very bed, she seeks to *agitate* and trouble the placid elements of Christian hope and love; and drive the Christian from the post of faith.

Courage, *courage*, Christian, be yours, or all is lost forever. If passion fills your ears with hissings of ten thousand serpents, "be of good courage," I say, "*stand.*" Remember to "add to your faith courage." "Be not overcome of evil." Yield not one inch of ground to sin's ambition. Keep cool, be firm, "be not terrified." Sin never conquers any but a yielding foe. Such, it kills without mercy.

But appetite—the pleasures of sense, how with a silken cord they draw upon the powers of a Christian's conscience! But, set your faithful sentinel. "What I say unto you, I say unto all,—*watch!*" "Be not deceived. He that sows to the flesh shall of the flesh reap corruption." "Be not moved away from the hope of the gospel." Let not the pleasures of sense allure you. Remember the humility of Christ. Be not ashamed to be like him. Do not value yourselves as deserving so much better circumstances than He was favored with. He had not where to lay his head. "He became poor," He was so benevolent to mankind. Do not despise the idea of being like Him, and flee from the great conflict. Resist the allurements of the world. Adhere to Christ.

The conflict soon will change. If sin cannot triumph over you, death will press his claim, and urge his way to conquest.

Oh! when he thunders along the way, his giant steps crushing all mortals down below the earth's fair face, to the dark chambers of silence, then, O then, may we be guarded by the great Deliverer, to a participation in the victories of heaven and immortality.

Boston, Mass. A. G. COMINGS.

MEANS OF UNITING CHRISTIANS.

Has Christianity no attractive excellencies, which, being fully put in practice, or manifested in any people, shall make them the great centre of attraction to those that truly love God and desire the glory of his name?

If it has, then the means of promoting Christian Union will be found in those peculiarities of character which shall show a living and moving embodiment of Christian purity and loveliness. Love and purity have their enticing odors, like the rose.

If Christianity has no such peculiar excellency as must attract and draw together all pure hearted and sincere lovers

of Jesus, then a naked precept requires union, while in the whole system, there is nothing that would naturally tend to produce such a desirable end. The thorn and the thistle present noattractions; and even the stupid ass will show his disrelish for them.

It is not by preaching up the *obligation* to be united, that the people of God are to be brought into practical and real union. Those who perceive the obligation and would desire to see it effected, must begin at the right point and success will follow.

The first thing to be done is, to induce those who have professed to take their stand on the Bible alone, to *stand on it*;—and in their own characters, tempers, manners and spirit, exhibit the excellencies of Christianity, in all their attractive beauties. Then, like the power of the magnet upon broken pieces of metal, will the clear light of divine truth melt away all our feelings of opposition, one to another, and all hearts be drawn to one attractive centre.

Boston, Mass. A. G. COMINGS.

BENEVOLENCE OF CHRISTIANITY.

The benevolence which is characteristic of Christianity, and which it requires, is of a peculiar kind. It is fairly represented in the case of the poor widow, who cast her *mites* into the treasury, which led Jesus to say that she had done more than all the rich ones, because, though they had cast in *much*, she had cast in "all her living."

Let not those brethren deceive and ruin themselves with the supposition that they are *benevolent*, who give $5, $10, $50, $100, $1000, or any other sum, per year, for the promotion of truth or the interests of religion or humanity, if they still have no necessity of denying themselves the luxuries or pleasures of life, by reason of their munificence.

Christian benevolence begins with us where we begin to deny ourselves this, that, and the other, gratification, that we may have the means of doing good to our fellow men.

Christ is the perfect model of Christian benevolence. For our sake, he became poor, that we through his poverty might be made rich.

It ought to be said to every one who will consent to enjoy luxuries, knowing as men do that a large number of our dear brethren are not able to enjoy the common *comforts* of life, that such a course is a course of sinfulness—a scandal on the profession of Christianity.

Boston, Mass. A. G. Comings.

St. Louis, Missouri, March, 1845.

For the Christian Messenger.

A STRONG AND AN EXACT RESEMBLANCE BETWEEN THE PRECEDING REFORMATIONS, UNDER THE CHRISTIAN DISPENSATIONS, AND THE PRESENT REFORMATION.

First as to the objects.

Since the apostacy—the falling away from the Christianity of the New Testament—the object of all God's servants—in all their efforts—has been a restoration of Christianity to its primitive and apostolical simplicity and purity. The object of its enemies and corruptors has been to dress it in the garments and ornaments of this world,—the object of its friends has been to present her in her native virgin and heaven-descended majesty and simplicity. The beautiful simplicity of the New Testament faith and practice, excels all human establishments and apostacies, as far as light excels darkness.—As the daylight is calculated to reflect the glory and attributes of God through all his works—so is the glory and brightness of God's face manifested through Jesus Christ and the New Testament Scriptures and institutions. As natural darkness obscures and shuts out the rays of the sun from our earth, and hides the works of God from the eyes of his creatures,—so do all human appendages and inventions in Christianity obscure and hide the moral grandeur nd beauty of the love and mercy, the wisdom and power

of God, as they shine in the New Testament Scriptures.

All former Reformations consisted greatly in throwing off all human weights and burdens, so does the present. The corruptions of Christianity have been effected by substituting other words and phrases than those found in the Scriptures,—all the wars and controversies among the religious parties is about the unscriptural names, words and phrases, in use in the orthodox vocabulary. Our object is to restore the words, names and phrases in the New Testament to their Scriptural and original meaning.

The second resemblance between former reformations and this, is in the means employed *for* and against the Reformations. The means employed by all former Reformations, has been the word of God, pure and unmixt, like gold, arguments drawn from this word, as weapons from an arsenal, faith in this word, intelligence in the Scriptures, prayer and devotion to this word, or the holy lives of its professors.

As the ancient enemies of the Jews were unable to stand before the Ark of the Testimony, and the pillar of cloud by day, and the pillar of fire by night; so have His enemies been unable to stand before the pure word and testimony of God under the gospel. In the present reformation, this article has towered as préeminently above human systems and doctrines, philosophy and traditions mixed with the word of God as Mount Blanc towers above the surrounding Alps. This article is the John Baptist, the harbinger of all reformations, This was the great magazine and store house—the arsenal containing all the shields, bucklers, missiles and weapons used by John Huss, Jerome of Prague, Luther, Calvin, Wickliffe, Zuinglius, Wesley and the present race of noble worthies, and warriors. The old weapons employed against the word of God were the supremacy of the Pope and the old fable about Peter and the Keys, scholastic theology, human philosophy, and tradition, and the commanders-in-chief in our day, of the enemies' forces, are not better clad than were their fathers. Our opposers have not impro-

ved their artillery, nor the mode of warfare; on one side is God's word and authority,—on the other is man's word and human authority. In our next, we will pursue this resemblance still further. In the conclusion, permit me to say, that there are three little sly mean dogs that follow all preachers of the gospel, and which they should spurn from their presence, to wit: *pride, covetousness and envy.*

J. CREATH.

For the Christian Messenger.

CHRISTIAN UNION.

This is a subject much talked of, and ardently prayed for; but in its appropriated sense, is there no deception in the phrase, Christian Union—and may we not apprehend that it is sometimes used as a mask to shield us from the odious imputation of being uncharitable?

A Christian should not,under any circumstances,be afraid to do right; and it is doubtless right to call Bible things by Bible names. Let us not, then, call sectarian union, Christian union; for it would be most absurd and unscriptural, however charitable it might seem to be, were we to speak of "Christian sects"—Christianity admits of none. And though desirable, nay, *indispensable*, it is, that Christians be united in faith,and in fact,upon the foundation of God which stands firm; it is by no means laudable, were it even practicable, to unite sects in their opinions, and in their errors.

Uncharitable it would indeed be, to unchristianize any who deserve the name; but sects are unchristianized by the very fact of their disunion, to say nothing of their sectarian names.—Love unites, and the great Teacher has said, "By this shall all men know that you are my Disciples if you have love one for another." He prayed for the union of all who should believe on him through the Apostles' word. His prayer was doubtless availing.—Strange it would indeed be, that the Heavenly Father should wait eighteen hundred years, and not answer the prayer of his beloved Son, our Savior!

But it will be said, if the sects, as such, are not Christians, surely there are Christians among them, for God says, "Come out of her," (i. e.) Babylon, "my people." Are they not Christians before they come out? They may be in theory, but whether they are such in fact, is quite problematical. But are there not *his people* in the world, also, as well deserving the name of *Christian*, as those among the sects? Who will select them from these ranks?—The Lord must select them by his Gospel. "His fan is in his hand"—we cannot know them, either in Babylon or in the world—they are made known in coming out. The Lord makes known all them that are his.

But in selecting Christians from among the sects, or from the world, were it undertaken, where are the boundaries?—If we admit the truth of Christianity, there must be some limit, even to the greatest latitudinarian. It generally happens, however, that our charity extends to those who most resemble ourselves, at least so far as will serve to extenuate our guilt, for 'charity will cover a multitude of sins.' Hence the most ungodly, are usually the most charitable, in their sense of the word; and that system, or theory, which will ease the conscience, and throw aside the restraints of morality and religion, is so boundless in its charity as to embrace the whole family of man, irrespective of his faith, or his morals. The votaries of this theory abound in universal love—that is to say, *universal self love.* They are generally so licentious, and so entirely destitute of any semblance of Christianity, that to secure their own safety, they are compelled, in the plenary amplitude of their philanthrophy, to admit the salvation of all.

But even here, where all is love, where there is no distinction between the virtuous and the vicious, we do not find any kind of union, much less Christian union.

But where, may I ask, are Christians united? Answer: in Christ—"Ye are all *one* in Christ Jesus." Are there any Christians out of Christ? Out of Christ all are aliens. The Congregation of Christ, originally composed of Jews and Gen-

tiles, (in which these distinctions were lost,) built upon *one foundation*, reconciled to God in *one body*, strengthened by *one faith*, cheered by *one hope*, buried and raised in *one immersion*, united in love, and governed by *one Lord*, was set apart from every other institution, as God's building and heritage, sanctified and justified, by the impartation of the *one Holy Spirit*. Here is union in *faith*, and in *fact*.

Our apostle asks the question, "Is Christ divided?" with a confidence which needs no negation. Were his mystical body (the church) divided, it could not subsist. 'A house divided against itself cannot stand.' How barbarous, then, the language to talk of "Christian sects"! How preposterous, absurd, and unavailing, are human creeds, and human legislation as bonds of union; when Christians are *complete* in him who is the head of all principality and power! What claim have sects, and sectaries, to Christianity? What affinity have envy and strife, confusion and every evil work, to righteousness, joy and peace, in the Holy Spirit? We must share the destiny of those with whom we are associated. Light has no fellowship with darkness:—Christ no concord w[illegible]lial, *nor with Babylon*.

Christian union is, indeed, so essential as to be made the very test of our reconciliation to God. We are reconciled to God in *one body*—not in two, nor in two hundred bodies.—All the members of God's family on earth, are planted *together*—not separately; they are builded *together* for an habitation of God through the Spirit. Talk we, then, of Christian sects, of Christian creeds, of Christian wars!!! Christianity retires from these fields of strife. She dwells in hearts warm with the love of God, imbued with wisdom from above, pure, peaceable, gentle, easy to be entreated, without partiality, and without hypocrisy; full of mercy and good fruits. Her votaries are all of celestial birth—not of blood, nor of the will of the flesh, nor of the will of man, but of God—of high, honorable, and holy destination! The conquest of the world is theirs—the subjugation of principalities and powers, and the final victory over death! Happy they who preserve the unity of the Spirit in the bonds of peace.

ZOROBABEL.

From the Christian Family Magazine.

AMERICAN CHRISTIAN BIBLE SOCIETY,

FORMED IN CINCINNATI, JANUARY 27, 1845.

As the Bible, the Bible alone, and nothing but the Bible, is the distinctive peculiarity of the religious association with which we are connected, it seems singular that but very little has been done by us in the circulation of the sacred volume, and that little mostly by individual enterprise. I have long felt that these things ought not so to be, and therefore a year since, I earnestly exhorted the churches, in a circular, to aid the American and Foreign Bible Society with their funds, until we should have an organization of our own for this purpose. I fondly hoped, that the aid should be promptly bestowed during the year '44; and that in the mean time, a plan would be perfected for the enlistment of all our energies, solely under the direction of King Jesus, whose we are and whom we serve. But disappointed in this respect, and finding that many in this city were ripe for the effort, I determined that it should be made. A few meetings were held, and the resolution to organize was received with enthusiasm, and the subjoined constitution adopted.

This is a holy cause, and one well calculated to enlist all our affections. It is a rallying point for all our energies.—However great the zeal of the central society, all must perceive that a great national union is necessary, and it is hoped that without delay auxiliaries from all quarters will send in certificates of their formation and adhesion. This paper has been held back, and much matter excluded from it, after the type were set, to make room for this notice and the constitution with the list of officers selected last night, February 3d. The address of the Board of Managers will be presented in our second number.

Let it be distinctly understood, that our constitution rightly says, our object is to AID in the distribution of the Bible. We are antagonistic to no existing institution, but are the helper of all, and hope that the most friendly relations will subsist between the *American, the American & Foreign*, and

the *American Christian Bible Societies*. We chose a separate organization, because it will embody our energies a hundred times more completely than by combining with the other societies. With them we will reciprocate every kind office, and from them we hope to receive essential aid.

All our exchange papers are requested to insert this article, and the constitution, with their hearty commendation, as soon as possible. EDITOR.

PREAMBLE.

WHEREAS, the Sacred Scriptures, the Hebrew of the Old Testament, and the Greek of the New, are the only authoritative divine standard, containing the only revelations of God to the human race extant; and,

WHEREAS, it is the duty of Christians, who are called "the light of the world," to acquaint the human family with those revelations, by faithfully and thoroughly translating and circulating them: We, whose names are undersigned, resolve to unite our labors under the following

CONSTITUTION.

ARTICLE I. The name of this Association shall be the AMERICAN CHRISTIAN BIBLE SOCIETY.

ARTICLE II. It shall be the object of this Society to aid in the distribution of the Sacred Scriptures, without note or comment, among all nations.

ARTICLE III. Each contributor of one dollar annually, shall be a member.

ARTICLE IV. Each contributor of twenty-five dollars at one time, shall be a life member.

ARTICLE V. Each contributor of one hundred dollars shall be a life director.

ARTICLE VI. All Bible Co-operations, or Societies, agreeing to place their surplus funds in the Treasury of this Society, shall be auxiliaries, and shall have the right to appoint one director; and, for every fifty members, they shall be entitled to another director. The Parent Society, located in Cincinnati, shall be entitled to one director, and another director for every twenty-five members; all which directors shall assemble at the time and place of the annual meeting.

ARTICLE VII. A Board, consisting of a President, nine Vice-Presidents, Corresponding and Recording Secretaries, and Treasurer, together with twenty-five Managers, shall be appointed annually to conduct the business of the Society. The President, two Vice-Presidents, Secretaries, Treasurer,

and sixteen of the Managers, shall reside in Cincinnati, or its vicinity. The members of the Board shall continue in office until superseded by a new election, and shall have power to fill such vacancies as may occur in their number.

ARTICLE VIII. The Board of Managers, and their officers, shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to; seven of whom shall be a quorum.

ARTICLE IX. The Board of Managers shall have power to appoint such persons as may have rendered essential services to the Society, members for life, or life directors.

ARTICLE X. At the meeting of the Society, and of the Boards of Managers and Directors, the President, or in his absence the Vice-President first upon the list then present, and in the absence of all the Vice Presidents, the Treasurer, and in his absence such member as shall be chosen for that purpose, shall preside.

ARTICLE XI. The annual meeting of the Society, and Directors, shall be held in Cincinnati, on the day before the last Wednesday in April, in each year, or at any other time, at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice-Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year, by the Directors entitled to vote on the Treasurer's books, at the beginning of the said month.

ARTICLE XII. The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three days' notice of such meeting to be given.

ARTICLE XIII. The whole of the minutes of every meeting, shall be signed by the Chairman and Secretary.

ARTICLE XIV. No alteration shall be made in this Constitution, except by a vote of two-thirds of the Society and Directors present at an annual meeting.

PRESIDENT.

D. S. BURNET, *of Cincinnati.*

VICE-PRESIDENTS.

J. J. MOSS,	*Cincinnati.*
B. S. LAWSON, M. D.,	"
ALEX. CAMPBELL,	*Pres. Bethany College.*
WALTER SCOTT,	*Pittsburgh.*
JOHN T. JOHNSON,	*Kentucky.*

JOHN O'KANE, *Indiana.*
H. P. GATCHELL, *Iowa.*
EPHRAIM A. SMITH, *Georgia.*
ELEAZER PARMLY, M. D., *New-York City.*

CORRESPONDING SECRETARY.

JAMES CHALLEN, *Cincinnati.*

RECORDING SECRETARY.

GEORGE R. HAND, *Cincinnati.*

TREASURER.

THURSTON CRANE, *Cincinnati.*

MANAGERS.

J. Ray, M. D.,	*Cincinnati.*	Jas. Leslie,	*Cincinnati*
Owen Owens,	"	Wm. Lockwood,	"
S. S. Clark,	"	Geo. S. Jenkins,	"
W. P. Stratton	"	Josiah Fobes,	"
George Tait,	"	Thomas Taylor,	*Phila'd.*
Geo. W. Rice,	"	T. Fanning,	*Tennessee.*
A. Trowbridge,	"	T. M. Allen,	*Missouri.*
G. Vanausdal,	"	John T. Jones,	*Illinois.*
James Hopple,	"	A. Crihfield,	*Kentucky.*
Thomas Emery,	"	S. Church,	*Pennsylvania.*
N. S. Hubbell,	"	W. Hayden,	*W. Reserve, O.*
J. Getzendiner,	"	Wm. Clark,	*Jackson, Mis.*

Francis K. Dungan, *Baltimore.*

MISSIONARIES TO PAGANS.

Bro. A. Campbell in the Christian Baptist, Burnett's Edit: page 19, has proposed two plans of converting the heathen. 1st. By the divinely called and sent; or 2d, By colonizing christian societies among them.

By the called and sent of God, he understands, those, who have heard the voice of God calling them—those qualified to speak infallibly—and those capable of confirming their testimony by working miracles. Such were the missionaries first employed by God for converting the world, and for establishing christian churches in all the earth. But says he "This class of men have ceased ever since the death of the apostles, none have ever since appeared in the world, nor have we any authority to expect such again in the present dispensation." Then it follows that this plan of heaven for converting the heathen has ceased, and all hope of its renewal is entirely lost to this dispensation.

The second plan proposed is, "that christian societies be colonized among them, and exhibit the spirit and morality of christianity in their life and conversation."—Is this plan ever proposed by the Lord in the Scriptures? Is it any where enjoined by him as a duty upon christians? or is it exemplified by christian practice in the New Testament?—If in the Scriptures, it be not proposed by the Lord—if not enjoined by him as a duty on christians—and if not exemplified by their practice, then we must conclude that this plan is not divinely authorized. But were it of divine authority, what would become of those nations, as the Chinese and the Japanese, who will not permit colonies of strangers to settle among them?

The first is the only authorized plan of heaven, as is abundantly proved in the New Testament. If this has ceased, and no more to be revived, what shall become of the poor pagans? There is no hope for them on this plan. But by what authority have we concluded that no more such men with miraculous powers may be expected in the present dispensation or age? The pious and learned Doctor Malcolm in his missionary tour in the south of Asia, made a very natural remark, when viewing the degraded state of the pagan world, and the very slow, difficult and almost ineffectual means of converting them by missionaries. He plainly intimated that nothing less than the restoration of miraculous gifts could effect it. Doct. A. Clark thought that those miraculous gifts had ceased because of the unbelief of the church. We ought not to be too hasty in concluding that we have no authority to expect such gifts to be restored in the present dispensation, or gospel age.

When the Lord made promise of the Spirit to His apostles, was the promise limited to them alone, or did it also extend to others? Certainly, to others also: for all the 120 at pentecost received it in common with the apostles; and

it was received also by the Samaritans, by the Corinthians, and many others. Indeed, it appears to have been promised to all obedient believers, whether Jews or Gentiles. Acts ii: 38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call." This is the ancient gospel. For the first part of Acts ii: 38, 39, we strenuously contend, why not for the second also? Was not this spirit to abide with the Apostles forever? and also with all christians, who are the temple of the Holy Ghost? If the temple be destitute of the spirit, it has ceased to be the temple of God; but if the Spirit yet dwells in his temple, is its power diminished? Which of the divine writers says so?

Objection 1st. Paul says 1 Cor. xiii. 8. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away."

Answer. When is it stated that these gifts shall cease? In this world, or in the world to come? In this age, or in the age to come? In this imperfect state, or in that which is perfect? The apostle adds as a reason why these gifts shall cease. Vs. 9, 10. For we know in part and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away,—or rendered useless. Now can we think that the inspired apostles knew but a part of the revelations of God, and preached but a part? That they looked forward to a period in time when the revelation to man should be perfect, and therefore superior to that known and preached by the Apostles and primitive christians? Can we suppose that that time is come, when this perfect revelation and knowledge are also come? But it is said, that these gifts have ceased since the death of the apostles. Must we then conclude that this perfect revelation came in at their death? We should enquire where is

it? By whom was it brought in? for if a better revelation has been introduced since the apostles' death, it is important we should know it, and we do wrong in rejecting a perfect one for that which is in part. But we all agree, except the Papists, Shakers, and Mormons, that the apostles perfectly knew the gospel, and preached it to the world, and that this is the standard of truth among Protestants, and will be until the end of time. When we say, the apostles perfectly knew the gospel and preached it, we mean that they knew as much as their limited capacities could contain, and as much as God saw proper to reveal to them for the salvation of sinners; but they looked forward to a period, at the resurrection, to a perfect state, when their capacities would be enlarged to comprehend truths and glories of which they had no ideas in the present state of imperfection. In this imperfect state he compares himself to a child—in the perfect state, to a man having put away childish things. *Now*, in this imperfect state, we see through a glass darkly; but *then*, in the perfect state, face to face. *Now*, in this imperfect state, we know in part, in consequence of our limited capacities; but *then*, in the perfect state, we shall know even as we also are known. And *now* in this imperfect state abideth faith, hope, and charity, these three, but the greatest of these is charity, or love.

To my mind the apostle is showing that these gifts were only necessary for the present, imperfect state, but would be entirely useless in heaven, the state of perfection; and that therefore we should contend earnestly for that charity which will never fail, but endure to eternity.

Objection 2d. The Shakers, Mormons, Papists, and every fanatical sect claim the power of working miracles, and therefore—What? that therefore, there can be no reason to hope that these gifts can ever be restored to the true church of God.

Answer. If we reject as error every thing assumed by fanatics and impostors, we must reject a great part of the

gospel. God will never grant the power of working real miracles, or of speaking in foreign languages to impostors. All their boasted miracles are done in a corner, unseen; or if seen might be easily detected. We oppose the lying presumption of these fanatics as heartily as any one else. We give them the vantage ground, when we deny that there is scriptural hope for the restoration of these gifts to the true church.

Objection 3d. Miracles were given for the confirmation of truth. Our scriptures have been already abundantly confirmed by such, and therefore, need not their repetition.

Answer. This is the most plausible objection I have heard against the doctrine. But was not the law confirmed by stupendous miracles? Did this preclude the necessity of any more being wrought under that dispensation? No: throughout the whole dispensation there was a continued repetition of them. And why not under the new dispensation? What does James mean, when he says, (v. 13) "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Does not this look like a miracle? Well, but this was in apostolic days, but does not pertain to us. So were the commands of the apostle, that the afflicted should pray—the merry sing psalms —&c.; these were all given in apostolic times. Do they not therefore belong to us? On this principle all the precepts in the New Testament would be easily evaded, being given in apostolic times—if not all, we need an infallible Pope to declare which is binding on us, and which not. What is it but a miracle to be born of God—to be made new creatures—to be changed into his image, &c? What but stupendous miracles will end the present dispensation? We pray God daily to perform miracles, but in unbelief of them. We

pray him to protect us from our enemies, to ward off the threatening casualties around our path, as the falling tree, the lurking foe, the deadly serpent. If we believe he will not interpose for our deliverance, why pray for it? Why give him thanks for these deeds? Were you to see a tree falling upon you, and at the same instant see the stretched out arm of God turning it aside; would you not acknowledge it a miracle, and thank your God for his mercy? Is it not such, though unseen, and equally demands your thanks as if seen? Yes, certainly. It seems to me that the denying of miracles leads to the denying of divine Providence and interposition —and this destroys the spirit of prayer and thanksgiving. Is there no necessity for miracles in the present distracted, divided state of the Christian world, and especially in the almost despondent state of the Pagan world?

I have written thus freely in order to wake up my brethren to re-examine this subject—a subject long neglected, and cast amongst the rubbish of useless divinity. It will require time to undo our unbelief, and the unbelief of our forefathers. But let us patiently investigate, and in the meek and humble spirit of Christians give one another all the light we may possess on this subject. I acknowledge my faith in the doctrine is very weak, but my judgment declares in its favor. If I am wrong, I feel no condemnation for it; nor will God condemn my *honest error*. I write to elicit truth, and humbly hope that the investigation may be with candor, and in the spirit of wisdom and meekness. B. W. S.

Father Stone prepared this article long since, and it was mislaid. Lately I found it, and having heard him often express his mind, that it should be published, I have therefore given it letter and point, as his last thoughts on that important subject.

D. P. H.

For the Christian Messenger.

SPREAD THE GOSPEL.

BRANDON, MISS., MARCH 13TH, 1845.

Dear Brother Henderson:—I am greatly gratified that the

"Messenger" continues to visit us regularly, and to find that you have determined to keep it up. My individual but humble aid in this quarter will be with you. And while your matter is stirring and valuable, there is one topic (that you and Father Stone often touched and with effect) which I hope you may not yet lay aside. I refer to the necessity of free and liberal peculiary aid towards the support of the Gospel. I am in favor of keeping this subject before Christians in every shape, and by every argument proper to give it force, for the obvious reason that so many are slow to admit its importance, and far more tardy in acting it out when admitted. Scarcely any other feeling is so difficult to dislodge from the minds of some men, as that for securing and holding on to riches; or from others, of the passion of prodigality. One is so grasping as to grow deaf to the demands of humanity and religion, while the other lavishes his store on the vanities and follies of life. Perhaps we are more addicted to the first of these evils than the last, because we love to cling to the golden fruits, the rich rewards of the toilsome days and late night watches of a long spent life. But it is above these and other vain impulses of the carnal man that the religion of Jesus Christ was designed to elevate his followers Then, Have those who have put him on, and professed to learn of him, the right to say by word or deed that it is a part of their nature to love that wealth which comes of the sweat of the face, more than his institutions? and that the manner of its use or disposition is a matter of discretion resting wholly in their bosoms? It appears to me that our judgment can only err in this thing by closing the eye against revelation; and if we thus neglect to learn of God, are we not culpable? And perhaps we are held to a still higher responsibility if after learning, we selfishly misapply his will or refuse to obey. What system fitted to the welfare—yea—to the perfection of humanity can be fostered and extended without expenditure of time and labor in its behalf. And if that system does not in its nature yield money to support the labor and other incidents of the system, must it not then *ex necessitate* come from those who labor in other pursuits?—Thus is Christianity,—a labor of love, and not of lucre, and he who would share its blessings, or have them imparted to others, must provide for those who labor in the harvest.—"Who feedeth a flock, and eateth not the milk of the flock? If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? Do ye not know that they which minister about holy things live on the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel:" or *by* the gospel, as McNight renders. 1st Cor. 9th chapter. Yet so hath the god of mammon blinded the eyes of many that they select scraps of scripture, such for example, as Paul's declaration that he had used none of the things above alluded to; or his parting words to the Elders at Ephesus that he had coveted no man's silver, gold, or apparel, but that his own hands had ministered to his necessities; and thus without taking in the scope of the subject, the design of the writer, who he was, or the circumstances surrounding him, their minds and of course their purses are closed against the true spirit and intent of the scriptures. They "cannot serve God and mammon;"—let them look to it.

But it was to a matter other than the support of preachers alone, to which I wished you to call the attention of your readers. We do not all preach,—neither do we give to their support the surplus of our means beyond comfortable living and the reasonable dues to our children. To whom then does this surplus belong? To the steward himself, or to his master who hath intrusted him with his goods? "Behold! the heavens and the heaven of heavens is the Lord's thy God, the earth also, with all that is therein." Deut x. 14. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein. Psalms xxiv. 1st. Christ also taught in the parable of the unprofitable servant, that the

one who had received from his Lord one pound, and kept it laid up in a napkin without profitable use to his employer should be punished.

Then what a field is now open for the profitable use of the Lord's money! A field that is thronged with the enemies of the Cross;—enemies of every grade, from the Sectarian formalist, to the daring blasphemer; from individual recklessness to organized hosts. See the legions of the papacy with their efforts and influence; see the rank and file of giddy Fashion; the serried lines of Skepticism, and the crowded thoroughfares of sensuality. Are they not running like a rank weed over the land? Does he who is blessed with a surplus of the Lord's goods still inquire what is required of him more than he is doing? I answer, let proclaimers of the Gospel be better sustained, induce and enable more to enter the service, educate and fit indigent young men for it, give the Bible to the poor, and double the circulation of our valuable periodicals by giving to the poor, and even to others who will read and examine, contribute to the erection of houses for worship at favorable points,and where the disciples there, are unable to do it. Sustain proper institutions for education. How many who are now now contributing 5—10 or 20 dollars a year for the support of a preacher, are fully able in addition to send out and support one themselves, or to educate some young and promising disciple; or to circulate 25—50—or 100 copies of the Messenger, the Harbinger, the Bible Advocate, or one of many others. Many are able to do it! doubtless very many. Yet they sincerely think that they can afford to do nothing more than they are doing. True,—very true,—you have so much invested in restless speculations, in costly mansions and ornamented premises, in rich viands for the table, or the latest fashions in apparel, or in short, in the hot chase after the silly phantoms of the carnal world, that you truly say you cannot afford it. Vain man! this answer were of little consequence if it went only to the ears of your mortal fellows, but alas! it reaches further, it penetrates the audience of Jehovah himself, and there it is weighed in the balance. Remember the Apostle's words, that "he which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully. God is able to make all grace abound toward you, that ye always having all sufficiency in all things may *abound in every good work*." But the objector replies, and from the same context,—"Every man according as he purposeth in his heart so let him give," &c. Surely,—let it be as he purposeth in his heart, and not otherwise, for "God loveth a cheerful giver." And it is the *condition* of that heart which cannot *purpose* to give as God hath prospered it, that I am lamenting. This "way of the world"—and the professing world too, of spending the least of their labor in the Lord's vineyard; of attending to his business last instead of first; of rendering to his cause the miserable pittance that happens to be left from the gratification of every luxury or scheme of fortune making does not comport with his will as it is revealed, or the examples left us in the lives of his approved servants. Might it not be well for us to examine ourselves carefully in view of these things, lest we may "have received seed among thorns, and the care of this world and the *deceitfulness of riches* choke the word and they become unfruitful."

But pardon the length to which these thoughts have run. I add a reference or two in conclusion of the subject. Matthew vi. 24th, and xix. 22d—Luke, chapter 12. and 16,—1st Tim. vi. 10th, 2d Cor. ix. chapter.

I am very truly yours in Christian affection,

T. P. WARE.

For the Christian Messenger.

WHO ARE MONEY-LOVERS, OR COVETOUS?

Money-loving, or covetousness, is denounced in the Scriptures as a sin. But there is no particular definition of cov-

etousness given in the New Testament—nothing descriptive of the sin.

It is spoken of as a very great sin. It is there said, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or COVETOUS, or an idolator, or a railer, or a drunkard. or an extortioner; with such an one no not to eat." (1 Cor. v. 11.)

Again, it is said, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor COVETOUS, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi., 9, 10.)

And still again, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness*, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." (Col. iii., 5, 6.)

Now it appears to be very singular that we never hear of any one's committing this sin, since the times of the Apostles! No such thing as the excommunication of a man for the sin of covetousness, comes to our ears! What is the reason?

Perhaps we may find the reason in the fact that covetousness is not to be known like a specific act, it being more properly an attribute of a man's general character.

This being the case, the definition is supposed to be easy to common sense, among all men. Let it be tried in the light of reason, before the bar of common sense. What, then, does common sense decide it to be.

Let me suppose a case. A faithful mother has two sons, for whom she daily makes provision. She is not able daily to furnish a great deal more than they need; but enough.—They come daily to their accustomed meals. Their names are Harry and John. Harry always hurries to the table at the first call of his mother, and appropriates to himself more

than he needs. John being less greedy, has to put up with the rest. The consequence is, Harry eats more than makes him happy, and John gets not enough to make him comfortable. This is covetousness, and its effects, in that family.

Now for the sin of covetousness, with respect to money and property. The Lord has provided enough to make us all very comfortable—very happy. The mischief is, some are too greedy—the rest have to go half starved.

Look at that man, that is called a brother on yonder farm. See what extensive fields! See what flocks and herds? His granaries, too, are amply filled!

But look again. See those poor men, toiling upon his farm. They too are called brethren, because of Christ.—They hire pieces of ground of their rich brother, and by toiling hard and living short, they make out *to live* from year to year. They cannot make any advance, however, but they get along.

But, behold, the rich brother grows richer. Not only the comforts but the luxuries of life he is able to command. He has land unoccupied. He has money in store.

Ah! I tell you, here is greedy Harry, in the person of this rich brother. He has numbers of half-starved Johns around him, while he is as fat as a stalled ox. The sin of *covetousness*, which Paul also declares to be idolatry, lies at his door. The divine law is positive with respect to his case. It says, "Keep no company with him, no not to eat." Turn him out of the church—"Deliver him over to Satan, for the destruction of the flesh." Let him know that you regard him as a sinner, instead of bowing before him on account of his wealth.

But there is another case. The various obligations of benevolence required by the New Testament may be discharged with the greatest ease and pleasure, if all will but do their duty. The Lord has placed within our reach the most ample supply for all these ends.

But as matters now stand, many that are called brethren,

have "money laid up on earth," in banks, besides the possession of real estate, &c., quite beyond what they absolutely need. All this, however, they claim the right to keep. They say it is *their own.* Consequently, those who are possessed of less of this world's substance must do the work that is necessary to be done, under the oppression of want and grinding poverty, or it cannot be done. Now I say, here is greedy Harry, again. He appropriates to himself more than he needs—he eats and grows fat, while John starves in want.

Turn Harry out of the church, I say, for he is too great a sinner to have any part with the people of God. The church of Christ cannot begin too soon to rid herself of the covetous.

Boston, Mass. A. G. Comings.

THE ELEMENTS OF A SECT.

Preachers of various classes, (and people also,) are very apt to speak of "the sects," as implying others than those with whom they are associated. This inclines me to inquire, What is a sect?

If I ask a man who is a sectarian and does not know it, he will point my eye to all parties but his own, saying, "*They* are sects."

Very well, if they are sects, then something makes them sects. Let us seek to understand what are the elements of a sect.

1. What is a sectarian *name?* I answer: Any name, whether taken from the scriptures or not, which is used to distinguish a particular portion of the professed people of God from the whole family or people of God under Christ, is, in its *use*, if not in its nature, a sectarian name. All scriptural names used not as they were in the times of the Apostles, become sectarian names, that is, party names.

2. What is the *age* of a sect? Any party, originated or founded since the "beginning at Jerusalem," whether it began in this or any previous age, that claims to be of God, must be regarded either as a sect or an imposture. If it presumes to adopt Christianity, it can only be a sect. The *age* of the church of Christ is the age of Christianity itself. It had its origin in no modern time.

3. What is the *material* of a sect? I answer: A *portion* of Christians, uniting in certain peculiarities, and not embracing in their organization all that have taken the name of Christ upon them.

I would ask the brethren to apply these ideas to themselves or others, if they are correct. Let us not rush on with a cry of "down with sectarianism," and neglect to ascertain what are sects, and who are sectarians. In this way many sects have been built up, already.

Let us look to the matter, lest we be found to condemn ourselves.

Boston, Mass. A. G. Comings.

For the Christian Messenger.

St. Louis, Missouri.

A THREE FOLD REGENERATION.

A three fold regeneration is now being preached throughout Protestant Christendom. The first and the most popular and orthodox regeneration that is now preached by protestants is a secret, mental, powerful, indiscribable regeneration of God's spirit upon our spirits—without knowledge, without words—without the Bible, or any of *its* appointed means,—antecedent to faith, repentance or any act of the mind, and in accomplishing of which regeneration—the sinner is said to have no more agency, than Lazarus had in his own resurrection—a spiritual change of mind by the Holy Spirit—begun and perfected before faith and baptism, and of which infants are as susceptible as adults. The advocates of this regeneration maintain the "total hereditary depravity of man," that he is as dead as a stone, and consequently without a work or regeneration,—no man ever did, or ever will believe the Gospel. This is no exag-

eration—no coloring—it is a sober reality. Now before such a regeneration can be believed,by any intelligent christian, it ought first to be proved by the N. Testament scriptures, that such a regeneration ever occurred in the days of the original preachers of christianity. The eighth verse of the third of John is thought to prove such a regeneration. The wind blows where it pleases, &c. is proof positive of it. It is not pretended that such a regeneration was ever heard of before the days of Nicodemus. Now the Jews were as depraved, and as dead before the days of Nicodemus as they and the Gentiles have been since that time, and yet there were eminently pious men, during the space of four thousand years before the birth of Christ,—without such a physical regeneration of the mind. How were they made pious? Answer, by believing God's word and obeying or doing of it. If the pious men for four thousand years believed and obeyed God—and were holy, why may we not do so now? Will not the same cause produce the same effect? Yes it will. Are the powers of the human mind weaker under the gospel, than they were under the law of Moses? No, they are superior—and stronger now—than they were then. But to this text. It does not assert nor prove such a regeneration. First, let it be noticed that in this discourse the word Spirit occurs four times, and the word wind occurs once only. Secondly, notice that the same greek word,[*Pneuma*,] which is in these verses rendered, four times Spirit and once wind—is the same word. Now it ought to have been translated wind five times—or else Spirit five times—we *say it ought* to have been so in order to produce uniformity in the translation. We believe it ought to have been translated spirit five times—instead of four times, because the subject of discourse is a birth of Spirit, and not of wind. Secondly, it should have been uniformly or five times translated spirit, and not wind. Because a man can be born of the spirit, but cannot be born of the wind. Thirdly it shall be translated five times spirit, and not wind five times nor once, because, it would be more in accordance with the whole christian institution and the phraseology of the New Testament to say you must be born of the Spirit and not of wind. A man can and must be born of the Spirit, but cannot be born of the wind—therefore *Pneuma* should have five times been rendered spirit in these verses, and not wind once. The common version of this place is wrongly translated. Intelligibly translated the eighth verse reads thus: the spirit breathes where it pleases—you hear the report of the spirit, but cannot tell whence it comes or whither it goes. So is every person who is born of the Spirit. Has the spirit of God ever made a report to men? Answer he has, Is. 53—1, Lord who has believed our report, the report of the Holy Spirit through the ancient prophets,through the evangelists,through the Apostles, also John 12—38, who hath believed our report? Romans 10—16, our report, Acts 8, WHERE has the Spirit made a report? Answer in the Bible, holy men of God, spake as they were moved by the Holy Spirit. How is this report made? Answer, in words. Is this report of the Holy Spirit in the Gospel, intelligible or unintelligible? Answer, it is plain. Paul says we have used GREAT PLAINNESS OF SPEECH. Paul says, 1 Cor. xiv. 7, to the 12th verse, Except we use words easy to be understood, we speak into the air. Sounds, without intelligence, cannot regenerate a soul,—a reasonable intelligent agent. This mental orthodox, unintelligible regeneration, explains sectarianism. A is mentally regenerated, and joins the sect E. B is mentally born again in a storm or revived, and joins the denomination P. C gets religion at a great revival, at a campmeeting—and he and scores join the M C. D, is first born again, and is afterwards baptized and joins the church B. This is the key which unlocks all these mysterious and marvellous conversions. Now I have PICKT the lock, I hope others will open the door. In our next we shall attend to the other two regenerations.

Suffice it to say that this popular regeneration was born about the beginning of the seventeenth century, before the sects were out of sight of Babylon. Before the beginning of the seventeeth century, no regeneration was ever heard of *detatched from Baptism.* J. CREATH, Jr.

THE CONTINUANCE OF THE MESSENGER,

Will entirely depend upon its patrons and friends. Many have asked with solicitude the question, will the Messenger be continued? In our last number, we stated, that if we received sufficient encouragement, we should continue the Messenger, aided by some of our most talented and gifted brethren, as regular contributors. Since then,we have consulted with those, whose judgments, have great weight with us, and

we have determined to suspend our operations for a while. We wish all our brethren to think and act correctly. If they want a paper in the west, they must do more, than they have ever done, in sustaining it. Our present subscription in the west, by no means would justify any one in going on. Many of the present patrons in the older States, since Father Stone's death, will of course desire to patronize their own papers. This is but right and what we expected. The number therefore, that may continue, we expect will be few. To the west therefore, must a western paper chiefly look for a support, and unless our western friends take a deeper interest, a paper *cannot live.*—The history of the past demonstrates this. The number of discontinuances as yet, are but few, and if those who remain on our list, would continue and *pay* for their papers, we should risk nothing, by publishing our first number forthwith. But we have learned by sad experience, that many wait, until the first number is published, and then send it back to the publisher, and order a discontinuance. On this score we have our fears, and although the rule generally is a bad one to be governed by, yet in this case, it is a reasonable exception. We ask justice at the hands of our brethren. From them, we have a right to expect it. Let them observe the golden rule, "Do unto others as ye would that others should do unto you."

We need a paper in the west, and could easily sustain one, if the brethren are willing to put their shoulders to the wheel. We pause then for a while, to see what they will do. We should be united in this great work. "*United we stand,—divided we fall.*" For our part, we would be unwilling to move a pen, to print a word, unless we had the confidence of those with whom, we have the pleasure of being associated, and with whom, we have been so long and so intimately connected in the church of Christ. We shall nourish no root of bitterness, fan no flame of discord, that might ever show themselves among us.

Will the brethren at once say whether we shall go on?—

This they can do by sending us subscribers and money. Those who intend to discontinue, let them do it at once, through their post masters, and let them pay the postage. Postage, we CANNOT, nor WILL NOT pay on letters of business addressed to us.

J. T. JONES.
D. P. HENDERSON.

N. B. Will those already indebted for the Messenger, send on their dues? We wish to settle Father Stone's estate as soon as possible.

END OF THE VOLUME.

This number closes the 14th volume of the Christian Messenger. The ruthless hand of death snatched away its highly pious, aged, and gifted Editor, more than six months since; leaving the junior Editor, to conduct it through the year.—Through the mercy of God, he has been enabled to close the volume, and in taking leave of the numerous patrons and readers, many of whom have rendered him much assistance, he cannot do so, without expressing his heart-felt thanks for the unsolicited marks of kindness, and tokens of approbation he has received from them.

To the contributors, and brethren of the Editorial corps especially, would he express his thankfulness for their aid, and the interest they have manifested in the success of the Messenger.

May He, to whom we all must account, be pleased to forgive, where aught has been improperly said or done, and bless the humble efforts put forth to glorify his name!

D. P. H.

STATE MEETING.

The brethren, appointed to select a place, and fix the time for holding the State meeting in 1845, having discharged the duty required of them, would now announce, that the State meeting of Christians, will be held in PITTSFIELD, Pike county Illinois, commencing on Friday, before the last Lord's day in September next. The brethren in Missouri, Iowa and Wisconsin are particularly invited to attend. We de-

site to form acquaintance, strengthen the bonds of Christian union, and increase each other's zeal in the cause of our blessed Lord.

We hope that the brethren in Illinois, will take the earliest opportunity to collect all the statistical information of the location, number, and condition of the churches, and make report to the State meeting.

Many of the teaching brethren from Missouri are expected to attend our meeting, and as matters of great moment are expected to be brought forward, we hope a full attendance from every part of the State will be given. We earnestly invite our teaching brethren from our sister States to attend. As iron sharpeneth iron, so doth the face of man, that of his friend; and on this occasion, we hope to share largely in the joys of meeting many of the soldiers of the Cross of Christ.

The State meeting in Missouri commences on Thursday before the 3rd Lord's day of October, in Columbia, Boone county, and brethren from a distince, wishing to attend both of our State meetings, can very easily attend.

We have made the arrangements so as to accommodate all on this point.

JOHN T. JONES,
D. P. HENDERSON,
LEVI HARLAN,
J. R. GRAY,
} Committee.

N. B.—Will our exchange papers copy the above notice, and if any of the Editorial corps can attend, will they give us notice? Can Brethren Campbell, Scott, Comings, Dr. Howard, Ferguson, Fanning, Rains, Crihfield, Burnett or Mathes attend?

RELIGIOUS NEWS.

Payson, Adams co. Ill.

Dear Brother Henderson:—We have just closed a series of meetings, four miles west of this place, on Mill Creek, which resulted in 50 noble soldiers enlisting under the mild sceptre of King Jesus, and the brethren to have been built up in their most holy faith.

I have not seen so much interest manifested at any place, since I have been in the State. Our laborers were T. J. Matlock, R. Turner, and E. Craig The course pursued in speaking, was to preach the word, and let the peoples' prejudices alone. If this course were pursued by our brethren generally, I think the cause of our great Redeemer would prosper more.

Yours in the hope of eternal life,

DAVID McCASH.

OBITUARY.

Dear Brother Henderson, I write to inform you that sister Sarah Sophia Brockman, wife of brother James Brockman, is dead. She died on the 28th day of April, in joyous anticipation of a glorious immortality. I have seen many persons die, but it seemed to me that death was disrobed of his terror in her case, and came as a friend to conduct her to the joys of her Lord. I went into her room just before she died and spoke to her. She knew me well, and said, you have just come in time. (for she had sent for me) She then asked me if I thought she was dying. I told her I thought so. She replied that she was perfectly willing, and indeed her composure and resignation were very remarkable. On the day she died, she sang distinctly a part of the following hymn:

"I would not live always, I ask not to stay,
Where storm after storm rises dark o'er the way." &c.

When dying, she shouted glory to God! Hallelujah! and calmly resigned her spirit to her Savior. The impressions left on my mind were: How great are the consolations of religion! How consoling the promises of God! She has gone to the enjoyment of a better life. May we be prepared when our change shall come! — She has left an affectionate husband, and three small children, to mourn her loss, as well as numerous friends and relations.

JOHN TAYLOR, Jr.

THE TITLE REVEREND.

Some brethren in different parts, still apply the title *Rev.* to their preaching brethren, when writing to them, &c. I will be pleased if all good brethren will omit the use of this title, in superscribing their letters to me. The title is applied to God, in such a manner as to give it a significance above what is proper to be applied to men. I request the brethren to superscribe their letters to me thus:

A. G. COMINGS,
Boston, Mass.

Genius Christianity

INDEX TO VOLUME 14.

PAGE.

A Query—does the soul die? 79
A letter. 116
Appointments. 160
Argument for name Christ'n 161
Annual meeting—statistics 219
Allen T M—letter 92 243
A sure and certain way to become rich 328
Affairs at home 218
A communication 347
Anonymous 251
A three fold regeneration 375
Benedict's query and reply 17
Benevolence of Christianity 353
Co-operation & church organigation 103 33
Christian expositor—death 42
Conversion of the world 49 68 97 148 175
Communication 100 235 252
Circular 207
Creath J letter 15 238
Correspondence 289 347
Condolence 312
Christian Bible Society 359
Continuance of the Messenger 377
Discussion 61
Discourse on B W S's death 290
Deferred articles 347
Executor's notice 224
Ellis J G query 56
Excommunication of Ronge 338
End of the volume 379
Faithfulness 263
Family Magazine 325
Genius of Christianity 346
Howard's queries and ans 27
Harris Tabitha R obituary 96
Introduction 3
Interview between preachers 6 37 126 143 193 224
Illinois State meeting 58
Itineracy No 3 53
Indiana State meeting 186
Lecture on Matthew 65 135 172
Letter of J Rogers & reply 105
Letter from Bishop Scopie 126
Letter of T P Ware & reply 163
Letter of Roman priest Ronge 338
Means of uniting Christians 352

PAGE.

Magazine family 345
Moderation 58
Morton D T letter 241
Missionaries to Pagans 352
Matlock T J letter 252
Miscellaneous 253
Notices 61 346
Obituary 52 159 221 255 352 320
Obituary 381
Pure speech 23
Pope of Rome 201
Persecution 257
Queries 63 79 80 81 104 122 154
Remarks on Matthew 23
Religious news 28 62 94 127 159 191 255 350
Restoration of Israel 83 272
Reconciliation 87
Reign of peace 275
Resemblance of the Reformations 354
Religious news 380
Selfishness 21
Second coming of Christ 123
State meeting 183
Short sermon 280
Sectarianism 261
Spread the gospel 367
State meeting 379
The rich man & Lazarus 9
The Mormons—death of the Smiths 62 81
The church 119
Things wanting 213
The Messenger 211
To our patrons 216
Things essential 266
The church of God 268
The power of truth 328
To a young Student R G 330
To the reader 343
The greatest sin except one 348
The conflict of the faithful 351
The elements of a sect 374
Unfaithfulness 18
Union of Christians 356
Wants of the churches 12 189 198 246
Who shall be greatest 73
Who are covetous 371

SUBJECT INDEX TO THE CHRISTIAN MESSENGER VOLUMES I—XIV

Compiled by R. L. Roberts,
Abilene Christian University, 1978

ALABAMA. CHURCHES
McGauhy, William. Extract of a letter. II:282
Matthews, James E. Extract of a letter. III:142
Letter. II:17
Moore, E. D. Letter. II:16
ALABAMA. CHURCHES—CONFERENCES
Letter from Florence, Alabama. I:276
ALABAMA. CHURCHES—STATISTICS
Matthews, James E. Extract of a letter. V:280
ALCOHOL
Extracts from a speech. VII:171
Johnson, John T. Ardent spirits. VII:109
Kinkade, William. On making or selling intoxicating liquors. VII:109
A short sermon. IV:187
Stone, B. W. Advice to Christians. IV:251
ALLEN, THOMAS M.
Conferences. I:139; V:262
Evangelizing. XI:100
For the *Christian Messenger*. I:256; III:22; IV:185, 203, 279; VIII:17
Letters. I:63; III:118; VII:252; VIII:8, 299; XIV:243
Meeting. III:284
News From the Churches. XIII:95
Religious Intelligence. VIII:157; X:111
Revivals. II:140, 190, 191; IV:256
Statistical information. V:47, 136; XIII:255
AMERICAN COLONIZATION SOCIETY
Circular to the clergy, on colonization. I:180
The Colonization Society. I:95
Gurley, R. R. Colonization Society. II:196
Liberia. IV:178, 243
Notice. V:236
Rogers, John. Speech on the Colonization Society. IV:57
Stone, B. W. Letter to the Christians in America. V:9
ANDOVER THEOLOGICAL SEMINARY
The confession subscribed at Andover IV:196
APOLOGETICS
Stone, B. W. Dialogue between Thomas and Peter. VI:68, 97, 129
APOSTLES
Winans. M. A dish of orthodoxy. VIII:341
Apostles. VI:178
APOSTASY
Stone, B. W. The apostacy. XIII:138
ARCHIPPUS see FISHBACK, JAMES
ARKANSAS. CHURCHES
Titsworth, C. G. Letter. XI:172
Wood, Thomas and Benjamin Clark. Letter from Arkansas. VIII:245
ATONEMENT
Anonymous communication. X:103
Atonement—by Russell. XI:303
Campbell, Alexander. Discussion on atonement. see Stone, B. W. and Alexander Campbell
Channing. William E. Extract from Dr. Channing's sermon. I:118
Fishback, James. For the *Christian Messenger*. V:154
Hall, Edward B. Atonement and remarks by editor. IX:229
Stone, B. W. Apology. VII:293
Atonement. VI:210
A dissertation on the Hebrew word *Caphar*, or *Keper*. VIII:120
Editor to Dr. Fishback. IX:38
Extract from Elder J. Henshall. XII:235
Editor's remarks on Brother Walter Scott's view of atonement. X:169
Remarks on Mr. Malcom's sermon. VII:141, 163
Reply to Bro. John Curd. VIII:203, 235
Reply to communication on atonement. X:107
Sacrificial blood. X:161, 181
A synopis of atonement. XI:397
To Elder Thomas Campbell. VII:204, 225
Stone, B. W. and Alexander Campbell. Atonement—discussion between
A. Campbell and B. W. Stone. XI:3-28, 37-58, 73-96, 108-118, 145-154, 157-169, 179-189, 219-232, 246, 261-279, 290-312, 325-330, 350
Worcester, Noah. Dr. Noah Worcester on atonement. IV:2, 25
Opinions and concessions of theological professors. IV:25
Wylie, A. Dr. A. Wylie on sacrifice. XI:349
AUTHORITY (RELIGION)
Blakely, Fletcher. Address before the Synod of Ulster. III:2
Chillingworth. Thoughts on human authority. I:116
Dr. Worcester on false standards. V:212
Mr. Montgomery's speeches. III:49, 73, 97, 121
Remarks on the circular letter written by by Elder Silas M. Noel. I:162, 178
Scraps. VI:93
Sentiments of Dr. Tucker. V:211
BABYLON
Stone, B. W. Queries of E. Goodwin, with answers. II:156
Winans, M. Letter to Johnson. VIII:177
BAPTISM
Campbell, Alexander. Remarks on Doc. Cleland. VII:53
Reply to Archippus. V:121, 145, 176, 191
Dwight, Timothy. T. Dwight on baptism. VIII:89
Elder, Matthew. On John 3:3. IX:88
Extract from *Christian Casket*. VIII:38
Fishback, James. Archippus, again. V:127, 236
For the *Christian Messenger*. V:97, 127
From the *Baptist Banner*. X:137
Gills, George. G. Gills' letter. XIII:209
Gooch, William S. To the editor. IX:217
Lancaster, J. P. Wesley on baptism. XI:318
Luther, Martin. Luther on baptism. VII:333
M'Corkle, Richard B. Letter. X:58
Richard B. M'Corkle. X:20
Marsh, Joseph. Facts are stubborn things. IX:181
Omicron. VI:57
Palmer, W. A question answered. VII:347
Rawlins, William. Letter and editor's reply. X:42
Rhoads, James. Letter. VII:196
Stone, B. W. An apology. VIII:50
B. and C. again met. XII:353
Elder Bailey; on D. P. Henderson's notes. XII:117, 142, 161
Extract from the *Christian Advocate and Journal*. VI:156
Letter of Obadiah Seward with reply. II:151