REPRINT OF THE CHRISTIAN MESSENGER

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Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
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CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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INTRODUCTION.

FOR eight years have I Edited the CHRISTIAN MESSENGER, in Kentucky. I have labored to make it profitable to my readers, and have received assurances from many, that my labors have not been in vain; and these assurances have been strengthened by increasing patronage. I have removed to Illinois, and have feared that some of my old patrons would discontinue their patronage on this account. I assure them that no exertions shall be spared to make the work as interesting as formerly. The same course shall be pursued, and the same end kept in view. From my residence in the "Far West," I shall be enabled to give particular accounts of the state of religion in this section; and from exchange papers from the east, the people in the west will be furnished with similar intelligence from afar.

My long, and toilsome, and gratuitous services to the churches, and to the many states through which I have traveled and labored much in the gospel, might be urged as reasons to establish just claims on them for their patronage. But I will not urge them; I have only performed a duty I owed to my God and the world. The churches well know that I have spent the prime of my life in their service—that I have for the sake of truth suffered much from opposers—that I have for the same cause neglected to lay up worldly stores for my family, and for the support of declining life—now when old they will not desert me. As long as I live, I will endeavor not to be burthensome—not being able from the press of years to labor in preaching abroad, I will endeavour to advance the same precious cause by sending the Messenger abroad, if sufficiently patronized. I shall still send it to the majority of my old subscribers, relying on their friendly aid; but if I am deceived in this, I request them, or the post masters, at whose office they may be sent, to return them immediately free of charge to me.—I shall thankfully receive communications for the Messenger, on religious subjects, interesting

subjects from talented brethren, if the postage be paid—let not my old correspondents neglect me. The postage of a few letters paid by many is light; but for a great many, paid by one, is heavy and oppressive. May the Lord bless my feeble efforts to the glory and advancement of his cause.

B. W. STONE, Editor.

Opinion, not fact, the foundation of the popular religious sects of the day.

SECT is defined by Walker to be "a body of men following some particular master, or united in some tenets." It properly signifies a part cut off, or divided from a body. It is derived from the Latin word *sectus*, cut off. The term is with great propriety applied to the many parties, professing christianity in the christian world.

In postolic times the christians were all one body, of which body Christ was the head. This was according to the plan, and design of infinite wisdom.—It was the very design of Christ's meditation, and ministry on earth—It was the prayer of his heart and lips—the great end of which, was, "that the world might believe on him and be saved." We are confident, and so must be every intelligent christian, that the present state of christianity, its professors being divided into contending, opposing sects, is in direct opposition to the plan and design of infinite wisdom—to the meditation and ministry of Christ—to the success and glory of his word—to the answer of his prayer—and to the salvation of the world. These are horrid consequences, but true—undeniably true.

The christian world is a fair picture of Babel.—Confusion is written on it in legible characters—Yet in this Babel are many of God's people; therefore, he cries aloud, "Come out of her my people." Shonld not every honest christian obey this divine call? Is it not a sin to disobey it? But says one sect, we are not in Babylon, we are the Lord's people, the true church of Christ on earth—so says every sect—each claims the same high privilege—and who shall determine the justice of their claims? Some few there are, who plead for this state of things, as right—These men are such as believe that God ordained this, as every thing else—and as he ordained it, it must be right—Upon their own principles then the reverse of this must be right; for the christians were once united; and as this took place in God's government, it must have been his decree, and he himself the executor. How changeable are his decrees! how

changeable his will! Sometimes unity, peace and love are right, and sometimes division, discord, strife, and hatred!

Do any believe that christians should be one? all admit it.—Do any believe that they are now one, as it is taught in the New Testament? No intelligent christians can believe it. Sectarianism must be right, or wrong; right it cannot be, if the scriptures be the judge; therefore it must be wrong. Who can deny it?—We think none.—And yet in the admission, every one condemns himself, and stands guilty before God. Shall the sects still shut their eyes to this glaring truth, and lull their fears with the syren song, all is well? Will they yet stop their ears against the voice of Heaven, "Come out of her, my people"? Will they still continue in what they confess to be wrong? And can they reasonably expect to escape the righteous judgment of God?

But says one, what would you have me to do? I am of little weight in society, and my influence is very limited.—Do you ask, what I would have you do?—Obey your God, and come out of Babylon. In doing thus you will neither partake of her sins, nor her plagues. But here are my friends, my wealth, my support, my living. Should I come out, I lose all.—Obey God and do right at the sacrifice of all things. The Lord will provide. But what shall I do? Hear then your duty,

1. Forsake your sectarian establishment—your sectarian name, your sectarian practice.

2. Be established on the foundation of Christ and his Apostles—take his name upon you—be filled with his spirit, and walk in his steps. On these subjects I will be a little more particular.

Forsake your sectarian establishment. Protestants ridicule the Papists for having an infallible Pope to settle and determine all controversies, and to teach them all the truth. The Pope is the foundation of the Papal establishment. The Pope's explanation of the scriptures is paramount to the scriptures themselves. Protestantism among the various sects, is "Popery without a Pope." Their creed, discipline, or confession supplies the place of a Pope, and is equally infallible, though in word denied. The explanation of the scriptures in this book is paramount to the scriptures themselves. If any man in these sects dare read the scriptures, and form an opinion different from the standard, or confession of faith, and openly avow this opinion, he is condemned as a heretic, and cast out of the establishment. This ejected man, (say a Presbyterian,) condemned by their confession, finds a ready admittance into the Meth-

odist establishment, because his opinions agree with their standard or discipline. Is not this an argument that these two establishments, or churches are not one in the New Testament sense? Can both be right? The man is a Methodist now; but by reading the scriptures his mind is led to dissent from some of the opinions of the Discipline, and as a free and honest man he openly avows his conviction. For this he is condemned as a heretic, and rejected from the establishment. The Baptist church now receives him, because he believes the doctrines of their standard—but by continuing in the search of the truth in the scriptures he finds errors in their book, and freely exposes them. For this he is pushed out of their establishment. This is a portrait of sectarian establishments, not too highly colored.

The Pope certainly has acted more wisely than Protestants in keeping his church together. He forbade his people to read the scriptures, rightly judging that if they had this privilege, they might dissent from his explanation or opinion, and disturb the repose of his church. He had power to enforce his laws. But Protestants of the various sects have not forbidden the people to read the scriptures. They are allowed this privilege; but must understand them according to their standards. Wo to the man that understands them differently, and has moral courage enough to speak his sentiments openly! Condemnation is his doom. Until the spirit of liberty be extinguished, and the reading of the scripture suppressed, no human establishment will be permanent. Liberty, and the untramelled reading of the Bible, are now shaking the foundations of all—they are mortal, and destined to destruction. Amen. While these establishments continue, the unity of christians will never be effected—to support them, is, to support that which stands opposed to the will of God, the prayer of Jesus, and the salvation of the world.

With these sectarian establishments, the peculiar names, by which they are distinguished, must be abandoned. With these names are associated all the opinions of the sect to which the name belongs, which keeps alive the prejudices, and odium long entertained against them. It is generally said, the name is nothing. But very few men have advanced beyond the powerful influence of sectarian names; with the overwhelming majority it is very great—it is an insuperable barrier to union.

The very spirit and practice of sectarianism must also be forsaken, and banished from us. While this spirit sighs, and labors to establish and increase its party, it envies the prosperity of another rival party, and rejoices in its decline and fall. Can this spirit and practice comport with christianity? With the religion of love, peace, and unity? Is it not the reverse? We may, indeed, and do rejoice at the decline and fall of human religious establishments, because they stand in the way of the advance of the Lord's kingdom on earth. But the spirit, against which we protest, rejoices at the fall of others, because they stand in the way of their progress. This spirit is known by its fruits—detraction and persecution are its native products. From this spirit, the christian world has been crimsoned with the blood of saints. It yet lives, and scowls in many, who make high pretentions to religion; but, thanks to God, its bloody hand is bound—it harmlessly raves, and shews its propensity to mischief—if ever unchained, it will repeat its desolating work with greater vengeance. In America it sighs to possess the vale of the Mississippi—why? Because it is viewed as the "helm of the nation." This possessed, then bow submission, ye rebels, or die for your heresy.

When I persuade you to forsake all human, religious, and sectarian establishments, names, spirit and practices, at the same time I would point you when and to what to fly. Fly to the establishment of Christ, the Lord of all—rest upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone. The Bible—the Bible alone, is the religion ordained by Heaven. On this alone can the different parties rest, and remain in love, peace, and union. On this alone we build securely, and safely. Yet with an honest heart we must come to this foundation, and rest, and build upon it. It is not sufficient to take it for the rule of our faith, but of our practice too; conforming our life and behavior to its holy precepts. Some, to the disgrace of the good cause, have proposed to take the Bible as the sole rule of their faith and practice, but are unwilling that their brother should do the same; he must receive their opinions of the Bible, and reject his own, or there is an end of fellowship. This is the essence of sectarianism, though their opinions may not be embodied in a book, and this book of opinions declared by them to be the bond of union, yet those opinions in the mind, made tests of fellowship by them, are far more mischievous. Opinions, not the real truth of the Bible, are the foundations of the popular religions of the day. Take the name *Christian*, given to the Disciples by divine authority, to the rejection of all others. Copy the spirit, and practice of the Savior, and then will all acknowledge you have been with him, and are walking and abiding in him. Let brotherly love, peace, and union be constantly maintained. Let kindness and good will to man be ever

manifested in your life. If all real Christians were thus to do, a light would shine upon the world, unknown for ages past, long and dark. The world's attention would be arrested, and millions would flow to it, drawn by the cords of love, the beauty and excellency of Zion, and the mighty force of truth.

Who believing this can rest supinely inactive? Who believing this, will not obey the Lord, and use all his influence, whether it be small or great, to advance the glorious cause? Awake, awake from your long slumbers, ye christians of every name. Arise and shine, that the world may see your light, and glorify your Father, who is in Heaven. Be not offended at this plain exposure of error, while the same unhappy fact is acknowledged by you. There is no time for caviling, an awful period approaches. In love to my fellow creatures I have written. EDITOR.

ORIGINAL, OR BIRTH SIN, SO CALLED BY MEN.

MANY and diverse are the religious opinions now afloat in the world. They would be comparatively harmless, if so much importance were not attached to them. To this we may trace the origin of all the mischief done to the church, which is seen in her divided, distracted state. One *opinion* of many, I will notice, which seems to me to stand pre-eminent, and the foundation of the popular systems of religion. Should I succeed in showing the fallacy of this opinion, much will have been done to remove a point of endless altercation, and to pave the way for christians to come to a better understanding of each other.

It is generally admitted, and believed as an undoubted truth, that man was originally created a holy being. This doctrine is based on Gen. i. 26, 27. "God created man in his own immage and his own likeness." This may mean that man was created a spirit, capable of knowing, understanding, willing, choosing, loving, and hating. In these things he bore the image of God. Paul says, (1. Cor. xv. 45, 46,) in reference to Adam: "The first man Adam was made a living soul"---(not a holy soul;) for he immediately adds: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." From this it appears that the natural man, consisting of body and soul, existed first; afterward that which is spiritual, or holy existed; or man became spiritual or holy by the exercise of his physical or natural powers of mind.

It is conceded by all, that holiness in man, is love to God and man, with a correspondent conduct. A man cannot love or hate any thing before he knows that thing; nor can he know any thing before he exists. If this be so, then Adam must have known his God before he loved him, and he must have existed before he could possibly know him. Hence we conclude he was not created a holy, spiritual man; but merely a natural man, with physical capacities to know, to will, choose, love, and hate. A cup may be made good, and with a capacity to hold water, but it will remain forever empty unless liquids be put into it. So though man was made with capacities to know, to will, to choose, to love, and hate, yet he never would have known, loved or hated, unless objects had been presented to his mind. God manifested himself to Adam as his Creator and benefactor. Adam knew him and loved him, or became spiritual and holy.

So Adam became a sinner in the same way, by the exercise of his physical powers. But sin is no part of human nature; for human nature existed before sin. Adam was not made with sin. So holiness, the opposite of sin, is no part of human nature, for man was not made a holy being, but existed before he became holy. He was made good, as were all the works of God. Holiness and sin are moral qualities of human nature, and not concreated parts of it; for it appears plain that human nature has existed without holiness or sin, and it will exist eternally without sin in the righteous, and without holiness in the wicked. If sin and holiness were parts of human nature, then the righteous would forever live destitute of one part of their nature, i. e. sin; and the wicked forever exist without one part of their nature, i. e. holiness. It would forever puzzle theological speculators to know what had became of those parts; whether they were annihilated, or yet existing, no man knows where, or can conjecture.

If man was created a holy being, then he would choose and love God from necessity. This would effectually destroy the nature of virtue; man could not be free, and therefore not responsible, nor a fit subject of moral government. If he was created sinful, he would be a sinner from necessity; vice could not be imputed to him, seeing he would be irresponsible, and not free.

This notion that man was made holy by the physical creative power of God, has misled the world of the professors of christianity. They still expect the same physical creative power to operate in them in the removal of sin, and in the restoration of holiness. They teach that man is born

totally corrupt; his whole nature, soul, and body, is defiled with sin. From this sinful corruption, he can do nothing but sin. Infants have the same sinful nature, and need the same creative power to save them from sin, as the adults do: and if this power be not applied to any soul, he must die forever.

Let us reason from the scriptures on this subject a little while. According to the decree of God, every kind of animals was to beget its kind. So Adam begat human kind, and nothing more nor less than human kind. But as sin and holiness are not parts of human nature, therefore Adam did not beget a holy nor a sinful child; but he begat one with death in its body. By one man sin entered into the world, and death by sin; and so death past upon all men, (*Eph ho,*) on account of which all have sinned. I have translated the words *eph ho*, on account of which, the pronoun *ho* referring to death; on account of which death, brought upon all by the one sin of Adam, all have sinned. It is evident that King James' translation is inaccurate; for *that* conveys the idea that the reason why death passed upon all, is because all have sinned. But the Apostle was shewing that death passed upon all, because of the one offence, or sin of Adam. It would be unnessary to prove what all the learned acknowledge, that *epi* with the Dative case very frequently signifies, *on account of, or because of.* See Acts xi. 19. Now they that were scattered abroad upon (*epi* with the dative) the persecution that arose about Stephen. "Why were they scattered abroad? because of, or on account of the persecution; So we may ask, why have all sinned! Because of, or on account of death, the fruit of Adam's sin. This is the Apostles argument; for "the judgment was by one offence to condemnation of all men" to natural death. "For by one man's offence (*hoi polloi*) the many (all mankind) were made (constituted) sinners; so by the obedience of one shall (hoi polloi) the many (all mankind) be made (constituted) righteous," Rom. v. The plain meaning of which, is, that by Adam's one offence all mankind were according to the divine constitution, treated as sinners, by the suffering of death; so by the obedience of Christ, all mankind, according to the new divine constitution, shall be treated as righteous, by being raised from the dead.

If we put the common construction on the words, that all were made sinners, really sinners, born with a "birth sin," then it will follow, that by the obedience of Christ, (hoi polloi) the many are made righteous; really righteous; born righteous. The Apostle more clearly explains his meaning

1. Cor. xv. 22. "By man came death, by man also came the resurrection from the dead; for as in Adam all die, even so in Christ shall all be made alive," by raising them from death.

I have no doubt that it is also on account of death, that all have sinned, and do yet sin, actually and personally. The soul of the infant, imprisoned in mortal flesh, is continually teazed, fretted, and tortured by death in the members of its body. Reason, the helm of self government, is not sufficient, it is too weak, to govern its temper, its conduct and propensities. The child is entirely under the dominion of the flesh, of carnal appetites and passions, and continues so till reason begins to act; at which time the flesh, having had the rule so long, still predominates. He becomes now acquainted with right and wrong. He sees and approves the right, but follows the wrong, greatly influenced by the example of a wicked world. Like a slave he would be free but must do the commands of his master. He is sold under sin, and compelled to obey. This was the case of Paul, or the person whom he describes, Rom. vii. He says: "I find then a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" None but Jesus, the Savior of sinners can do it. This work he effects by the law of the spirit of life, this law makes us free from the law of sin and death. How? Through faith and obedience; "For the gospel is the power of God unto salvation to every one that believeth."

Among the early fathers, St. Austin was a firm believer in "birth sin," and therefore strongly advocated the doctrine that infants should be baptized in order to wash away their sins, without which they could not be saved. Many spurn this idea of removing the sin of infants; yet admit that their sin must be removed before they can be saved, and admitted into Heaven. How this work of salvation to infants can be effected in them, has never been positively determined. One thing is certain, they are not saved by faith, nor by any means used by them, for they are incapable of these acts. It is then concluded that "elect infants" are saved by certain power wielded by the hand of sovereign mercy. This is merely an opinion, unsupported by scripture authority. It is a pity that men should bewilder their minds about things not revealed. This "birth sin" and salvation from it, have grown out of the doctrine that man was created a holy being, and that all men now are born with a sinfully corrupt nature.

I may be asked, if I deny the salvation of infants, which

die in infancy. I answer, no: They shall be saved from death, the condemnation which passed upon all men, in the morning of the resurrection. This is all the salvation they need.

As man originally became holy by the exercise of his physical powers on God; as he became unholy by the exercise of the same powers on improper objects; so God has ordained that man should become holy again by the exercise of the same powers on the everlasting gospel. Many sinned at first through faith in the devil, and obedience to his will; according to the ordination of Heaven he must believe in Jesus, and obey him in order to become holy. Adam being holy and sinless must have been as morally unable to believe the devil and do his will, as fallen sinful men are to believe God and do his will. But the holy and sinless man did believe and obey the devil, and became a sinner; so must unholy sinful men believe and obey God, that they may become holy.

While men are fondly dreaming of some divine and powerful operation on their hearts previous to their believing and obeying the gospel, and that these previous operations are absolutely necessary to produce faith and obedience, and that without these operations they can neither believe nor obey, they are deceiving themselves, and hurrying to eternal ruin. O what evils have arisen upon the world from this doctrine; yet a doctrine (strange to tell) advocated; zealously advocated by many professed teachers of christianity!

It is believed that the creeds of all the popular sects teach this doctrine, that a sinner is so corrupted that he cannot believe nor obey the gospel till something divine be previously performed in his heart. This something is called by different names, as the special operations of the spirit; the power of God; preventing grace; divine illumination, etc. All these expressions communicate the same idea, that the sinner without these previous aids cannot believe, nor obey the gospel. I would here remark, in passing, if this be a truth in the gospel, it is useless to teach it because the sinner cannot believe it. But as the sinner does believe it, and prove his faith by his works, is it not a sufficiently convincing argument that the doctrine is false, upon the principle advocated?

While Calvinists, Arminians, and Fullerites believe this same doctrine, that a sinner cannot believe nor obey the gospel in order to salvation, previous to these operations or gifts, I see no reason why they should be divided, and contend about their different opinions. The Lord says: "As I live, I have no pleasure in the death of the wicked, but

that the wicked turn from his evil way and live. Turn ye, turn ye, why will you die." "Who is not willing that any should perish, but that all should come to repentance."—"Who will have all men to be saved, and come to the knowledge of the truth." "God so oved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life.' Such divine declarations are common in the scriptures. How these can be reconciled with the doctrine stated above I cannot conceive. If God loves the world; if his pleasure is that they live and not die, if he is not willing that any should perish, but that all should come to repentance, and be saved; and if it is his special work to produce faith in us, in order to believe, and to be saved, why does he not save all? Why should he expostulate with the sinner, why will you die; and yet he must know they cannot believe and live, till he by his Almighty soverign power, or preventing grace, produce faith and obedience in them? The orthodox evangelicals, finding the difficulty of solving and reconciling these plain declarations with their doctrine of "birth sin," and total depravity, have run into doctrines at greater variance with truth, than the one for which we have been contending. This shall be the subject of another essay in our next number. (*To be continued.*)

THE BODY OF CHRIST.

The body of Christ, the temple of Christ, the house of Christ, are synonimes, signifying his people. It is profitable to consider and understand these figures of the Church of Christ, in order to our establishment in the faith and hope of the people.

Of the body of Christ, Paul thus speaks, 1 Cor. xii. 12, 13. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by (*en*, in) one spirit, we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." As the natural body is one, though consisting of many members; so is the Church of Christ one, though it consists of many members. Let us enquire, how we became members of this one body. The Apostle describes the manner thus, (vs. 13,) For *in*; (so the word *en* should be rendered, and not *by* as it is translated in our Testament.) For *in* one spirit; (in the one spirit of faith,

reformation, and obedience,) we are all baptized into the one body; we become united with this one body by faith repentance and baptism.

Some there are who think, that in Apostolic times no person was considered to be a member of this one body, but such as were baptized. Presbyterians think so; Baptists are of the same opinion, some Methodists speak the same language, and so do we. But because we hold that baptism is immersion, and acknowledge no other, we are accused of uncharitableness; because we by this nullify sprinkling and pouring as baptism in any case. We acknowledge there are many in the spirit of faith, and obedience, who have never been baptized, because they have been wrongfully taught; for, as before shown, we all must be in the one spirit, prior to our baptism, and this spirit qualifies us for the right observance of the command.

Our next inquiry is, what is the character of this one body? Paul says: "They all have been made to drink into one spirit—the spirit of God. This is the promise to every one in the spirit of faith and repentance, who submits to be baptized into Christ, or into his body; they shall receive the gift of the Holy Spirit, Acts ii. 38, 39. With baptism the Holy Spirit is frequently connected in the scriptures.—They all drink into the spirit of holiness in heart and life; the spirit of love to God and man, of love to the brethren, of peace and unity. So united that they endeavor to cover with the mantle of love the faults of the weakest and most uncomely amongst them; as the natural body covers from view, or adorns more abundantly its uncomely parts. This is the spirit or the character of the body of Christ; and where this spirit is, there can be no schism or division. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it;" But the Apostle lets us know that all these members have not the same office; they are not all Apostles; they are not all Prophets; nor are they all teachers. If they were all teachers where would be the taught?—These different offices God hath set in the church, "for the the work of the ministry, for the perfection of the saints, and for the edifying of the body of Christ." If all the members of the church were Teachers, Kings, and Priests, (as understood by some,) would it be the body of Christ, as described by Paul? We think not.

If the body of Christ be, as Paul describes it, then it appears that all are excluded who have not, in the spirit of faith and obedience, been baptized into it; Were infants found in this body in those days—or any unbaptized persons? If the body of Christ be as described by Paul, then none were in that body, but such as were drinking into the spirit of God; of holiness, love, peace, and unity. If the body described by the Apostles be the body of Christ, the various sectarian bodies in the world cannot be that body; for they are not one, but many; they have many members not recognized by the Apostle as members of the body. Alas! will professed christians never open their eyes, and see the apostacy of the church from the glory in which she once shone, the beauty and excellency of the whole earth? We proceed to

The House or Temple of Christ.

Heb. iii. 6. "But Christ as a Son (is faithful) over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." (14.) "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The house of Christ, undoubtedly, signifies the church of Christ; and so does the temple of God. Paul to the Corinthians (3. 16.) says· "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" 1. Pet. ii. 5. "Ye also, as lively stones, are built up a spiritual house. Eph. ii. 19. 22. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."

Who are the constituent parts of his house or temple?—The Apostle Paul answers, we who hold fast the confidence; the beginning of our confidence, and the rejoicing of the hope, firm and steadfast unto the end. A child, which never knew his father depart from truth in word nor deed, has full confidence in him, and never doubts the truth of his word, nor the fulfilment of any promise he makes. This father says to his son, be obedient to my orders, and when you shall have arrived at twenty-one years I will give you a good farm, and every accommodation that can make you happy. The son believes, trusts, and confides in his word; looks forward to the day when he shall enter upon his inheritance; rejoices in the hope; and keeping his eye upon the recompense of reward, moves onward with pleasure in obedience to hi sfather's will. Such confidence has every mem-

ber of the house of Christ. They have the promise of God that cannot lie; in him, and his word they confide; he has promised them glory, honor, immortality, and eternal life, if they continue steadfast in the faith and obedience of the gospel. They look forward to the day when they shall enter into the inheritance; they rejoice in the hope; and, having such hope, they faint not, but are diligent to please God, and obey him in all things unto the end of their pilgrimage on earth. This is the house or temple of God, a spiritual house; an holy priesthood; built up of lively stones; in which the Holy Spirit dwells. This is the character of the house or church of God. In vain we look to find an unbelieving babe, or a "baptized infidel" in it; none but such as have confidence, and hold fast that confidence with rejoicing in the hope to the end, are recognized as parts of this building. This house is built upon Christ as the foundation; or upon the Apostles and Prophets, Jesus being the chief corner stone. It is designed for an habitation of God through the spirit. As in the old temple under the law, God was represented as dwelling, and his glory often so filled the temple that the priests could not stand to minister before him; so in this spiritual temple, built of living stones, God dwells and manifests his glory to the surrounding world, that they seeing the light might flow to it, and be saved. It is a city set upon a hill that cannot be hid; it is not the design of God that it should be hidden, but manifested to all. To talk of the invisible church on earth, is very foreign from truth.—God designes his church, to be the light of the world, and the instrument of their salvation. Therefore, he says: "So shine, that others may see your good works, and glorify your Father who is in Heaven."

O that the church of God would but consider; seriously consider its great responsibility! Does the salvation of the world depend on it, as the divine instrument for their conversion? In its present divided, distracted state, what light is emitted? Alas! The light in them is darkness, and how great is that darkness? Instead of love, hatred; instead of peace, discord; instead of unity, division; are continually manifested throughout christendom. Where have the meekness and gentleness of Christ fled? Where the patience, the long suffering, the forbearance, the Heavely mindedness, the one soul, the one spirit, the Holy Spirit? O Lord, once more visit thy temple; rectify our wrongs; for vain is the help of man. May Zion once more rise and shine; and shine so gloriously, that the world may believe on Jesus, and be saved! Amen.

EDITOR.

1. Tim. ii. 14. "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith, charity, and holiness with sobriety." It is thought that this text is not generally understood by common readers; and as I write principally for their information, I will suggest a few thoughts.

It is generally understood as a promise to holy women that they shall be saved from death in bringing forth children into the world. If this be the meaning, then God's promise has failed in countless instances; for holy women have died in childbirth; and as numerously as unholy women. Is God unfaithful who has promised? By no means. The words *in childbearing*, are an unhappy translation. The original word are *dia tees teknogonias*; should be read, *through*, or *by means of childbearing*. By this means the Savior of sinners was born into the world, by whom not only Eve, and all her faithful daughters have been, and shall be saved; but also all men, who shall believe and obey him.

Fork Prairie, Sangamon co. Ill. Dec. 22, 1834.

BROTHER STONE: In compliance with your request, and wishing to help, to promote, the prosperity of Zion, I have procured eight subscribers for your periodical. With your prospectus I am well pleased. To strive to unite the scattered family of God, I think, is the duty of all who profess to bear the name *Christian*.

Could this desirable end be accomplished, we should soon see the gates of Zion crowded with converts, and all her solem feasts attended by her united followers, with joy and acclamations of praise to her King, whose throne is forever and ever.

I hope you will take the trouble, to write plainly respecting the observation of the Lord's day, under the new institution; for some professors seem to think themselves under no obligations to observe it, and therefore, act accordingly. This is a great stumbling block to the world. Is this walking after the example of our Savior, Luke iv. 16.? and of Paul in Corinth, where he wrought at his occupation with Aquilla, and reasoned in the Synagogue every Sabbath, Acts xviii. 1.—5.? Would it be improper to render Heb. iv. 9. There remaineth therefore, the keeping of a Sabbath, to the people of God. And is it not substantiated by early writers of church history, that christians then held it

in high reputation and observed it religiously? Please favor us with some quotations, if you have their works at hand, for we have not.

To the congregations of Christ, through the favor of the Messenger.

DEAR BRETHREN AND SISTERS: I wish to call your attention to one important duty, which in our zeal for reformation, I fear we have partially neglected.

I refer to the religious instruction of children, at an early age. It is well known, that they are capable of learning many things, when not more than five or six years old.—And who would venture to say, it is then too soon for religious parents to begin to teach them that they are born to die, that God who made them, has prepared a place of happiness for all good people: and a place of punishment, which those, who continue to do wickedly, cannot escape. They ought also to be frequently shown the growing nature of vice, that if they begin to give their consent to do wrong in little things, no persons can tell how far they may proceed, that it is a very difficult thing to reclaim gross sinners; and that if they persist in their wicked ways they must perish forever. Perhaps, when speaking of these things it would be well to read to them the account of the wicked, who perished with the flood, and the case of the wicked Sodomites, who perished in their iniquity.

On the other hand, as an inducement, and a sense of duty to the greatest stimulants to reformation, the lovely character of Christ should often be unfolded to them. How he died for them, and now lives in Heaven to interceed in the behalf of all who love and obey him; that he will never suffer the least to perish, who put their trust in him.

And would it not be proper to inform them concerning the institution of the Lord's supper, baptism, why people join the church and live in it, and concerning the happiness of those who live faithfully there; that if they feel fully resolved to love and follow Christ, and are willing to deny themselves of all sinful pleasures, it is not only their privilege, but duty, to unite with the church and partake of all its blessings. I hope that some able brethren will fill some pages in the Messenger, on this subject. S. WILLIAMS.

Reply to Brother Samuel Williams's Letter.

WITH regard to the observation of the Lord's day we have, in previous volumes of the Messenger, written as

plainly, and as forcibly as we could. That this day was religiously observed by the Apostles, and primitive saints, I think, can hardly be denied. On the first day of the week, the very day on which our Lord rose from the dead, the disciples assembled together, and Jesus appeared in the midst. And on the following first day they assembled again, and again Jesus appeared among them: John xx, 19. 26. On the first day of the week the disciples came together to break bread: Acts xx. 7. On the first day of the week the saints at Corinth, every one were ordered to lay by them in store, as God had prospered them. 1. Cor. xvi. 2. John, though banished to Patmos, had not forgotten this sacred day. "I was in the spirit on the Lord's day:" Rev. i, 10.

The Sabbath, every holy day, and the new moons under the law were shadows of good things, but the body is of Christ. These were abolished, or waxed old and vanished away by the introduction of the new institution by the Lord Jesus. The Sabbath was instituted when the old creation was finished; the Lord's day was instituted, when the new creation was laid and finished in the resurrection of Christ. Each is commemorative of these grand events.

Apostolic example should surely bind christians to devote this day to religion. The laws of our country bind us, and christians should be the last to break them, and thus give offence. Were it not for the observation of this day, the world would soon forget that they were responsible beings to God the Savior; vice would abound to an intollerable degree; and religion would be banished from the world. Let any intelligent christian think of these things seriously, then he will cease to oppose the religious observance of this day, and heartily join with the saints of God in spending it in divine worship.

Brother Williams wishes to know, whether Heb. iv. 9. will admit of the following translation. "There remaineth therefore, *the keeping of a Sabbath* to the people of God."—The margin of our Bibles reads, "*a* (not *the*) *keeping of a Sabbath.*" This is the literal translation of the word *Sabbatismos.* This word is found only in this text in the whole New Testament; but occurs in the Septuagint in the sense already given. But the application of the text, as hinted at by our brother I cannot fully admit. I must think from the context, that it refers to the saints' final rest in Heaven. I am not positive.

With regard to what ecclesiastical historians may have said respecting the Lord's day, I will examine more particularly hereafter; and if I find any thing worthy of public notice, I will transfer it to my columns.

The subject of early religious instruction is of great moment. It has been shamefully neglected by parents too generally in our country. For a few years back many have been awakened to this subject; they have devised plans and ways to have it effected, which meet not with general approbation. The popular plan is thought to be too Jesuitical. The plan of the Jesuits in Europe was, and now in America, is, to have the education of as many children as they can get, and to instill their papal notions into their tender minds. A similar plan is the American Sunday School Union for the instruction of children. Tracts in thousands are issued from the press, teaching the peculiarities of the different sects. This we view as building up what ought to be, and must be destroyed, I mean sectarianism, which, like a proud and lofty mountain stands opposed to the prayer of Jesus, and the salvation of the world.

We live in a day of associations; nothing now can be done without them. A society must be formed for every thing, even to educate our children in the first principles of christianity. As an individual I should not object to teaching our children by association, if they be taught to read the Scriptures, and commit the most important parts to memory. But against sectarian tracts, and teacher's expositors, I do conscientiously protest.

Let parents remember and do their duty, bring up their children in the nurture, fear, and admonition of the Lord, by teaching them his ways; and by their admonitions and example, encourage them to do them. Were they to spend the Lord,s day in this exercise, and in worship, they would see the fruits of their labors. EDITOR.

FOR THE CHRISTIAN MESSENGER.

PRACTICAL REFORMATION, No. 5.

Monmouth, Ill. Dec. 14, 1834.

Our Savior's word constitutes his people, "The salt of the earth;" "the light of the world, etc." If the salt of the earth, they are, in some sense, to save the world from that pollution that exists on account of lust. If the light of the world, they are a beacon, pointing the way from darkness, sin, and death to the throne of glory. After Jesus had thus fixed the high and honorable station, which he designed his people to occupy in the great work of human salvation, he

commanded them, saying: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." Not shine as a dim taper, ready to be extinguished by every passing breeze; but let it *so* shine, or shine in so brilliant a manner, that men *may see* your good works, and glorify your Father who is in Heaven. If, then, as God's people were raised to a station so responsible, and yet so glorious, ought we not to exert all those powers, with which we are peculiarly blessed, to increase that light, by which mankind are to see the way to glorious immortality? O! that christians would take this to heart, that the light of Heaven might shine forth in its wonted effulgence.

In pointing out instances, in which reformation is needful, I will now advert to the almost universal practice of following the fashions of the world in the wearing of apparel. Fashions in apparel, are continually coming and going, as the caprice and interest of those, who control them, may require. And the religious, as well as the irreligious part of the community, seem to follow them with as much diligence, as is due to him, who would seek eternal life. The fact is notorious, that christians, (if it be not a libel on christianity to call such christians,) are generally so wedded to the fashion, of the world, that none can see any badge of distinction, by which to distinguish the children of light from the children of darkness. How many in Zion deplore this baleful evil, and are willing to use their influence to correct it?

I cannot now more than barely mention some of the evil consequences of this criminal practice—I say criminal, because contrary to the will of God: 1. Tim. ii. 9, 10. Christian parents themselves, instead of bringing up their children "in the nurture and admonition of the Lord," suffer them to occupy their earliest thoughts with all the fooleries, that court the attention of children, and flatter the pride and ambition of unwary youth. This criminal indulgence, on the part of parents, is too generally continued, till their children grow up, the slaves of vanity, the friends of the world, and, consequently, the enemies of God. Being thus trained, they commence the journey of life with a soul that "desires not the knowledge of God," and a taste formed to relish nothing more substantial than the airy pleasures of time and sense. This makes them so nearly invulnerable to the influence of divine truth, that we are driven to the necessity of accommodating christianity to the fashions of the times, in order to their convertion. They can

be prevailed on to wear the christian name, provided, they still be allowed to keep in fashion with the world that "lies in wickedness." But suppose every one, who has named the name of Christ, was compelled "to take up his cross, and follow him;" to keep diligently *all* his holy commandments; or renounce his name, and follow the world's vain fashions; how many, alas! how many would walk with him no more!-- And if it was fairly understood, that upon obeying the gospel, all connexion with the maxims and fashions of the world was to be dissolved, whom could we persuade to be religious? O! Lord, save us from the destroying spirit and practice of the world!

When our funds are non sufficient to educate our youth, and keep them in fashion, their education is too frequently neglected. How common to see young men arrayed in all the habiliments of foppery, whose minds are an intellectual, and moral descent. But how painful to see our young females, decked in all the gay attire, that seems to vie with the Creator's hand in giving them personal attractions, possessed of vacant minds!! Were the millions annually expended on fashions, devoted to the education of the tens of thousands, now growing up in ignorance, and vicious habits, how much better would it be for the world; and how much better for the church of Christ? Again, should there be no useless expenditures of money, the poor and needy could share our hospitality; the bitter cries of the widow and orphan would be hushed in perpetual silence. But this is not all: if brethren could be sensible that they, and their substance ought to be devoted to the advancement of the Redeemer's kingdom and glory, and not to the perishing glory of worldly fashions, those skilled in useing the "sword of the spirit," could be provided for, while proclaiming the glad tidings of salvation to a lost and dying world. In view of the great good that is *now* in our power to do, shall our time, talents, and prosperity be devoted to purposes worse than useless? Forbid it Heaven! In providing necessary apparel, how reasonable, and how much in accordance with the spirit of the gospel, it is, for us simply to consult our comfort and convenience. Should no more be aimed at, all must see, that incalculable good might be done as well as a fearful amount of sin avoided. Perhaps the reader would be willing to reform, if every body else would. I do hope he will not make his getting to Heaven depend on every body also getting there.

A. REYNOLDS.

Mayslick, Ky. January 3, 1835.

DEAR BROTHER, STONE: As cold water to the thirsty, so is good news from a far country. The gospel of Jesus Christ is mightily prevaling in this county. Opposition is again trying its strength, but without success. Many of the people are bowing their necks to Prince Immanuel, and taking the yoke of the Lord Jesus upon them, and rejoicing in the service of God. From the first of November last we have at this place introduced fifty-one persons into the kingdom of the Lord Messiah by immersion, besides some who have come out from the sectarian ranks, and several have been added by recommendation; so that our increase, within the last two months, is about sixty. This is what has been done immediately here, besides which, many have been immersed in other parts of the county. O may the glorious gospel of the blessed Lord Jesus prevail, until all shall submit to it, is our prayer in the name of Jesus Christ. To which you will give a hearty Amen. There are many more about us, that appear to be impregnated by the word of truth, who we expect ere long, will confess the name of the Lord.

I remain yours in the bonds of the gospel of Jesus Christ.

JAMES MORRIS.

DEAR BROTHER STONE: By way of poscript to brother Morris' letter I have the privilege of addressing a few words. It is with joy I say a hearty Amen, to the good news written you by brother Morris. Our hearts are made glad; some of our children are among the happy number; blessed be the name of the Lord; my dear daughter now in her 14th year, was one of the happy number; three of brother James Morris' daughters are a part of the same happy number, and two daughters of brother Vancamp; the total number lately immersed in this county, within about two months past is, 107 persons; to this add 18 over in Brown county, Ohio; at Red Oak, and Georgetown, these have been induced to obey the gospel, principally under the labors of brother John O'Kane, from Indiana, assisted by brother John Rogers, of Carlisle, and brother Richard Rickett of this county.

O may the good Lord grant that the number of the faithful may be greatly increased, and continue to increase all over the land; and to his holy name be all the praise. I shall be pleased to hear from you as often as you may find it convenient. May grace, mercy, and peace, be with you, and all who love the Lord Jesus, in sincerity.

Yours in the hope of a glorious resurrection.

ASA R. RUNYON.

Spincer, Ia. Nov. 2, 1834.

Brother Johnson: I am happy to have the opportunity to communicate some intelligence through your paper to the friends of christian liberty. We have been laboring for two or three years in this section of Indiana, with but small success in adding believers to the congregation.—There were many deep rooted prejudices, which had to be rooted out. The people would hear, and finally, hearing believed and were baptized, (about thirty within four weeks,) from the age of fifteen to seventy, both men and women. Praised be the name of the Lord for his goodness. He has done great things for us here, for which we are glad: bless his holy name. There never has been such a shaking among the people here before. The sects appear to be alarmed, and are uniting all their energies against us.

Yours in hope of immortality, T. C. JOHNSON.

RELIGIOUS INTELLIGENCE.

Bro: J. H. Haden of Fayette, Mo. Nov. 9th, 1834, writes: "I have traveled a great deal this season, and a few days ago returned home from a tour through all the counties above me, Jackson co. excepted. I found the Brethren generally well built up on the Apostles' doctrine, and contending earnestly for the faith once delivered to the saints. In some places there has been considerable ingathering. In Lafayette co. within the last few months there has been an addition of more than 60 persons to the congregations, besides several, who have come out from the yokes of men. Upon the whole, I can with safety say, that in all the upper counties, the Bible is making a rapid march, and must, and will ultimately obtain the victory over the traditions of men, and over all opposers. J. H. HADEN

Bro. D. S. Burnett, of Cincinnati, to Bro: I. T. Jones, also writes: "We are doing tolerably well here, all things considered. Many important changes have been effected in the church, and 60 or 70 accessions since you were here, and about 300 in the country within a day's ride of the city."

S. M. McCorkle's reply to Shebane came too late for this No; it is defered to the next.

OBITUARY.

Died.—July 26, 1834, the amiable and pious Polly Snoddy, companion of our venerable brother, John Snoddy, of Owen co. Ia. aged 67 years. She was one of the first members that united with the church of Christ, first constituted on the Bible alone, at Cane Ridge, Ky. She has ever since lived a christian, firm and unwavering in the faith of the gospel, she died as she lived, in full confidence of immortality, and eternal life. She bore all things with patience for Christ's sake, and died in the Lord. We hope she is gone to rest from her labors, and her works do follow her.

Elder Joseph Berry of Monre co. Ia. about the last of September, 1834, left that county and state with his family in order to settle in Texas. After a journey of seven weeks he came to Claybourne parish Louisiana, where he was taken sick, and died, leaving his family in a distressed situation, among strangers, and yet far from their destined abode. He had been till his death, for many years a very zealous preacher in the church of Christ, and died entirely resigned to the will of God, in the comfortable hope of immortality, and eternal life. For more than twenty years the editor has enjoyed an intimate acquaintance with him, and humbly hopes that acquaintance will be renewed in a better world. The account of his death came by letter addressed me from his wife Eleanor, dated Dec. 13, 1834, from the place above mentioned. Editor.

On December 10th, 1834, Died Elder James Hughs, formerly of Flemming county, Kentucky. A few years ago he moved to this country in Sangamon. He commenced preaching near thirty years ago, and continued with unabated zeal in the work, till disabled by his last sickness, which ended his days on earth. He was truly a faithful, indefatigable able, and useful preacher. A man more spiritual, more pious, more devoted to the cause of religion, is rarely found on earth. He fully preached the gospel of the Son of God, and insisted much on faith, repentance, and immersion for the remission of sins, and for the gift of the Holy Spirit. His labors were abundantly blessed to the good of souls wherever he labored. In this new country, hundreds were immersed by him. He was perfectly calm and composed in his last days, and rejoiced in the prospect of entering into his rest. He left a large family, and numerous friends to

weep and deplore his loss, But the Editor, his intimate companion and fellow laborer, for nearly 30 years, more sensibly feels the loss in a religious view. Last September, he was at my house in Kentucky, a few days before I moved to this state. We were delighted at the prospect of spending the evening of our days together, and of extensively co-operating in the gospel throughout the west. But on his journey home, he sickened, reached home, lingered in pain, and died in peace at the age (I think) of fifty-six years.

EDITOR.

A SHORT NOTE.

Were I able to bear the tax, I should gladly give hundreds, for letters from my friends. But though their communications be ever so pleasant, I am obliged, for the want of funds, to deny myself of the gratification of receiving them, unless they come free of postage. If my agents have communications to make to me, let them pay the postage out of my money, if they have it; if not, let it come, if adjudged by them of importance or interest to me. EDITOR.

NOTICE

Disappointment in getting paper in time has prevented me from sending the "Messenger" to my patrons. I have had to suffer much trouble and loss in getting enough for this number. Paper procured in Ky. has not yet arrived, owing to uncommon low water. This may retard the second No.

RECEIPTS FOR THE MESSENGER IN ILLINOIS.

Sangamon P. O. J. Hodgen vol. 7, 8. *Jacksonville*, R. Cassel for 8; J. Nevins 8; P. Coffman 8, 9; Jac. Haffaker 8; M. Hafiaker 8; Eld. J. Green 9; B. Cassel 7, 8; A. Simms 8; S. Brockman 7; (two last paid agent not yet me.) Wm. S. Tilton 9; G. W. Happy paid 50 cents; Doc. Morrison 9; J. Major 9; J. Thompson 9. *Monmouth*, A. C. Jameson 8; J. C. Davidson 8. *Knoxville*, Isaac Clark 8. *Rushville*, H. Johnson 8. *Carrollton*, E. Baker 8; D. Kennet 7, 8. *Quincy*, Holman Bowles 7, 8. *Athens*, Henry Boyers 8. *Palestine*, Wm. Mitchell 8; John Eaton 8.

MISSOURI.——9 *mile Prairie*, J. Moseby 8, 9. *Louisiana*, Thomas Burbridge 8; R. Burbridge 8. *Paynesville*, J. Jeans 8. *Clarksville*, B. Barton 8. *Huntsville*, Richard Summer $1 25 for 8; *Chariton*, Marton Winn $1 25 for 8.

TENNESSEE,——*Columbia*, Judge R. Mack 7, 8, 9, all lost by mail.

OHIO.——*Sidney*, James E. Sparling 9, and paid in Ky. 8.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IX.] JACKSONVILLE, ILL. FEB. 1835. [No. 2.

THE CHRISTIAN MESSENGER,

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THE conference in *Terra Confusa* continued, on the subject of christian union among brethren of different names, and opinions, who by previous agreement met together at ——, Jan. 1, 1835.—Continued from vol. 5, page 175.

Members present were the same as attended the former conferences, the minutes, and debates of which, are recorded in vol. 5 of the Christian Messenger, viz: Doc. P——, Bp. M——, B——, R——, C——, E——, and U——. After prayer and praise offered to the Almighty God, Bp. M. rose, and thus addressed the conference:

Bp. M——. I rejoice to see you again collected after a lapse of more than three years. I rejoice to see so many assembled here to hear our deliberations on the great, and important topic, which fills every mind—*Christian union*. Four years ago we were collected together in several successive conferences on the same subject. At our first conference we were unanimous in the sentiment that the disunion of christians, as then, and yet existing, was wrong, and prevented the salvation of the world. Our object was to devise some plan by which this evil might be removed, and the union of christians effected. The majority of us agreed to examine carefully, and critically every article of our various confessions; to reject what should be found unscriptural, and to retain what should be considered by us all to be the truth. Doc. P——'s creed being considered the oldest, he was invited to read his, beginning with the first article; and after an examination of this, to proceed to the