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

THE

CHRISTIAN MESSENGER,

EDITED BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—*Paul.*
"The Bible—the Bible is our only religion."—*Chillingsworth.*

VOLUME XII.

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THE
CHRISTIAN MESSENGER.

November, 1841.

VOLUME XII. NUMBER I.

INTRODUCTION.

From the paucity of my patrons, the remissness of many in making payment, and from the infirmities attendant on old age, I had almost determined to relinquish the work of an Editor, and devote my few remaining days in itinerating and preaching among the neighboring churches. But this intention was in a moment blasted by a stroke of paralysis, which has disabled my left side, and so impaired my voice and speech, that I can no longer preach to profit. My mind remains unaffected. My brethren, in our late general co-operation meeting, determined that it was expedient to have a religious journal in the "far west" —that the Christian Messenger must be continued, and that they would unitedly and individually endeavor to support it, by obtaining for it a respectable patronage.

As I am unfit for any other employment, I have determined to commence the 12th volume, and now send you the first number, depending upon my brethren's promise to obtain for it subscribers, and their promptness in paying on the delivery of the first number. Should they fail, I shall be much injured in pecuniary matters; as I have, in company with another, bought a printing press, and engaged a first rate printer.

But confiding in the promise of my brethren, who feel the sacredness of a promise, I have ventured. If each be active, my patronage will be sufficient to sustain the work, with a small surplus, a liberal part of which shall go for the support of Evangelists.

My former years have been gratuitously devoted to the service of the churches. Will they now neglect me when old, worn out, and disabled by affliction? Through a fiery ordeal, and much opposition, I have thus far come almost to the end of my race.

"Here I raise my Ebenezer."

I write as on the verge of the grave; therefore, nothing savoring of anger, wrath, strife, or bitterness, shall be admitted into my columns. It shall ever be remembered by me, "that the wrath of man worketh not the righteousness of God." The fire of youth is apt to break out in invective, and to transgress the law of the Spirit. But mellowed old age has partially lost that fire, and acts, and writes to profit his fellow creatures. It may be observed, that none of the apostles wrote any thing for the world in youth.

To promote truth, and to recommend it to the acceptance of my fellows—to break down and remove all barriers to christian love and union among the professors of religion—to sound the tocsin against partyism wherever discovered, and strive to arrest its beginning—to remove the mists which have covered the word of God from view, and to rescue it from the unhallowed grasp of human wisdom, falsely so called—to labor to satisfy honest inquirers respecting religious difficulties, when important; and to give a solution of all texts sent for this purpose, except the abstrucities of prophecy—to report the progress and achievements of truth—to give information of the appointments of churches and evangelists—to urge the propriety of having and supporting evangelists, at home and

abroad—to arouse the brethren to the establishment of Sunday schools—to insist upon personal and family religion amongst us—to avoid offences, and noisy politics, &c. &c.; these are my objects.

The work is great, and the designs are good. I invite brethren from all parts to my aid. Send me communications written in the spirit of love, power, and of a sound mind, and they shall receive due attention. But let me know the real name of the author, and let the communications be short, and let them come free of postage. My reason for this is, that many write for the Messenger what I cannot conscientiously publish, and I am burdened with paying postage for nothing.

Brethren, let us try to improve on the periodicals of the day. Let our course be onward, straight forward in the path of truth, without turning aside to war. If we find stones thrown in the way of truth, let us, in the meekness and strength of wisdom, roll them out of the way, without saying, who put them there. This may offend and prevent profit. I shall purposely avoid lengthy discussions on any sbbject. For this I have been censured by some of my patrons in my discussion with brother Campbell, in the last volume. Yet I cannot see how it could be well evaded in that particular case.

The present volume will appear without the names of brothers Allen and Creath as co-editors. Their reason for withdrawing is, that they live at too great a distance; yet they promise to do all they can for the Messenger. My patrons may therefore expect their co-operation in making the work profitable. Also some able brethren have promised their aid.

The work will appear as formerly. The price is one dollar and twenty-five cents a volume, paid on the delivery of the first number. The volume will contain 384 pages duodecimo, in twelve numbers, each number containing 32 pages. One sheet of imperial

paper will contain each number. The postage within the State, and in all other places under 100 miles, is 1½ cents a number—over 100 miles, 2½ cents.

Your old, but yet willing servant,

B. W. STONE.

LECTURE FIRST.

Gen. i. 26, 27. "And God said, Let us make man in our image, after our likeness: And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him."

Man in his creation consists of two parts, body and spirit.

The spirit or soul is the intellectual part of man, which compares, judges, reasons, wills, chooses, &c.

The body is of the earth, and has five senses, through which, as avenues, ideas are communicated to the soul, viz: seeing, hearing, tasting, smelling and feeling.

Through these avenues, floods of pleasure flowed into the soul; for evil was unknown in their first formation. In this we may learn the benevolence of God the Creator. Had he been malevolent, he would have made each of these senses an avenue to pain and misery.

What shall we understand by the image, or likeness of God in which man was created? It must be either a corporeal likeness, or a spiritual likeness, or both. Was our body like the body of God? This would at once imply that God had a body, according to which the human body was formed. So some think, and in proof of the correctness of their thoughts, they say God is represented in scripture as possessing the parts of a human body, as hands, arms, feet, eyes, ears, and all the senses of man. Others say, that he is without body, parts, or passions, and is Spirit only. I shall not

enter into this unprofitable controversy. My object is truth, as plainly and profitably revealed, irrespective of praise or blame from men.

I cannot believe that God has a body, according to the image of which he has created ours. If he has, why should he be so careful to conceal it from us, lest we make an image like unto it to worship? Hence I have concluded, that the image of God, after which man was made, is not a corporeal image.

Nor can I conceive, nor believe that man was created after the moral image of God, that is, was created in righteousness and holiness: for these are moral qualities, and not physical parts of human nature—they are qualities formed by the exercise of the physical powers of man on proper objects. This will appear evident from a few facts.

1. Entire human nature originally existed without holiness, or its converse, sinfulness—it has since the fall existed without holiness, and will forever exist without it. Holiness is love to God, and obedience to his will. But it is plain that we cannot love or hate an object before we know it—we cannot know God, or his will, before we exist. Therefore we must exist before we could know God—and we must know him before we can love him, and be active in obeying his will, or before we become holy.—God revealed himself to man.

2. Entire human nature yet exists without holiness. The whole world demonstrates this. "There is none righteous, no not one—yet have we entire human nature.

3. Entire human nature will eternally exist without holiness in the finally impenitent. These shall go away into everlasting punishment."

Neither is sinfulness, the converse of holiness, a part of human nature; for men originally existed without it—has existed since without it; as in the son of

God, and the perfect man; and will forever exist without it in the redeemed in glory. Therefore, we conclude that sinfulness and holiness are not concreated parts of human nature.

If holiness and sinfulness are concreated and necessary parts of human nature, then human nature will be forever incomplete in the redeemed in heaven, and in the damned in hell—the redeemed are without sinfulness, and the damned without holiness. If they are concreated parts of human nature, where are those parts? Is not human nature mangled and incomplete without them.

To say that man was created a holy being, involves too many insolvable difficulties for us to admit, and to reconcile with scripture. The Bible no where affirms it. Like all the works of God, man was created *good*: but this is not tantamount to being created holy; else all things were created holy; for they were all pronounced *good*.

If holiness was a concreated part of human nature, then holiness ceases to be a moral quality—we no longer love God, and obey his will from choice, but necessarily. From this view of the subject, many to this day are writing for, and expecting holiness as a something physical to be formed in them by physical, almighty power, in the new creation. If holiness or sinfulness are physical parts of human nature and not moral qualities, what praise or blame can attach to either character! Can they be proper subjects of rewards or punishments in God's creation.

Obj. "Man was made upright," Eccles. vii. 29. *Ans.* This word is used either in a spiritual sense, or in a natural sense; so you find it in the Bible. That man, is made naturally upright, straight, and noble, and erect, is plain; and therefore the Greeks called him *anthropos*, the etymology of which word is, one that turns his face upward. He is the Lord of creation.

I would further remark, that if holiness and sinfulness be not parts of human nature, then infants born into the world, are born neither sinful nor holy. For the decree of God, is, that kind shall produce its kind, and nothing more. Adam begat a son in his own likeness, not a sinful nor holy child; for these were not parts of human kind; but he begat a mortal child like himself. His sin entailed death upon all.

"By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." The translation of the *eph' hoo*, for that, is not good. It should be, *on account of which*, i. e. death, (the last antecedent,) *all have sinned*. That *epi* with the dative case has often this signification, the learned well know. On account of death all have sinned. "Dying thou shalt die" was the curse or condemnation, which passed upon all. "The moment when our lives begin, we all begin to die"—"I die daily."

The new born child cries. It is the voice of death. Give me something to satisfy me, or I will kill the child. Pap or milk is given—death is quieted for a moment: but soon the cry is extorted, give, give. Death is one of the three things never satisfied. The child grows up in death—its desire for carnal things increases with its growth—the soul remains inactive, entirely led by the desires of the flesh or body—after a few passing years the child begins to know the difference between good and evil—between right and wrong. He sees the way he walks, leads to death—but so long and continually has he been following, and led by the flesh, he still inclines the wrong way. Presently he hears, the soul that sinneth it shall die, and the carnal mind, or *minding of the flesh*, is enmity against God. Deny thyself, take up the cross, and follow me. Alarmed at his dangerous state, he attempts to fly from the wrath to come. He soon experimentally finds that he is sold under sin, and is a slave to sin—that when he would

do good, evil is present, and the evil, he would not, that he does. He finds the very law of sin to be in his members—his body of death, from which he sees no way of deliverance. While almost yielding to despair, a Saviour is presented in the gospel—he shouts victory, and learns experimentally, that the law of the spirit of life in Christ Jesus has made him free from the law of sin and death. He no longer walks after the flesh, but after the Spirit. He has now put on the new man, which after God is created in righteousness and true holiness.

If then man was not created after a corporeal, nor moral image of God. What was that image? I answer, God is a spirit of intelligence, will and activity, the glorious and immortal governor of the universe; man was created in the same image, a spirit of intelligence, will and activity, the glorious and immortal governor and Lord of this lower creation.

B. W. S.

OF THE GENEALOGY OF CHRIST.

I have frequently been asked of late, by men of information, to reconcile to them the apparently different accounts, given by Matthew and Luke, respecting the genealogy of Jesus Christ. As others may be in similar difficulties, I will make a few remarks.

It had long ago been prophesied, that Messiah should be born in the line of Judah, and of David the son of Jesse. This the whole nation of the Jews admitted, and yet admit. Matthew and Luke, both in their accounts agree, that Jesus descended from David in the line of Judah, according to the prophecies. But from David, Matthew takes the line of Solomon, the son of David down to Joseph the natural son of Jacob. Luke from David takes the line of Nathan, another son of David, down to Heli the father of Joseph according to law.

How Joseph was the son of Jacob, and also the son of Heli, is explained by Africanus one of the old fathers of the second century, thus: Matthan, of the line of David through Solomon, begat Jacob of his wife called Estha, which Jacob was the father of Joseph. Matthan dying, Estha, his wife became of course a widow, whom Melchi of the line of David through Nathan married, and by whom he begat Heli. Heli and Jacob then were brothers, having the same mother Estha. Heli took a wife and died without issue: now according to law Jacob his brother was to marry the widow, and raise up seed to his brother Heli. From her he begat Joseph. Joseph therefore was the natural son of Jacob; but the legal son of Heli—or Heli's son by law.

Africanus says, the kinsman of Jesus delivered these things unto us. The Jewish genealogies from the time of the Chronicles, were burnt by the order of Herod the great, he supposing by this act to conceal the meanness of his birth. This account appears to me more satisfactory than any I have seen given. (See Eusebius Book I. Cap. 8.) B. W. S.

THE NAME JESUS.

Matt. i. 21. "And thou shalt call his name Jesus: for he shall save his people from their sins."

Precious name! by the virtue of which millions of hell-bound sinners are made heirs of glory, honor, immortality and eternal life—a name which soothes our fears, and gives us the victory over sin, death and hell —a name, which inspires hope, and elevates from the dark pit of desparation—which causes the dumb to speak and sing aloud for joy—a name forever praised by countless millions of holy beings, and forever adored by all the redeemed. But who is this glorious person, whose name shall be called Jesus? In answering

this query, we draw not from the reveries, the contradictions and speculations of uninspired men. We will learn from his own lips, and from the pen of inspiration. In this, christians will all heartily unite. They are wearied with the speculations of men—their wisdom is but folly, and their lofty flights on fancy's wings have been the cause of offence, and the destruction of many.

Many are opposed to having this subject handled at all amongst us. Why! doubtless, because it has been handled wrong, by men, without the guidance of revelation—so handled that it has produced strife, even with blood, and excited angry passions among brethren. If it were wrong to treat this divine subject, why should our Lord, and his inspired apostles have mentioned it so often? Surely, they did not think it dangerous, far less unprofitable. He teaches to profit. I shall chiefly, if not entirely confine myself to the New Testament in answering the question, who is Jesus?

1st. John the Baptist testified. "And I saw and bare record, that this is the Son of God."—John i. 34.

2. Jesus testified the same thing, "Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Son of God."—John x. 36.

3. The apostles testified the same: "Thou art the Christ, the Son of the living God."—Matt. xvi. 20.

4. Paul testified the same truth. "And straightway he preached Christ in the synagogue, that he is the Son of God."

John the Baptist also testified of Jesus that he existed in heaven before he came into the world, and was born of a woman. "He that cometh from above, is above all: He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.—John iii. 36.

This same truth did Jesus teach often to the people, that he came from heaven, and existed there before he came into the world. "No man hath ascended up to heaven, but he that come down from heaven, even the Son of man, who is in heaven, or whose abode is in heaven, as the new version has it correctly. John iii. 13. I am an inhabitant of Illinois. Should I, in a foreign land be asked, Where do you live? I should answer in Illinois. This would not be literally true, for I lived at that moment in that foreign land. My meaning is, and so understood by the querist, that my abode is in Illinois.

Jesus said at another time: "What if ye shall see the Son of man ascend up where he was before? Before *what?* Before he did descend. For he that ascended is the same also that descended. But the scriptures declare that he ascended up into heaven, and sat down at the right hand of God, far above principalities and powers. Therefore, he was in heaven, at the right hand of God, before he descended into the world.

Again: he prayed that the Father would glorify him with the glory he had with him before the world was. Therefore, we conclude he existed in glory with the Father, before the foundation of the world. This is plain: "For the world was made by him, (*di 'autou*). All things were made, by him (*di 'autou*) and without him was not any thing made that was made." John i. The maker must exist before the thing made. "God created all things by Jesus Christ. Eph. iii. "By whom (the Son) God also made the worlds." Heb. i. "And thou, Lord, hast laid the foundation of the earth, and the heavens are the work of thine hands."

This matter is put beyond fair debate by the apostle. Coll. i. 16, 17. "For by him were all things created, that are in heaven, or that are in earth, visible

and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him (*di 'autou*) and for him; and he is before all things, and by him all things consist." In Heb. i. It is said the heavens and earth are the work of his hands. Here it is farther said, that he also created all things in heaven and in earth, viz: all things that are made. These all things, the Apostle specifies, as the visible and invisible. All the visible things on earth, all the visible things in the heavens, as the sun, moon and stars, were created by him. And all the invisible things in the bowels of the earth were made by him —all the invisible things in the heavens, as suns, moons, and stars yet unseen by the natural eye, or by the aid of astronomical glasses; all those countless myriads of worlds invisible to the human eye, were made by him and for him. The apostle still ascends in the scale of being, and adds: "Whether they be thrones, or dominions, or principalities or powers, all were created by him (*di 'autou*) and for him. All the different and higher order of angels in the heaven of heavens, all are the work of his hands. The Apostle adds: "And he is before all things, and by him all things consist." He is not only the maker, but the upholder of all things. He not only gave being to all things, but also supports all beings by his power. This is the proper meaning of the word *consist.* So speaks the Apostle respecting him. Heb. i. Who is the brightness of his glory, and the express image (*character*, Gr.) of his (Father's) person, or substance, and *upholding all things* by the word of his power, when he had, by himself, purged our sins, forever sat down at the right hand of the Majesty on high.

The same truth is beautifully presented in Rev. iii. 14. "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God." The expression, "the beginning of the creation of God,"

has been pressed into the service of those, who would degrade the exalted Son or Word into a created being, and who think it glory enough for him, that he was the first being God ever made. I think with the scriptures and the old Fathers, that he was not made, but the only begotten—the first begotten of the Father. For without him was not any thing made that was made. But if the Son was a made, created being, then there was one thing made which he did not make; unless we admit the absurdity that he made or created himself. The Greek word for *the Beginning*, is *Arche*, which word we have incorporated into the English language. A child of a few years old, understands the meaning of an *arch*. It is that which supports a building or superstructure. So Jesus is the *Arch* which supports all the creation of God.

I might multiply testimony to prove that the Word, or the Son of God, existed in heaven, in glory and dignity before he was made flesh, or came down to earth and tabernacled amongst us—that he existed there an intelligent being, and agent. For he spake; "Lo, I come to do thy will, O God." "I come down from heaven, not to do mine own will, but the will of him that sent me." A few more texts I will introduce both to prove his pre-existent glory, and his deep humiliation.

Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal or as God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, &c.—Phil. ii. 5.

Who being in the form of God, a glorious intelligent being—thought it not robbery to be as God; that of this glory and form which made him as God, he emp-

tied himself--and took upon him the form of a servant and was made in the likeness of man--"Inasmuch as the children were partakers of flesh and blood, he likewise took part of the same (flesh and blood,) subject to pain, mortality and death." He was in the begining the Word, and was with God, and was God, was made flesh, and died the painful death of the cross, was buried, but rose again the third day, and ascended into heaven.

Again, "Though he was rich, for our sakes he become poor, that we through his poverty might be rich." Rich in the glory he had with the father; yet of this he emptied himself, and became poor, like the children of men, in order that we might be rich, a partaker of his glory, power, immortality and eternal life. Precious Jesus! who would not love thy name? If any man love not the Lord Jesus Christ, let him be *anathema maranatha.*

I should fail forever in speaking of the riches of his glory, and of the poverty of his humiliation. It is a theme which will fill eternity with praise from the innumerable hosts of the redeemed. In our jarring humble notes, we should begin the song on earth; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. Thou art worthy, O Lord, to receive glory and honor, and power, for thou hast created all things, and for thy pleasure they are and were created." Amen.

In my next I will endeavor, from the same source of information, the Bible, to pourtray the glorious character of Jesus, and especially speak of him as the Saviour of sinners. I shall show how he saves, from what he saves, and whom he saves. He shall save his people from their sins.

B. W. S.

(To be Continued.)

From the Christian Palladium.

PLAIN THOUGHTS,

BY ELDER T. CARR.

The subject of union among Christians is an interesting subject and one that has much occupied my mind ever since God, through Christ, pardoned my sins, and gave me his holy Spirit; and the union manifested by the Christian churches for all God's people, was one grand reason why I chose them, more particularly, as my immediate associates and friends.

When I first became acquainted with those who now call themselves Disciples, and heard the things for which they contended, I thought that a union with them was inevitable, and so thought many of our brethren in the west. But very soon it was discovered that in order to have a union with them we must renounce our former views respecting God's plan of forgiveness, and all our experience in religion, or hear it denounced at all times when they thought it expedient. My soul has been pained within me, at many times, on hearing pure, spiritual religion ridiculed and denounced as being the result of false teaching. Those seeking religion in any way but the way than these exceedingly wise persons would direct, were fit subjects for ridicule. Some having the hardihood to stand up and contend for the old truths which the Christians believed, the result has been strife and bitter contention. Some of our most flourishing churches, in this way, have been torn to fragments. The contention has been long and severe. Neighboring churches, and well disposed people, have been disgusted, and many peace-loving brethren have left us and gone to other denominations, saying they desired protection from such disorder and confusion, and the cause for which we plead has been thrown back more than ten years.

(To be Continued.)

REPLY TO THE ABOVE LETTER.

BROTHER MARSH:

I have received your October number of the Palladium, with a request from you, written on the cover, to read it. With the request I have complied; and especially have I read the articles of T. CARR, and D. LONG, to which I supposed you particularly directed my attention.

Your correspondent T. CARR, expresses at the outset of his communication a great love for Christian

union, which noble sentiment he had received from his first conversion. "The union, (says he) manifested by the Christian churches for all God's people; was one grand reason why I chose them more particularly for my immediate associates and friends."

Either your correspondent was deceived *then*, or else he has *now* departed from the old ground of the Christians in the East, and in the West; for the Christian churches *then*, he says, professed union for all God's people, (divine sentiment!) This truly was the old ground on which we dwelt. But has not he, and all who think with him, departed from it? Have they not rejected their brethren in the West, because they boldly acted up to this principle of the Christian churches, in uniting with christians of another order in the worship of one common Lord? Either your correspondent T. Carr must say, "The Disciples are not Christians, and therefore we will have no union with them;" or he must professedly become a sectarian and say, "We acknowledge them to be Christians, but refuse union with them, because they hold a few opinions different from ours;" or he may say, "Some of them we believe to be Christians, but because they unite with such as walk disorderly, we must reject them all." What! reject a christian! Is not this to reject Christ?

But we will attend to his own reasons for refusing union with us. When he first became acquainted with the Disciples, and heard the things for which they contended, he thought "that a union with them was inevitable." He then judged from the right principles of the christian churches without prejudice. But he soon discovered that, in order to have union with them, "we must in the first place renounce our former views of God's plan of forgiveness; and secondly, all our experience in religion, or hear it denounced at all times, when they thought it expedient." Now, I ask him and all concerned, Was it ever required of him or any other, by any intelligent brother amongst us, to renounce their former views of God's plan of forgiveness, in order to have union with us? I boldly deny it. Your correspondent is certainly mistaken. I surely ought to know, being among the very first that united. It was distinctly understood, when the union first took place in Kentucky, that no sentiment or opinion on either side, was required to be renounced. I never dreamed, but that my brethren every where would rejoice at such an event, so congenial with our first principles. But, alas, I am disappointed!

But I would ask your correspondent, what were his former views of God's plan of forgiveness, which he thinks they must renounce in order to union? He answers, he always believed that faith, repentance, prayer, and seeking with all the heart, was God's plan of salvation. Can any believe that these sentiments were ever required to be renounced? sentiments dear to our hearts, and proclaimed abroad wherever we preach? It is true, some among us do not view prayer as a part of God's instituted plan of salvation, though the scriptures plainly say, "Whosoever shall call upon the name of the Lord shall be saved." Yet we all acknowledge prayer a duty, and that a believing, penitent sinner will as naturally pray, as the waters run downwards. But we all agree that they must not tarry in praying to the neglect of other duties. "Brother Saul, why tarriest thou," (in praying) other duties are to be performed—"arise and be baptized, and wash away your sins, calling upon the name of the Lord Jesus"—cease not to pray, but still through life call upon the Lord Jesus. But to the point: Was it ever required of him, or of any body else, to renounce their former views of God's plan of salvation?

I acknowledge these to be our former views of God's

plan of salvation; but as we had taken the Bible as the sole rule of our faith and practice—the book by which our faith and practice were to be formed; availing myself of this liberty, I received the Apostle Peter's further view; "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins," &c. In receiving this further view of Peter, must I, therefore, renounce my former views? This would be bondage intolerable, worse than Catholicism —worse than sectarianism itself, with all its soul-revolting creeds. Why boast of the Bible alone, if we must believe no more of it than what were our former views? In fact, did we all agree in our first views? And have we all, or any, remained in them all, without renouncing some? Except such as are afraid to think, lest they should think wrong; and such as may be too lazy to read or think at all. For the sake of such, must we be kept back from receiving further truths; or if we do, must we be denounced as departing from former truths?

Your correspondent says, "In order to have union with them we must also renounce all our experience." I ask again, was this ever required of him, or any body else, in order to union? No; by no intelligent person amongst us. We hold up the Bible as the only criterion to test the rectitude of our feelings, or experience, as well as our faith—and the Bible alone as the means of producing both. The experience and feeling of every party are in accordance with their creed. The Calvinist experiences deliverance and happiness in viewing Christ as a substitute or surety, paying his debts of suffering, and obedience to the law, and thus imputing them to him for justification; from which, being one of the favored elect, he can never fall. The Catholic feels very happy, when he has confessed his sins to the priest, and received forgiveness—another is blest and saved in seeing with his

natural eyes an uncommon light—or the Savior smiling upon him—or hearing a voice, or dreaming a dream, &c. Would your correspondent receive such experiences as of the Lord? Some set up their experience in direct opposition to God's word; as that faith does not come by hearing, but by some nondescript power. Some are happy in nullifying the ordinances of God—others, by treating them *ad libitum*. Your correspondent loves those persons most, who treat him as an enemy, and with all intolerance; and he denounces those who treat him otherwise, as dishonest, designing hypocrites. Is this love the fruit of God's Spirit? Is it a good experience? How can he live in the world, or in heaven?

Against such experiences as above, I have heard brethren amongst us, and others speak; but I have never heard "pure, spiritual religion ridiculed and denounced" by any. I have heard *that* falsely called religion denounced—I have also heard some denounce the mourning benches, and the expectation of obtaining pardon by tarrying in prayer alone, without going forward in other necessary duties; many too have spoken in such a manner, as to the last two, that I have disapproved. It might be called ridicule, which should as much as possible, be avoided. There are in all communities erratic characters, who do more harm than good. Are you exempt from such? But, should a whole community be condemned for the conduct of a few such? All will say, No.

The most serious part of T. Carr's communication remains for reply. I will, in the next number, endeavor to do him all the justice I can in repelling his insinuations of dishonesty, dissimulation, and hypocrisy, attaching to myself especially, and to many of my brethren; yet sugared over with "I highly esteem them." I am sorry that you, brother Marsh, whom I have esteemed as a brother, have endorsed the senti-

ments. By agreement we were to print for one another our different articles on christian union, and to labor to remove the causes of disunion between us. I have not seen my last reply to you in the Palladium. The communications from your correspondents, T. Carr, and D. Long with your endorsement, may be considered by you a substitute. I will attend to them. I am sorry you have dropt the correspondence and left it to others, who I fear, will widen the breach. Please print this in the Palladium, with two or three more short numbers, or cease to print derogatory productions against us. Yours,

B. W. S.

ON WORSHIP.

Matt. iii. 13. "They fell down and worshiped him."

The word generally translated "Worship," is from the Greek word *proskuneo*, which is compounded of *pros*, and *kuoon* a dog. It might be rendered to prostrate before a superior as a dog—to act as the dog. Now we have seen the dog rebuked by his master for misconduct, prostrate himself at his master feet, and seemed to say, Here master chastise me at thy pleasure —I submit. If chastised, he appears to humble himself lower. So have we seen the dog meet his returning master, prostrating himself before him in joy, and gladness. This is the temper of a christian towards his Lord and Master. When convinced of error, he humbly prostrates himself at his feet, his very heart desires to be low. If chastised for his sins, he humbly endures, and kisses the rod. How joyfully does he feel at the return of his Lord—he loves his appearing, and prostrates himself in humility before him, and gladly welcomes him again. But O how joyful! when his Lord shall come again the second time to be glorified in his saints, and admired in all them that believe.

B. W. S.

THE CHRISTIAN CHARACTER.

MATTHEW v. 3.

When Jesus came into the world, he came fitted with all the fulness of heaven's blessings—unsearchable riches of grace, and all the treasures of wisdom andknowledge. For it pleased the Father, that in him should all fulness dwell. Of all on earth, the poor in spirit seemed to claim his first and highest regard; for to them first he opened his treasures, and communicated the first and greatest blessing. "Blessed are the poor in spirit; for theirs is the kingdom of God."

There are three grades of poverty spoken of in scripture. 1. They who are poor in the good things of this life, as was Lazarus at the gate of the rich man. 2. There are some who are poor in spirit. They may be eternally rich and increased with goods and have need of nothing, but they know not that they are poor, and wretched, and blind, and miserable. 3. There are others who are poor in Spirit, and are conscious of it; but are humble under a sense of it, and thankful that they are noticed by our heavenly father. This is the character, blessed of Jesus, and though poor in their own view, and destitute of the riches of time, yet they possess the kingdom of heaven—not that they shall possess it in the last day, but theirs is *now* the kingdom of heaven.

Their character is humility; they wear this as their garment. "Be clothed with humility." This humility arises from a knowledge of themselves—of their God—and of others—they have the knowledge of themselves—their weakness, ignorance, depravity and imperfections; they view themselves entirely dependant upon their God for all things. What have I, say they, that I have not received. When I have done all, I am but an unprofitable servant—having done only my duty, and merit nothing.

"The poor committeth himself to the Lord," Ps. x. 14. "The poor useth entreaties," Prov. xviii. 23. Conscious of weakness, and ignorance they commit themselves to the Lord—and in him they trust—to him they pray from a feeling sense of need; and from an humble sense of mercy given.

When he beholds the love of God in Jesus and the heavens, the work of his hands, the sun and moon which he has ordained; Lord, he cries, what is man that thou art mindful of him, or the son of man that thou visitest him—In the dust he lies as a being beneath notice; yet utters the praises of God, and thanksgiving to his name, flowing from his heart and tongue. With respect to others of his fellows, he is humble, "less than the least of all saints," and thinks the lowest place in heaven is too good for him. Reader art thou this character?

1. Blessed are they that mourn; for they shall be comforted.

2. They mourn over their own short comings, in duty, and remaining depravity.

3. They mourn to see the diversions and wranglings of christians—but the day of comfort advances apace.

"Blessed are the meek." This character of meekness highly adorns the christian. Peter says "the ornament of a meek and quiet spirit in the sight of God is of great price. 1 Peter, iii, 4. Without it a christian is a caricature of religion, unlike the meek and lowly Jesus.

"Blessed are they that hunger and thirst after righteousness." Their thirst is not, what shall we eat and what shall we drink. It is not after worldly wealth, honors and pleasures; but after righteousness—to be holy as God is holy—pure even as he is pure—righteous even as he is righteous—ever to feel the perfect love of God shed abroad in his heart by the Holy Spirit given unto him. After this he thirsts, as sensibly as the hungry thirst for bread, or the chased hart for the water brooks. Such are truly blest.

'Blessed are the merciful.' They sympatize with their suffering fellow creatures, and are influenced to relieve them—they visit the widow and fatherless in their afflictions, to do them good. They are of a forgiving disposition, and are easy to be entreated. In this they bear the image of the heavenly.

"Blessed are the pure in heart," whose motives and affections are pure. They are led to love and serve their God, from a pure principle, and not from hypocrisy. They are influenced to sacrifice to the benefit of the poor, not to be seen of men, but from the noble spirit of benevolence.

Blessed are the peace-makers. They are the children of peace, and love peace, and therefore endeavor to promote peace. When all shall become children of peace, or when the gospel of peace shall have its full effect on the world, wars will cease to the end of the earth—both in Church and State. As true religion advances these results will more evidently appear. All preachers will labor to reconcile jarring christians, instead, as we often see them laboring to excite the angry passions, one against the other. Such plainly show that they have not received the ministry of reconciliation, and it is very doubtful whether they have received the spirit of christianity.

"Blessed are they that are persecuted for righteousness sake." So was our divine master. Him the world hated, and persecuted to death because of righteousness. If they have hated me, they will also hate you, if they have persecuted me they will also persecute you. Marvel not if the world hate you. You know that it hated me before it hated you. And all that will live godly in Christ Jesus shall suffer persecution. You shall drink of the cup that I drink of, and be baptised with the baptism that I am baptised with.—In apostolic times whenever a man ceased from sin, he was sure to suffer in the flesh—whenever he de-

termined to walk no more in the flesh to the lusts of men, but to the will of God, and ceased rioting, then they, his former companions, thought strange of him and spoke evil of him. There are two spirits in the world opposed to each other, and will continue till the weaker dies. Apostolic religion I fear would find but few abettors in the present state of religion. The reason why professors cease to be persecuted by the world, I often fear is, that they are so like the world, that the world loves its own; surely the same spirit exists undiminished in the world now, as formerly; unless we acknowledge that the world is become better. Let facts determine.

In this sermon on the mount, 1st. Jesus teaches the true character of a christian, without which none can enter into glory. 2. he teaches that men must be actively engaged in order that this character be formed in them. 2. In the gospel which he afterwards fully preached, he clearly developes the means by which this character is to be formed. These we shall in future particularly consider. B. W. S.

For the Christian Messenger.

Fellow Citizens, in the kingdom and patience of our Lord Jesus Christ, in the State of Illinois.

Among other things that were taken into consideration, during the late annual meeting held in Jacksonville, in the month of October last, was the propriety of continuing the "Christian Messenger," edited by Bro. B. W. Stone. The meeting resolved to sustain the work, and each member individually use their influence to increase its support and patronage. The value of the work need not be told to any, but the great matter is, to redeem our several promises, and procure and send in names and funds to the Editor.

Times are brightening up in our land. Public attention is attracted to the important subject of the Christian religion, and inasmuch as we are deprived of brother Stone's labours in preaching, let us use our influence to circulate far and wide his periodical. There are many, who are prejudiced against *Bible Doctrine*—many who would not go to hear a discourse from us, in whose hands the Messenger could be placed, and who would read, and reading would doubtless be led into truth and the liberty of the children of God.

On the reception of this No. of the Messenger, you can then be prepared to act. You find its mechanical execution superior to what it has ever been—its variety greater, and the purposes in view so high and exalted that none can be discouraged from doing all in their power to procure a larger patronage for it. Once more and then I have done. Brother Stone has spent a long life in aiding to bring on this reformation as far as it has progressed. Through the fiery ordeal of persecution he has passed. He has had to contend for every inch of ground, and contending has grown grey in the cause. Many of us through his instrumentality, both of preaching and of writing, have attained to a good degree of knowledge in the scriptures, and now in his old age, it becomes us to sustain him.

Flattering myself that such will be the case, I leave the matter before you for your consideration, and request that brother Stone publish this, and accommodate his brother,

D. PAT. HENDERSON.

Georgetown, Ky., Oct. 20th 1841.

My dear brother Stone:

I have just reached home, after a trip of 8 weeks and a day, having, in company with brother G. W. Elley, added 74 to the congregations of the Lord on the Bible alone—Green river is ripe for the harvest.

The Baptist preachers have to hold up the Bible alone as the standard.

Your favor filled me with sorrow that you have been afflicted with a paralysis. May the Lord grant our aged brother a recovery! and may his pillow be smooth to the grave. You ought to be with your old friends in Kentucky.

The reports circulated against brother Brown are all false. No young man stands higher as to morals and piety in Kentucky than he. He is self educated and a most worthy and successful proclaimer of the gospel. His talents will be seen and felt wherever he goes. His friends in Kentucky are most anxious for his return.

I am almost constantly engaged, and I hope before I die to see Jacksonville and other places in the far west where I can rejoice with old and long tried friends.

Most effectionately yours,

J. T. JOHNSON.

STATE MEETING IN MISSOURI.

On Friday, the 10th September, the brethren of the church of Christ met in Fayette, Howard county. On Saturday morning, Elder F. R. Palmer was called to the chair, and Elder H. L. Boon appointed Secretary; when written and verbal communications were received from the following churches in Missouri, viz:

Church at Columbia, Boone county, No. of members 113, additions the past year, 19, Elders T M Allen and W Lee. Persia, Boon county 95, added past year 19; Elder W White. Rockbridge 89, added past year 40, Elder N Daviess. Rochport 120, added past year 8, Elder J P Lancaster. Friendship 119, added past year 23, Elders S Williams, N Ridgeway, and E Crisman. Red Top 44, added past year 4. Bear Creek 85, added past year 10, Elder M P Wills. Crawford's Fork, Jackson, 14, added past year 2, Elder S Bradley. Independence 166, Elder F R Palmer. Ragan's School House 20, added past year 30. Elk Fork, Monroe county, 79, added past year 19, Elder W Reed. Union 57, added past year 9. Paris 164, added past year 75,

Elder F Gosney. Florida 55, added past year 15, Elder H Thomas. Santa Fee 110, added past year 90, Elder D M'Swain. Crooked Creek 40, Elder M Sidener. Georgetown, Pettis county, 34, added past year 12, Elder M A Ferris. Withers Charitan county, 16, added past year 9. Shelbyville, Shelby county, 149, added past year 137, Elder B W Hall. Liberty, Randolph county, 115, added past year 45. Antioch 59, added past year 9. Union 22, added past year 3. Dover 110, added past year 3. Huston, Marion county 126, added past year 48, Elder C Ballinger. Palmyra, —, —, J. Creath jun. Evangelist. Richmond, Ray county, 70, added past year 46, Elder T N Gaines. Stanley's Meeting House 38, added past year 28, Elder J Warrener. Richland, Howard county, 163, added past year 33, Elder W Burton. Freedom 37, Elder T M'Bride. Sr. Fayette 163, added past year 90, Elder H L Boon. Mount Pleasant 23, added past year6. Salt Creek 40, added past year 4. Glasgow 9, added past year 9. Mount Moriah 30, Elder J Prewitt. Louisville, Lincoln county, 58, added past year 7. California, Cole county, 13, added past year 13, Elder C E Russel. Bear Creek, Platte county, 160, added past year 50, Elder J Lovelady. Platte City 70 added past year 46. Bloomington Buchanan county 150, added past year 100. Antioch, Scotland county 20, added past year 10. Lebanon 64, added past year 20. Edina 20, added past year 5, Elder G B Turner. Monticello, Lewis county, —, —, Elder J Creath, jr. Bloomington, Macon county, 38, added past year, 23. Salt River, Ralls county, 90. Frankfort, Pike county 90. Arrow Rock, Saline county, 18. Dover, La Fayette county, 115, added past year 51, Elder J H Foster. Republican 81, Elder D Young. Lexington 101, added past year 15, Elders L Vancamp and H M Bledsoe. Columbus, Johnson county, 35, added past year 20. Brush Hill 40, added past year 25, Elder T Mulkey. Warrensburg 35, added past year 25. Big Creek, Henry county, 37, Elder T M'Bride. Liberty, Clay county, 80, added past year 15, Elders A Paine and J Hiatt. Fishing river 40, added past year 40. Barry 50, added past year 4. Springfield, Green county 110, added past year 21, Elder J Farmer. Pometar 40, added past year 10, Elder J Potter. James' Fork 50, added past year 20, Elder J Crider. Crisp's Prairie, Dade county, 75, added past year 30, Elder J M'Bride. Conner's Prairie 16, added past year 16, Elder H Mulkey. Mount Vernon 12, added past year 12, Elder R W Crawford. Seven Creek, Taney county, 16, added past year 16, Elder J Dodson. Fulton, Colloway county, 125, added past year 23, Elder A Rice. Millersburg 110, added past year 10, Elders J and J Coons. Antioch 100, added past year 20, Elder J Love. Mount Tabor 40. Loutre, Audrain county 2 Elder G Jackman. Boonville, Cooper county 11, added past year 11. Diamond Grove, Newton county, 20, added past year 4, Elder N Buchanan. Additions to the churches in Franklin county, 82.

After conferring together, the brethren unanimously agreed to appoint Elders J. P. Lancaster and Allen Wright, Evangelists for the State.

They also recommended the churches in particular districts to meet and appoint district Evangelists, whose duty it shall be to co-operate with the State Evangelists, when in their bounds.

Agreed to assemble in State meeting again, in Fayette, Howard county, on Friday before the 4th Lord's day in May, 1843; when it is expected every church in the State will be heard from.

Teaching brethren from other States are affectionately invited to attend the next State meeting.

There are other churches in the State, and there have been many more additions within the last year; but the above churches have near 5000 members, and have had about 1600 additions.

The congregations throughout the meeting were unusually large. The meeting coutinued until Wednesday the 15th. Fifty-two accessions were obtained during the meeting; a few of them were from the Baptists, Presbyterians, and Methodists; but the most of them were by faith and obedience.

Great harmony and brotherly love prevailed throughout the meeting.

The following preaching brethren were present, viz:—Elder Thomas Smith from Ky., Elder L. Hatchett, from Ill.; and Elders F. R. Palmer, J. P. Lancaster, A. Wright, M. P. Wills, T. M. Allen, H. L. Boon, W. Lee, W, White, J. Williams, H. Thomas, M. A. Ferris, W. Burton, T. M'Bride, Sen. J. H. Haden, J. Prewitt, D. Young, L. Vancamp, and W. Reed, (perhaps some others not remembered.)

H. L. BOON,
T. M. ALLEN.

Brother J. A. Gano of Centreville, Ky, writes Oct. 13, 1841. Last Sunday at Union there were three additions—two weeks before, there were 5.

Jacksonville, Ill. 25, *Nov.*

Dear Father Stone:

During my visit to Missouri, we had some interesting meetings. One at Monticello, 16 additions, one at Houston 22, one at Palmyra, 73, and one at New London, 1. We had brother Creath to help us.

Our meeting is still going on in Jacksonville, Ill. We have had between 40 and 50 additions, and others are expected.

May the good Lord bless your labours in your *old age* to the conversion of many.

Yours in the good hope.
W. M. BROWN.

Brothers Henry and Gilliam in a short tour of 13 days, added to the church 20, in Pike county, Illinois, about a week past. ED.

Brother Jas. McHatton of Leesburg, Ky., writes Nov. 1, 1841, that brothers Kendrick and Rice, gained 54 persons at Mt. Sterling in a four days meeting—since at Macedonia about 20. I have lately immersed a number.

In October brother Foster baptized 30 and more in Macoupin Ill., at one place. ED.

We have no room for the proceedings of our last annual meeting. They were handed in too late. But shall appear in our next number. The number of members in the churches reported in this State is about 3825. ED.

Brother C. C. Scott of Columbia, Ky., writes Oct. 16 1841. During a six days meeting in Columbia there were 28 additions—next Lords day 2 more were added two miles from town—and on the two succeeding days 13 more were added at Bethel. Brothers Mulky, Clark, Steel and Callahan are the laborers. The Lord is doing great things for us in this section of country. ED.

Rutland, Meigs county, Ohio, July, 1841.

BROTHER STONE—Some information in regard to the progress of truth in this section of country may not be uninteresting to you. In this county there are 8 congregations, embracing about 500 members, most of which have been organized within the last two years. They are daily increasing. We have three Evangelists in the field constantly proclaiming the word of life, and its proclamation is not without effect, having obtained near three hundred additions within the last sixteen months. Hence you will learn that the proclamation of God's word is not without effect, when delivered in its native beauty and grandeur. This should inspire us with zeal for the law of our King. And believe me, my old brother, every means are resorted to by the sects to oppose the truth, for which we contend. We are called *traitors*, because we have abandoned the creeds of our ancestors; we are called *apostates*, because we have entered our protest against the corruptions of Christianity. We are called *heretics*, because we cannot embrace the dogmas of priestly zeal, and wear the fetters that bind the human will. But we will not mind these things, and will be mild, just and generous; humble before our God, and zealous for his honor and law, for a glorious prospect is extended before us. The day dawns upon us in which christians will reverence the long neglected statutes of Jesus, the Messiah. Likewise, there is in reserve, a rich inheritance for all the righteous, where we shall drink of the streams of divine goodness, and "bask in the sunshine of his Love." O, then, let us look to the recompense of reward beyond the Jordan of death! Your friend and brother,

RODNEY DOWNING.

Brother L. Hatchitt of Mo. writes about 1st inst. that about 24 were lately added in his itinerations through the north of that State. ED.

The religious intelligence of brother Ross of Iowa is mislaid, and cannot be found.

Since Sept. last the Detector reports 225. ED.

The letter of brother J. Smith of Ky., to the editor of the Harbinger. came too late for this number.

"The Ohio Conference of the Methodist Protestant Church last week held its session in Springfield, Ohio; and, amongst other business, the name of a young man was announced as a candidate for the ministry. A brother rose and said that the candidate was worthy of reception; for he was a true Methodist!

"At this, Mr. Crall, the Secretary of the conference, rose to inquire what was meant by 'a true Methodist; 'for,' said he, 'Methodism has now so many heads and horns that I despise its very name!!!'"—*Western Christian Advocate.*

THE CHRISTIAN MESSENGER.

December, 1841.

VOLUME XII. NUMBER 3.

From the Christian Palladium.

PLAIN THOUGHTS.

BY ELDER T. CARR.

[*Continued from page* 22.]

Some will ask, Why all this from men professing to take the Bible as a rule of faith and practice? Why, it originated from a few short sentences of scripture, by them isolated, forming in their minds this short creed, viz: faith, repentance, and baptism, (inseparably connected) for the remission of sins. This they think is God's plan for the salvation of the world. This being the constituted plan of Heaven, neither of the items can be dispensed with; each is a *sine qua non* to remission of sins. The person neglecting either faith, repentance, or immersion, must remain unforgiven, not pardoned. Consequently immersion must be attended to or the sinner lost!

Now if this system be true every thing else must be false: consequently very many of those whom we always recognized as Christians have not been immersed, and can not be regarded by them as Christians! Our rule of action in this particular, has always been to embrace, in the arms of affection, all the lovers of the Lord, of every name, and to receive all who give evidence that the Lord has received them. Hence the Disciples must regard us, at least, as brethren walking disorderly, and ought in all conscience to withdraw themselves from us.

The above named scheme is at war with every other system in Christendom. I now ask, how this people can fellowship unpardoned sinners? The honest and undesigning among them do not fellowship any but the immersed. Others, for the sake of advantage, seemingly fellowship all. Now what is such friendship but dissimulation?

I have said the honest among them do not fellowship any but the immersed, because none but such have remission, consequently not born of God, not his children, not their brethren, not Christians; and to fellowship such would be to encircle in their communion the unregenerate, and