Boon co., Mo. Aug. 29th, 1844.

Dear Brethren—Our beloved brother Church expects in a few days to start on a visit to Illinois. He has greatly endeared himself to us in Missouri, and we trust he will soon return to resume his labors of love among us.

At a meeting at Friendship in this county, held by bro. Church and myself, embracing the 3d Lord's day in this month, there were 25 accessions to the good cause—2 were from the baptists, 2 by letter, and 21 hearing, believed, and were baptised. Bro. Wills was with us the two last days of the meeting. We had one other confession last Lord's day, a few miles West of Columbia.

With christian affection, T. M. ALLEN.

—

Springfield, Ill. Oct. 1, 1844.

Brother Henderson: Agreeably to your request, I here send you a short sketch of my tour through Brown and Adams counties. I left home the 1st of August, and was absent five weeks, during which time 49 were added to the congregations. The cause of our Master seems to be on the increase where I have been, and the cry is for more laborers. Since my return there has been 1 addition on Sugar creek, 4 at Petersburg, at German prairie, in company with bro. A. J. Kane, 2. According to promise, I send you the following appointments. The first Lord's day in October, at Mr. McClellon's, on fancy creek—2d Lord's day at Richland—3d, Cleary's Grove—4th, Sugar Grove—2nd Lord's day in November at Antioch.

Your brother in Christ, WALTER P. BOWLS.

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Russelville, Putnam co, Ia., Sept. 19th, 1844.

Dear Father Stone—Health and peace be multiplied to you. I spend about half my time from home, in laboring to swell the number of the faithful and for the salvation of dying sinners. Since I last wrote you, I have immersed some 40 persons. * * Please give us a remark or two on 1st Cor. 5th c., 4th and 5th verses—to what Spirit does the Apostle refer? 2nd, in the 6th c. 3d v.—in what sense shall we judge angels? Yours, in hope of eternal life,

JOHN M. HARRIS.

—

Graysville, Todd co. Ky., Aug. 16th, 1844.

Brethren Stone & Henderson—There have been at various points in this region some 68 additions to the good cause—9 from the baptists, 5 from the presbyterians, 8 from the Methodists, the remainder from the world under the labors of P. G. Young of your State, Day, Jones, Anderson and myself. We were greatly refreshed and entertained by the visit of bro. Young. Yours, in the hope of the Gospel,

J. B. FERGUSON.

THE

CHRISTIAN MESSENGER.

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

THE 9TH INTERVIEW BETWEEN AN OLD AND A YOUNG PREACHER.

Young Preacher. I am truly glad to meet you. A few days ago I met with a man of considerable note in the religious world, who affirmed that there were many in our communion who denied the efficacy of Christ's death in saving sinners; and that an old preacher in our ranks had been prominent in giving currency to this soul-destroying doctrine, both from the pulpit and from the press. Now from you I hope to receive correct information on these allegations. Please inform me; for if they are true, we do wrong in retaining such amongst us; but if false I wish to know that I may be enabled to meet the scandal, when I may hear it reiterated by our opposers.

O. P. Such allegations against us as a people, and especially against that old preacher referred to by your informant, have been made for nigh forty years, and have been as long met with satisfaction to the judicious and unprejudiced part of the community. It is believed that many honest men, not well taught in the scriptures, have alleged these things against us, firmly believing their old systems of divinity, and at the same time believing that ours stood in opposition to theirs. But others opposed from different motives, to keep us from making inroads upon their parties at ease, and of destroying the influence of their jarring systems.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

By faith in these plainly revealed designs, we pre-eminently see the love and grace of God to the fallen world—are led to repentance, and encouraged to obey, to come to the Savior and receive the Holy Spirit of God, by which,

given to us through faith and obedience, we have the love of God shed abroad in our hearts—are created anew in Christ Jesus, and become new creatures. What greater or better efficacy can be attributed to his blood than these? Salvation from sin, and the resurrection of the body to immortality and eternal life?

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

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

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

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

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

WANTS OF THE CHURCHES. No. 5.

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

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

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

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

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

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

land with almost violence. I think every christian will agree with this sentiment, that they ought to be imitators of Jesus Christ. Now suppose we make an application to the subject matter in hand. Is it to be supposed that our blessed Savior would attend the various mass meetings of politicians, and listen by the hour to the noisy stump orators in politics, traducing the character of the leading men of the opposing party, if he were on earth? I think I hear the response from every christian in the negative. Then my brother, if Christ would not attend such places, ought his professed friends to attend them? If he were to come for his children would he go to such places to find them? Think of this. One word to our sisters before I dismiss this subject. In honor to their sex they were foremost in honoring the Savior of the world while he was on earth. They were to be seen last at the cross, viewing the expiring Son of God, and first at the tomb to announce his triumphant conquest over the grave. Modesty and humility characterized the early female christians. They did not participate in the public assemblages and festivities of the unholy. They were "*keepers at home*," teaching the younger and forming their minds and hearts for the indwelling of God's Holy Spirit. But how is it now a days? Perhaps at some of these great political meetings, a female who professes the christian religion might perchance be observed seated in some conspicuous position, receiving the attention of some coxcomical demagogue, while the orator of the day would not forget to bestow a due proportion of his flattery upon the fair sex, and have the impudence to exhort them to faithfulness in the political movements of the day. I only ask my sisters, if the delicacy of their sex, not to say one word about christianity, would not forbid them from attending any such places? If the hearts of politicians cannot be inspired to rush our nation into all sorts of extremes and almost to ruin without your presence, better that they should seek some fallen Goddess to excite their powers, than to call "modest wo-

man" from her proper walk in life, to cause modesty to blush in participating in such scenes as take place on such occasions. I do most devoutly pray, that all the citizens of Messiah's kingdom, may remember that they are the light of the world and the salt of the earth, and may never extinguish that light by comformity to the manners and customs of the wicked. On the public occasion to which I have adverted who could point out the Godly and ungodly that attend? What is the discrminating mark? Many christians foremost, participating in the heated enthusiasm of the occasion. If arguments were necessary to show christians the impropriety of attending such places, I might spring an arch of them that would extend across the bosom of our favored land, condemning in the most unqualified manner, such conduct in christians. I might remind them that "evil communications corrupt good manners"—that christians are to "abstain from the appearance of evil"—that they should have no fellowship with the unfruitful works of darkness; but rather reprove them"—that they "should not be conformed to this world," that they should be "sober minded," temperate, &c. &c. But I have said enough in this cursory article. May the good Lord preserve us from ruin, and lead us to the green pasture of his love and beside the still waters of salvation. D. P. H.

(To be continued.)

From the Orthodox Preacher.

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

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

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

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

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

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

"Venerable Brothers, health and greeting Apostolical—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CIRCULAR.

Bethany College.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MESSENGER.

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

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

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

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

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

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

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

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

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

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

D. P. H.

THINGS WANTING.

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

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

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

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

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

but to find a remedy. What is it? It is that the church be competent to 'edify itself in love.'

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

URBANE.

REMARKS ON THE FOREGOING.

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

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

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

D. P. H.

TO OUR PATRONS.

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

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

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

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

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

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

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

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

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

AFFAIRS AT HOME.

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

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

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

ANNUAL MEETING.

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

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

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

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

T. M. ALLEN, Ch'n.

S. S. CHURCH, Sec'y.

RELIGIOUS STATISTICS—MISSOURI.

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

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

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

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

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

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

PRIORITY.

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

Christian Teacher.

[COMMUNICATED.]

Obituary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Why should we start and fear to die"

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

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

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

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

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

EXECUTORS NOTICE.

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

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

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

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

JOHN T. JONES,
D. P. HENDERSON,

THE

CHRISTIAN MESSENGER.

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

AN INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

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

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