REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

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
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, JANUARY, 1836. [No. 1.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

INTRODUCTION.

AFTER hesitating long, and waiting a sufficient length of time to receive discontinuances and new subscriptions, I have determined to continue the work of sending forth the Christian Messenger. This is the first number of the 10th volume. It is hoped that those who have neglected to send on their orders to discontinue in due time, will not do me the injustice, and injury not to receive them when sent. It may appear to them a light matter; but similar conduct last year cost me more than I could well bear. To my former faithful agents I tender my sincere thanks for their favors. If they are not weary of bestowing them, they are again solicited to increase their lists of subscribers, and remit the money in due time. My friends and especially the friends of the Messenger can do much in this way with a little exertion. But while one waits for another to act, nothing will be done to purpose.

Many of my distant subscribers have complained of the heavy postage of the pamphlets, and therefore have discontinued. To obviate this complaint I have concluded to follow the practice of eastern editors in issuing their periodicals. They print on one sheet, without cutting, stitching, or covering, leaving this to be done by each subscriber. The price of postage on a monthly journal of this kind, is but twelve and a half cents, at any distance in the U. States. The Christian Messenger is printed in a different form, an octavo instead of a duodecimo. This form admits of more matter than the one in which it was formerly printed. The price is the same.

In this volume I shall with the assistance of competent, intelligent brethren, insist much upon practical religion, and christian Union. I shall endeavor to collect all the religious intelligence I can, which can please and profit my readers. Brethren every where are solicited to afford me their aid, not only in giving such intelligence, but also in writing short dissertations on subjects of importance.

I shall take an independent course, not seeking to please or displease, farther than can be effected by what I deem truth. The Bible alone is the rule, by which I shall endeavor to try all doctrines, and spirts; and every dereliction from this rule shall be noticed in the spirit of meekness wherever found, in friend or foe.

It is not for the hope of gain I write; for my list of subscribers forbids such hope or expectation. If I can be profitable to my fellow creatures in the late evening of my life, I shall rejoice. May the Lord direct our minds into the love of God, and patient waiting for the Lord Jesus- Amen.

B. W. STONE, Editor.

From the Christian Witness.

CHRISTIAN UNION.

The note of peace which has lately been breathed forth has fallen sweetly on the ears of thousands weary of sectarian strife. There are multitudes of Christians, that have long desired an answer to the prayer of the Savior, that 'they all may be one,' and the sentiment every where expressed is, that great sacrifices ought to be made for peace and unity. This is especially the feeling of the laity. As in all other wars and contentions, the leaders have been most to blame in stirring up and perpetuating discord, while the majority of the people have been drawn into it. Ministers in their studies have found time for those wire-drawn discussions and distinctions, which have separated the followers of Christ, and their peculiar situations have excited the ambition and the other unhallowed feelings, which have kept alive the contest. They are 'the mountains interposed, that make enemies of those who else like kindred drops had melted into one.' And the greatest obstacles in the way of Christian union will be found not in the people of our churches, but among their pastors, or rather among some few of the latter, who have long been whetting the sword of controversy and whose delight is in war.

But let us not talk of obstacles, for though we have been like the people that voted death to the citizen who first proposed peace, necessity will compel us to lay aside our hostility, and Christians must come together. Neither let us talk of the mode in which a union can be effected. When nations are heartily sick of war they never fail to find some basis for an accommodation. If Christians truly desire unity and make the effort to secure it, the God of peace will open the way. All that is needed in the present stage of the work, is to keep the matter before the minds of God's people, and to call the attention of those whose duty it is to promote peace, to this subject.

And the object of this communication is to present a few suggestions, which may be of some importance at this crisis. The first is that it is especially the duty of Episcopalians to be foremost in promoting unity. It is their duty, because the ministers of our Church in their ordination vows, lay themselves under a solem obligation 'to promote quietness, peace, and love among all Christian people.' It is their duty because they have for centuries prayed continually, 'that all who profess and call themselves Christians, may hold the faith in unity of spirit and in the bond of peace.' It is their duty because in regard to some points they assume, or are supposed to assume, a higher stand than other denominations, and concession comes with a better grace from a superior. It is their duty, because no doubt the intolerance of our Church, and the unwillingness of her members to yield in little matters, have in past ages contributed to promote division, and though others may deserve greater or less blame, we need not dwell upon their guilt, but as in all cases where conciliation is attempted, we must confess our own faults and retrace our steps, so far as we have erred, as the surest way of inducing them to go and do likewise. It is their duty, because being now entirely at peace among themselves, they are better qualified than any other sect to take the lead in this matter. It is their duty, because having been regarded as the most exclusive of all Protestant sects, if they make advances, and show a readiness to make a sacrifice for peace, it will come with greater moral power, and awaken a stronger hope in the breasts of others, that the thing may be done. And it is their duty, because at this present time, the revival of piety in our church, and her growing engagedness in any good cause, have changed the current of prejudice which has long been setting against her, in her favor, so that the tender of a friendly embrace, which would once have been dreaded as that of coldness and spiritual death, will now be welcomed and warmly returned.

And if it be the duty of Episcopalians, from these and other considerations to be foremost in the reconciling work; what shall they do? Let them—and this is the second suggestion—let them make the 'Christian Witness' that child of peace, breathing in its first lispings the desire of unity and dread of contention, let them make that the decided and avowed advocate of the proposed Christian Union.—Other religious papers identify themselves with some particular part of benevolent effort; let the glorious one of endeavoring to effect some reconciliation among the jaring sects of Christianity, be that of the Witness. Let the Convocation at its next meeting take up the matter, and present their paper to the public as the advocate of Union, let its columns be thrown open for the calm and free discussion of the subject, and let the good of all denominations be invited to turn their attention to this paper as a means of accomplishing this desirable object, and as the vehicle through which they may exert their influence in bringing it about. Let the suggestion be brought before the minds of our brethren now, that they may make the subject of prayerful meditation, and be ready to act at our next meeting.—Thus we shall be in the way of doing all that can be done in the present stage of the business, that is of keeping the minds of Christians awake to the glorious measure, and thus we shall fulfil our duty as Episcopalians, 'in being foremost to speak a word about bringing the King back to his city of peace.' The second suggestion is from a brother with whom the writer is happy to find his feelings upon this

and every point of vital interest, in unison, and both, it is hoped, may be deemed worthy of the prayerful consideration of the members of our Church, and more especially of our Convocation.

G. H.

REMARKS.

We subscribe, *in toto*, the sentiments of the above article, and would most cordially tender its author the right hand of fellowship, not only as a consistent Christian, but as a worthy brother and fellow laborer in the great cause of CHRISTIAN UNION. We could fellowship the author of that article, provided his sentiments were exemplified in his life, though we found him within the pale of the Romish church: although we do not expect to find christians within the contaminating embrace of that mother of harlots. But the fact that it comes from the *Episcopal* church, gives additional worth to the article, for as the writer suggests, that church has been regarded as the 'most exclusive of all protestant sects.' And no doubt the sentiment does prevail to a considerable extent, that the Episcopal would be the last of all the protestant churches to make advances toward a general union; and therefore, when we see, in the members of that church, a 'readiness to make sacrifices for peace,' it does come with 'greater moral power,' and will exert an influence which the same sentiments coming from another quarter could not.

Our Episcopal brother has given some substantial reasons why his church should be foremost in restoring the unity of God's children, and we presume there is no danger of a contention for that honor.—For ourselves, we would cheerfully occupy any place in the ranks, the rear, the van or the wings, that we might witness the ransomed of the Lord returning and coming to Zion with songs and everlasting joy. We would say therefore, to our good brother, *go ahead*—lead the van—we will follow, and rally around the standard of Union, wherever and by whomsoever planted, provided always that the proposed union be predicated on the broad principles of the gospel.—The cause is worthy of the tallest angel in light, yea, the great Redeemer himself was the advocate of union, it was the burden of his last general prayer. Father, I will that they all may be one, that the world may know that thou hast sent me. That prayer will be answered; for him the Father always heareth. Whatever may be the apparent obstacles to the reunion of the church, let not those who are sick of sectarian strife, and whose hearts pant for peace, despond. God will answer that prayer, the church must and shall be united.—Therefore, we would say to christians of every name, 'strive together for the unity of the spirit.'

As has been suggested, the ministers of the gospel of peace have been the leaders in the petty war of words which has been rending the 'body of Christ' for the last two hundred years. Shame on the ministers that have descended from the angel-like employment of proclaiming peace on earth, to wield the sword of controversy against

their brethren in Christ. Shame on the christians that have rallied around such misguided leaders, they ought to have known that the religion of the Bible is peace and good will to men; they ought to have known that a great controversialist is nothing more nor less than a great disturber of the peace. Let all ministers therefore leave off contention about the minor doctrines of Christianity, and where they have once misrepresented and abused other denominations, let them thrice preach the great radical doctrine, the unity of the church, and when the ministry shall have ended their strife, it will not be difficult to bring the laity together in the unity of the spirit.

We are much pleased with the suggestion of our Episcopal brother that the Christian Witness, should become the 'decided and avowed advocate of Christian union.' And in conclusion we will make a proposition.—If the Christian Witness or another reputable periodical should propose itself as the common organ of all who love union determining to know no church save the church of Christ, we hereby stand pledged to procure for that organ and advocate of evangelical union, ONE HUNDRED SUBSCRIBERS.—*Cumberland Presbyterian.*

From the Cumberland Presbyterian.

VAN DYCK ON CHRISTIAN UNION.

WE briefly noticed this truly evangelical work in our last, but promised to enter more at large upon its merits, in the present number; believing that, by commending it to the Christian public, and thereby facilitating its general circulation, we shall do essential service to the cause of Christ.

The volume opens with the declaration that "*God has constituted the Church one and indivisible.*" It has but one head, Christ. Under the Jewish dispensation, there was but one temple, one priesthood, one ritual of service, and in all things, but one church. Christ appeared—not out of, but *within* the pale of that church—was regularly initiated into the priest-hood—began to teach *in* the temple which, having become a market place, was now *purified* and *re*-consecrated to the worship of the Most High God. Christ gave no intimation that the church which had been *one* under the Jewish, was to be divided into *many* under the Christian dispensation. But on the contrary, he prayed for all believers in every age, "that they all may be one;" not only in feeling "one heart and one soul;" but according to our author, the prayer of our Saviour extended to a manifest and *visible* union, that should be apparent to all the world. For he prayed "that they all may be one, that the world may believe that thou [Father] hast sent me;" and it is justly maintained that nothing short of a *visible* union which should be notorious to all, could have

any influence in convincing the world of the divine mission of Christ.

Our author further shows that although the personal ministry of the Savior was confined to the Jewish nation, yet he commissioned his disciples to preach the gospel to all the world, clearly intimating nevertheless, that Jews and Gentiles were to become one church. For he says, "other sheep have I which are not this (the Jewish) fold; them also must I bring in, they shall hear my voice; and there shall be *one fold* and *one shepherd*." And after the Gentiles had received the gospel, Paul certifies that, "both" were made "one". It is further shown that the Gentiles were actually received into the same church with the Jews, and that the apostles, not only by practice, but in all their writings taught and urged in the most cogent terms, the unity of the church.

Having proved the original unity of the church, the author in the next place, proceeds to show that a *division into denominations and sects, is a violation of its constitutional unity.*

Under this head he admits that Christians may and will honestly differ in sentiment, both in regard to doctrine and church policy; but maintains that a difference of sentiment, such as may obtain among Christians, cannot be a justifiable ground of separation. In proof of this position, he adduces the contention which arose among the apostles about the rite of circumcision, when Peter, James and others contended that the Gentiles ought to be circumcised, whilst Paul withstood Peter to his face and maintained that they were and should remain free from the ceremonial law. The controversy was a protracted one, and Van Dyck maintains, that if there ever was a time in the history of the church when circumstances called for a division, it was at this particular crisis.

The Jews and Gentiles always had been distinct and dissimilar—the one venerated and adhered tenaciously to the ceremonial law; the other contemned and rejected it; the inspired apostles were divided in sentiment and practice. What was to be done? Modern protestantism would say *divide*—exclude—secede—separate and organize a new church. Not so with the apostles, they agreed to disagree and yet remain in the same church, continue in full communion.

Our author discusses at some length this part of his subject, showing both from the writings, and practice of the apostles that they deprecated a division of the church as a violation of its constitution, that no such difference of sentiment as may obtain among those who are truly *Christians*, can justify either excommunication or secession: that the Head of the church would have all true believers united in one great brotherhood, one in feeling, one in action and one name.—The BOND of this union is *love*. God is love, the union between the believer and Christ is a union of love, confidence, christians are bound to love one another, striving *together* to maintain the unity of the spirit in the bonds of peace. This striving together is made to mean something more than mere abstinence from jealousy, rivalry, hatred

and oppression—it implies joint action in the expression of affection, and the manifestation of kindness, in suffering and thanksgiving, in worship and communion. The bonds of peace are to be preserved by the exercise of *forbearance*—'with all long suffering, forbearing one another in love; *endeavouring* to keep the unity of the Spirit in the bond of peace.' The duty of forbearance extends to all matters of *opinion*; to personal weaknesses, imperfections and improprieties, and in one word, to all matters of difference which can exist between Christians. The right to excommunicate for immorality or *damnable* heresy, is not denied; but as we bear with imperfections in ourselves, so we are to exercise forbearance towards our Christian brethren; otherwise we do not love them as ourselves.

Having treated of the unity of the church, the author proceeds to consider the evils which have resulted from sectarian divisions.—These are briefly summed up under the following heads.

1. 'It banishes peace and love, while it cherishes hatred and contention among Christians.'

Contention is the parent of division, but stops not there—each party has its zeal inflamed rather than diminished by the schism, and thus a war of words is carried on from one generation to another.—The controversies which followed the reformation are not yet settled; nor will they ever be terminated so long as the church remains in its present divided and dismembered condition.

2. 'It cherishes the spirit of pride and self-preference; and fills the church with unworthy members.'

The lovers of sect are apt to glory more in the peculiarities of their denomination than in the cross of Christ, limiting their brotherly love to those of their own sect and placing themselves above all others. And in proportion as they are elated with the superiority of their sect so will be their eagerness to add to its members. No sooner does a friend manifest a degree of seriousness, than he is courted and caressed by religious partizans, more eager, seemingly, to enlist him into *their* ranks, than to lead him to Christ. His mind is bewildered with the discrepancies of creeds and confessions, when he ought to be pondering the deep rooted depravity of his deceitful heart. Thus by the urgency of electioneering sectarians, he may be hurried into the church before he has experienced the 'washing of regeneration.'

3. 'It disqualifies men for the proper reading of the scriptures.'

Undue prominence has been given to those doctrines upon which believers are at variance, whilst the 'sincere milk of the word' has depreciated in the estimation of the sectarian reader. This vitiated taste leads to the habit of reading the Scriptures with an eye to fortifying the mind upon the various subjects of controversy among christians, whilst the improvement of the heart and the cultivation of the graces of the Spirit, are woefully neglected.

4. 'It frustrates every effort to reform what is wrong in the church.'

The division of the church into sects perpetuates errors in doctrine. Each sect becomes doubly tenacious of the doctrine which caused the secession. It becomes identified with their very existence as a denomination, and they had rather give up any other doctrine than the one which has cost them a severe struggle. And should a member of any of the various denominations be convinced of error in his creed, he dare not expose it; for his own brethren would denounce him as a heretic. And if the error may not be exposed by a member of the same denomination, much less by one of another sect. As the division of the church perpetuates errors in doctrine, so it prevents reformation in practice.

5. 'It gives courage and strength to opposers.'

The contention, strife, jealousy, hatred, management and intrigue of religious partizans, pamper and fatten Infidelity. The world will never believe till the prayer of Christ is answered, and the whole family of the faithful seem to have but one interest—the advancement of the kingdom of peace.

6. 'It retards the latter day glory.'

The union of the church is to precede the conversion of the world. The sooner, therefore, that is effected, the sooner will the nations of the earth become the possession of our Lord and Saviour. The world might have been evangelized long ago, had not the energies of the church been spent in making war upon the saints. It never will be accomplished till this sectarian war of words cease forever. Even if God by his own power, indpendent of Christian instrumentality, should convert the whole heathen world; still there would be no millenium glory in the church—sectarian strife would be enhanced a thousand fold. The church must be united before the world can be evangelized.

7. "It weakens and tends to destroy the church."

The divisions of the churches are wasting its resources, both of men and means. Each sect must have its separate schools of theology, separate books and periodicals, separate Churches and Sabbath Schools, separate pastors and missionaries; in one word *separitism* marks the movements of the Christian world. One who knew hath said, "Every kingdom divided against itself is brought to desolation." And unless God interpose and stop the progress of Sectarianism, the Church must be brought to desolation.—At some future period we may take further notice of our favorite author.

AMERICANS READ.

The following is a literal transcript of the Jesuitical oath; as taken by each member of the order. The Catholic Bishop of New England, was formerly president of the Georgetown College of Jesuits, and may be considered as at the head of the order of Jesuits in this country. Need the statements of that prelate, in reference to Miss Reed's narrative, and his whole subsequent conduct create any further surprise?—*Lowel Times.*

By virtue of the keys of binding and loosing given to his Holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine, and His Holiness' rights and customs, against all usurpery of heretical or Protestant authority whatever; especially against the now pretended authority and church of England, and, all adherents; in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, and of the Calvinists, Huguenots, and of other of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place, wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to; and to do my utmost to extirpate the heretical Protestant's doctrine, and to destroy all their pretending powers, regal or otherwise. I do further promise and declare that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interest, to keep secret and private all her agent's counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of this sacred convent. All which, I, A. B. do swear by the blessed Trinity, and blessed Sacrament, which I am to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath.

From the Philadelphia Independent Balance.

We have at length, says the Editor, obtained a correct copy of the excommunication of Wm. Hogan, Pastor of St. Mary's Church in this city. It is as follows:

"By the authority of God Almighty, the Father, the Son, and Holy Ghost and the undefiled Virgin Mary, mother and patroness of our Savior, and of all celestial virtues; Angels, Archangels, Thrones, Dominions, Powers, Cherubims and Seraphims; and of all holy patriarchs, Prophets, and of all the Apostles and Evangelists of the holy

innocents, who in the sight of the holy lamb, are found worthy to sing the new song of the holy martyrs and holy confessions, and of all the holy Virgins and of all the saints, together with the Holy Elect of God—may he, Wm. Hogan, be damned. We excommunicate and anathematize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented, disposed and be delivered over with Dathan and Abiram, and with those who say unto the Lord "Depart from us for we desire none of thy ways," as a fire is quenched, so let the light of him be put out forevermore unless it shall repent him and make satisfaction. Amen. May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us, in baptism, curse him! May the holy Cross which Christ for our salvation, triumphing over his enemies ascended, curse him! May the holy and eternal Virgin Mary, *Mother* of God, curse, curse, him! May all the angels, archangels, principalities and powers and all the heavenly armies, curse him! May the praiseworthy multitudes of Patriarchs and Prophets curse him! May St. John, the precurser, and St. John the Baptist, and St. Peter and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! And may the rest of our disciples and Evangelists who by their preaching, converted the Universe, and the holy and wonderful company of Martyrs and confessors, who by their holy works are found pleasing to God Almighty, may the holy choir of the holy Virgins, who for the honor of Christ, have despised things of this world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him! May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the highways, or in the woods, or in the water, or in the Church. May he be cursed in living and in dying. May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in slumbering, in sitting, in lying, in working, in resting, and in bloodletting! May he be cursed in all the faculties of his body! May he be cursed inwardly and outwardly; may he be cursed in his brains, in his vertex, in his temples and in his brows, and in his cheeks, in his jaw bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers! May he be damned in his mouth, in his breast, in his heart and purtenance down to the very stomach.

May he be cursed in his reins, and in his groins, in his thighs, in his hips, and in his knees, his legs and feet, and toe nails! May he be cursed in all his joints and articulation of all the members; from the crown of his head to the sole of his foot—may their be no soundness. May the Son of the living God, with all the glory of his Majesty, curse him!! And may Heaven, with all the powers that move therein, rise up against him, and curse and damn him! unless he repent and make satisfaction. Amen. So be it. Be it so. Amen."

NUMBER I.

Luke xvi.—By the parable of an earthly Lord and his Steward, we are taught some important lessons—lessons which claim the attention of the world. This earthly lord had large possessions, and chose a steward to manage them to the best advantage for him the proprietor. This steward for wasting the goods of his Lord, or for maladministration, was deposed from his lucrative office, and reduced to want. Finding himself about to be deposed, seeing want and distress before—unable to dig—ashamed to beg, he called his Lord's debtors, and very considerably curtailed their bills, or notes given for payment to his lord of large amount. This he did to gain and secure their friendship, that when he was deposed from office, these friends, made so by his generous acts, might receive him into their houses and relieve his distresses. This though unjust, was wise policy, and as such was commended by his earthly lord. Our divine Lord made this reflection from the parable, 'The children of this world are wiser in their day and generation than the children of light.' Then he adds, 'Make unto yourselves friends of (with) the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.'

From the whole parable we are taught, 1st. That by this earthly Lord, is represented the Lord Jesusus Christ, to whom belongs the earth and the fulness thereof. All its treasures are his.

2. By the stewad is represented to us each inhabitant of the world, to whom he has committed in trust certain portions of his possessions his earthly treasures, with command to occupy, and administer on them to the glory of his name and cause. If we act faithfully, our reward is sure at his coming; if not faithful, we must be condemned to an awful hell.

3. By unrighteous mammon is signified the treasures of this world, in contradistinction to true riches, or treasures of eternity. With this unrighteous mammon we are to make friends, by relieving the needy, the widow and fatherless, and by aiding in disseminating the gospel of peace to the ruined world. By this administration, we 'glorify God with our substance;' and if we should fail, or lose our possessions, we have secured friends on earth, who will open to us their houses, and afford us everlasting or perpetual habitations below; and by such administration on earth, we make and secure to ourselves friends in heaven, who when we fail, or die, will receive us to everlasting habitations, or mansions in glory.

4. On a faithful administration of the unrighteous mammon, depends our eternal destiny. For says the Lord, 'If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?'—none: such maladministration shall never possess the riches of grace—of eternity. For says the Lord, 'If ye have been unfaithful in that which is another man's, who shall give you that which is your own?' No one. These earthly treasures, however

large or small committed to us, are not ours; they are the Lord's.—If we do not administer them faithfully to his glory, we expect in vain to receive any reward that shall be our own. 'That shall be taken from us which we have, and no good given to us forever.'

Some may say, to us none of this worlds goods are committed; we are poor. There are but few that have nothing; they possess a little, and with that little are to be faithful. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much.'

5. The Lord further says, 'No servant can serve two masters; for either he will love the one and hate the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.' Awful truth; like the apostles, I am ready to say, 'Who can be saved?,

The two masters are God and mammon. All the world are servants of one or the other. Both they cannot serve. If we are the servants of God, we love him, and hold or cleave to him, and hate and despise mammon. If we are the servants of mammon, we love and hold to him, and hate and despise God. There are no neutrals on earth. 'Love not the world, nor the the things that are in the world; if any man love the world the love of the Father is not in him.' 'The love of money,' said Paul, 'is the root of all evil.' 'They worshipped and served the creature more than the Creator.' 'Where your treasure is, there will your heart be also.' O my God, where are thy servants on earth? At the coming of the Lord, who shall be worthy? Who will be found without spot and blameless? who shall receive the plaudit, Well done good and faithful servant, enter thou into the joy of thy Lord?—Reader, art thou the happy man? If your heart condemn you, God is greater than your heart, and knoweth all things; a more righteous judgment than that of your heart awaits you, from which you cannot escape. Measure not yourself by others, but by the unerring word of truth by which, at last, we shall be judged. Many console themselves that their situation is as good as that of others. Poor consolation! It may for a while palliate and soothe the troubled mind; but soon, alas, I fear too soon, the covering will be swept away, and the poor soul find itself naked—forever naked. Others may be like the Pharisees, who were covetous, and heard this doctrine preached by the Lord. It is said 'they derided him.' Would God, there were no deriders of this doctrine amongst us, in these days! It is a doctrine more despised than any other, because it strikes a blow at the very root of all evil, and pierces to the dividing asunder of soul and spirit.

Many are very zealous and noisy on the controverted opinions of the times; opinions foreign to heart religion. These are the popular preachers among the present generation of christians, but alas! where is christianity among them!

One may say, Do you discourage industry? No: by no means.—I fully receive the doctrine of Paul. 'Be diligent in business, fervent

in spirit, serving the lord. 'Labor for the things that are good'—for what purpose? Is it that we may be esteemed great and honorable among men? Is it that we may adorn ourselves and children with wearing gold and costly apparel? Is it to hoard up much treasure? No: but it is that we may have to give to others who may need. Whenever we feel reluctant to give to the glory of God—whenever we say in our hearts, all these are mine; it shows plainly what God we serve.

(TO BE CONTINUED.)

EDITOR.

DEAR BROTHER SCOTT:

In your 12 number, of vol. 4, of the Evangelist, I find you have transferred a few columns from the Christian Messenger, Vol. 9, number 8, written by myself in answer to a query proposed by a brother. The query was, "Can we in these last days, claim the promise of the gift of the Holy Spirit."

You have made some strictures on my answers, and say, That "the answers are all founded on the misapprehension, that every one who receives the Holy Spirit, must of needs be able to work miracles." If my language has communicated such an idea, I assure you, I never intended it—it is at variance with every sentiment of my heart, and in opposition to my decided convictions, expressed plainly in former volumes of the C. Messenger. I have always contended that the promise of the Holy Spirit in Acts ii. 39, was to us—to all to whom the gospel is preached. But I have carefully taught there is one Spirit, tho' its operations are diverse—one man by the same Spirit could work miracles; others prophecy, &c. All could not perform these works; but all christians received the sealing, quickening Spirit, by which they were prepared for a holy, happy life in time and eternity. This sentiment I have urged for the conviction of some, who contended that the gift of the Holy Spirit (Acts ii. 39,) was a miraculous gift, confined to the days of the Apostles, and therefore this promise did not belong to us. This opinion was growing so common, that seldom was this text mentionod by preaching brethren when urging baptism for remission of sins. Without the reception of this sealing, quickening spirit through faith, religion is but a dream—this is the Spirit of Christ in us, and "if any man have not the spirit of Christ he is none of his," Rom. viii.

But with the great A. Clark in his Commentary, I see no authority in scripture, why we should draw the conclusion, that the miraculous gift of the Holy Spirit, is, according to the will of God, withdrawn from the church. The Doctor thinks it is because of unbelief; and so do I. My reasons for thinking so I have plainly given, not one of which you have seriously touched. Against the opinion (if I dare call it an opinion) you have given us three reasons, the

weight of which I leave with the public to judge. They are as follows:

1st. "Do Christians work miracles now? They do not." I will farther add: all christians never did work miracles. The question recurs, Why do not some christians work miracles now? You answer correctly, because God has not given them that power. And why does he not give that power? I answer because of unbelief. If you say, because God designed that miracles should cease with the Apostles, I pray you to convince us by the testimony of the scriptures.

2d. Your second reason against the sentiment contended for, is, That while you were in the Western Reserve, a brother said to you, you ought to work miracles—you replied that you could not—and told him if he could, go and do so—that you would preach the gospel. Now, brother Scott can such an anecdote be considered as a serious argument against the sentiment advanced by me? Were I not so well acquaintod with you, I should consider it a sheer stroke of ridicule.

3. Your third reason is, "that the Mormons are publicly making a great ado about brother Stone's piece." Therefore I suppose the conclusion is, that the sentiment is wronw. Does not brother Scott know that the Romanists are much pleased with the doctrine he, and many of us preach, which is baptism for the remission of sins? Is it therefore wrong, because it pleases them? If we give up every doctrine because it may please heretics, where shall we fly? If you, my dear brother, see so much danger in opinion entertained by me and others, do for our sakes convict us of the error—by other arguments than those used in your strictures.—Give us the plain word of God. To this we bow with humble submission. I may never see this gift restored to the church; yet I hope it will be in some future perid not far distant. May God bless my dearly beloved brother.

EDITOR.

PROSPECTUS OF

THE EVANGELIST, FOR 1836.

A VOLUME of unbroken discourse of the true Gospel, is yet a desideratum in this Reformation. Since 1827, it has floated through our periodicals in Essays and fragments of Essays, very unlike the living orations in which it was originally set forth to society for acceptance. Those Essays are scattered over a wide field and necessarily apart from each other; so that if a person would invite a relative, or friend or fellow professor to a perusal of what has been written of the Gospel by us who profess to hold it in primeval simplicity, we must invite him to the review of numerous large volumes, a task by no means acceptable to readers generally.

The Evangelist for 1836, consisting of a connected discourse of the

True Gospel, containing much new matter, and written by earnest desire of many intelligent brethren, is intended to supply this deficiency. The task might have fallen to one more able to perform it, but as the writer has long contemplated such a work and has for a long time been paving the way for its appearance, and as no other has as yet appeared to assume this precise ground, he has yielded finally to the wishes of those who perhaps had a right to be jddges in the case, and has put his Book to press.

As the volume is written entirely on the Gospel, the distribution of it monthly and by single numbers to our suscribers, is thereby rendered unnecessary. The Printer is bound by article to have the whole volume ready for mailing against a certain day, and therefore no single numbers will be forwarded to any one unless by request.—All the numbers of each volume with an appropriate title page, a dedication and preface, will be sitched together by the Book binder and mailed in that form. It will be printed on new type, so that old and and young shall be able to read it with equeal felicity; and as it will form a volume like the Millennial Harbinger and contain an equal number of pages, (576) it will be distributed to subscribers on the same terms, namely, $2 per volume, if paid within the year 1836, and $2, 50 if payment is delayed till after that time.

Those who will forward us the names of five subscribers and become responsible for their volumes, shall have one copy gratis.—Those of our subscribers who do not wish to take the Evangelist on these terms therefore, will confer a real favor on us by notifying us of the same by the Postmasters of their respective residences, who will order a discontinuance if requested. We do not desire and do not intend to forward a single volume to any one who does not desire to possess it. The book contains much interesting matter; and though it does not become us to praise it, we may be allowed to hope that it will be such a one as that our brethren will neither be afraid nor ashamed to put it into the hands of their relatives and friends, for the purpose of informing them, at one reading what is the ancient, original, and true Gospel of our Lord and Savior Jesus Christ.

Monies forwarded, in payment, before publication, will be receipted in the end of the volume. Those in arrears for the preceding volumes of the Evangelist, are respectfully urged to settle up immediately. ☞ Each volume will be mailed separately, in stout wrapping paper.

Address WALTER SCOTT, CARTHAGE,
Hamilton County, Ohio.

RELIGIOUS INTELLIGENCE.

Bro: Baker of Mount Vernon, Ill. writes that recently 8 have joined the church in that neighborhood.

At Riggsville in Morgan co. where brother J. Rigdon and the editor labor, there is a good work is in progress. Twelve have been lately added to the church, six by baptism and six by letter.

At this place (Jacksonville) the church is encouraged and revived. Two have within a few days been immersed, and several have united by letter. Our congregations are large, attentive and feeling. Our house of worship is too small to contain them. We have a brick house going up, but unfinished. On 3d Lord's day 7 were added; on Wednesday night following 5 more; on Friday night following 4; on Sunday night following, 5 more.

Brother Gabriel R. Young of Greencastle, Ia. Jan. 18, 1836 writes that the truth is gaining ground, in faith and practice in that section, and additions to the church are made.

Brother J. T. Johnson of Georgetown Ky. writes Jan. 14, that old Bethel is revived. An addition of 5 persons was made one meeting. Lord! grant them a hundred fold.

RECEIPTS SINCE LAST VOLUME.

KENTUCKY.—NEW CASTLE, H. Middleton; J. S. Owns; Jo. W. Shannon; Geo. Shortridge; E. M'Neal; A. Beasley; Doc. Gosman; Mrs. Herndon—all for volume 10; L. L. Jenkins 9, 10; G. Shivel 9 10; Jo. Shannon 9, 10; the two last Shivel and Shannon paid Richard White for vol. 9—not yet received by me.

OHIO.—HILLSBORO, Eliza Gibson vols. 9, 10. CUMMINGSVILLE, Mrs. Mc Maken 9, to brother Johnson. CARTHAGE, Js. McCash 9, 10; Mrs. Sparks 9; B. W. Watkins 10; J. Bruin 10, not 9; Brother Barnett 9; M. Jessap 10; Elder George Fisher 10.

ILLINOIS.—JACKSONVILLE, J. Hooker 10; J. Abraham 9; N. Fisk 9; Chs. Talliafero 9. LEWISTOWN, Robt. Hughs 10; J. Scott, J. M. Hartford, T. Bonney, H. Boughman, J. Laswell—all for 9. ROCHESTER, S. Williams for Thos. Baker, for part of 9, 42 cents; J. Stokes 1 25; R. Bell 1 25 for 9; Js. Parker 1 25 for ½ of 9, and ½ of 10; Js. Poor 62½ cents. MOUNT STERLING, L. Brockman 9. CARROLLTON, N. P. Rampy $10 00. MONTEZUMA, J. F. Long for Js. Johnson 1 25; Thos. Tucker 1 25; Sam. Johnson 1 25; N. Coffee 1 25—all for 9. CARTHAGE, Josh. Owens 3 vols. of 10, (1 00 before pd. by P. M.) John Box, John O. Smith, both for 10. MACKINAW, Wm. Samuell 10. CLEARY'S GROVE, Wm. White and Miles Hamilton 9; and Js. Simpson for 10. HOLLAND'S GROVE, R. B. McCorcle for vol. 9.

TENNESSEE.—MT. PLEASANT, A. Crawford 2 00 for vol. 10; Doc. Buscoe Brother Gooch, Tho. Wortham,—all for 10. COLUMBIA, R. Mack for self, J. Mack and Wm. Mack; R. Wortham, Eld. E. Osborn for 10. MONROE, Wm. Wray 5.00!

MISSOURI.—CLARKSVILLE, J. McCowsky 6, 8, 9. FARMINGTON, J. Samuel paid 15.00 for 9, lost by mail.

VIRGINIA. STRASBURGH, David Stickley, 8, 9; Jac. Litzer, J. Darner, Mary Craig,—all for 10.

ALABAMA. MONTGOMERY, Eld. Js. Davis and J. V. Davis, 5.00 for 10. BARTONS, Eld. Js. Matthews 20.8 for 9 and 10. WATERLOO, L. D. Collins for self 1.25; A. Parker, 1.25; R. Johnson 1.25; W. Welch 1.25; Eld. A Kindrick paid 1 00. to agent, all for vol. 9.

MARYLAND—LITTLE GUNPOWDER, Ben. Osborn for J. Taylor 1.25; J. Woodland 1.25; Watkins, 1.00. Ford 1.00 and for self 25 cts. for 9.—5.00 before sent, but lost by mail.

☞ For want of room some of the Receipts have been omitted.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, FEBRUARY, 1836. [No. 2

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

Why, how, and when should Christians of all names and parties be united in one body?

THESE queries are of immense importance to the christian community, and to the world. They justly claim the attention of all, and I am truly glad that many of all orders are now enlisted in the good cause, and advocate the union of christians. There are a few things which have stood, and are still standing in the way, as huge mountains, forbidding a passage, and threatening ruin to those christian heroes who would dare attempt to scale them. These proud citadels can be taken, and must be taken and demolished before that union for which we plead can be effected. 'With God all things are possible.' Fighting under his banner, and obeying his orders, a few can put ten thousand to flight, and discomfit all the armies of the aliens, leagued with the powers of hell.

In order to encourage all the friends of christian union, and to enlist more in the noble cause, I will attend to the queries at the head of this article.

1. Why should christians of all names and parties unite in one body? To this I answer:

1st. Because it is the will of our Lord and Savior. This will is expressed unequivocally in John 17, 20, 21. 'Neither pray I for these alone; but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.'

Rom. 12, 4, 5. The inspired Paul wrote the same sentiment.—'For as we have many members in one body, and all the members