[For the Christian Messenger.]

OBITUARY.

—

WALNUT GROVE, WOODFORD CO. Ill.

DEAR BROTHER STONE,—It becomes my duty, painful as it is to advise you of the death of my beloved companion RHODA TRAVIS. She died on the 8th day of March about 8 o'clock in the morning, of a pulmonary disease. She was taken sick in January, and bore all her sufferings with more than ordinary christian fortitude. She had been a member of the church of Christ about 34 years, and died at the age of 60, having devoted more than half her life to the service of God. She remained patient during her affliction, and to the very last moment was perfectly in her right mind. She exhorted all her friends to serve the Lord and bade us farewell, shouting praises of her glorious Savior and Redeemer.

DANIEL TRAVIS.

With this truly devoted hand-maid of the Lord I have been for many tedions years acquaintad, and can truly say she was among the excellent of the earth—a mother in Israel is fallen. B. W. S.

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ALSO, died Aprrl 17th 1844, our much beloved brother Jonathan Wright, of Vermont Ill. We are happy to state that he was a zealous devoted christian, and triumphantly died in the blissful hope of immortality. He was in the 56th ycar of his life.

"Time is winging us away
To our eternal home,
Life is but a winter-day
A journey to the tomb."

B. W. S.

—

BOONE COUNTY, Mo. March 20, 1844.

BRO. SOTNE,—I have just returned from the burial of old sister Nancy Stone, wife of our beloved bro. William Stone, formerly of Madison co. Kentucky. She bore her suffering with christian fortitude and patience, manifesting entire resignation to the will of God, and closed her earthly career, strong in the faith of the gospel and the glorious hope of immortality. She was sensible of her approaching dissolution and spoke of it with the calmness and assurance of a saint. She died as she lived, *a christian.*

Your Brother. T. M. ALLEN.

THE

CHRISTIAN MESSENGER.

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CO-OPERATION AND CHURCH ORGANIZATION.

Much is being written and spoken on the subject of co-operation, co-operation meetings, church order and church organization. I had fondly hoped ere this, that these subjects would have been better understood, and that christians would employ their time in carrying out the benevolent designs of that benevolent scheme heaven has given to save a ruined world. But my hopes are not realized. We are not observing the injunction of the apostles, "If any man speak let him speak as the oracles of God."—Peter. We have been speaking contrary to the word of God, and while we pursue that course, we may certainly calculate on disorder and confusion. It strikes my mind most clearly, that the apostles "kept back nothing that was profitable"—nothing that would "perfect the man of God and thoroughly furnish him unto every good work." While this cannot be denied by any, all must, on calm and sober reflection agree, that those topics which have gendered so much strife, are among the "untaught questions" against which heaven has placed a prohibition as strong as that given to Adam and Eve in the Garden of Eden. Why write so much? Why talk so much about church organization, co-operation meetings, &c. &c? If it be in accordance with the will of God, (and no one will deny it) that two or more congregations select a good and useful Evangelist, and send him out to "preach the word"—to bear the

message of salvation to a dying world, why not at once *do* it? Why not have the work of saving souls going on? If two congregations scripturally can pursue this course, three, four, five or six may unite in the same heavenly enterprize, and send out two or more at their own charges and sustain them during the time they are thus employed. Why then delay a year, or longer to discuss this point of order?—that law of mere expediency, and rumage the musty volumes of antiquity to seek the opinion of the early Fathers, or the opinion of this great Reformer, or that Pope, Cardinal, or Bishop? I repeat why idle away our time in this way?—But says a brother, we must not make too great haste, else we shall likely fall into sectarian practices. Well, suppose we do (which is not a supposeable case while we are directed by the divine record, by the infallible teacher) how are we to be extricated? are we to make laws to get out of sectarianism, or to keep out of it? I apprehend that the sects practice in many things what the Lord and his apostles have taught, and I am confident that there is too much squeamishness on the part of many in regard to imitating what other denominations follow.—If they had no light at all I would then say avoid their practices, or even the appearance of what they practice. But while in many points they are following out closely the teaching of heaven, my plan is not to move to the right or left—not to let the practice of any party deter us from doing our duty as christians.

Let any candid and impartial christian examine the Periodicals of the present day, listen to the declamation of pulpit orators,—the discussions which almost daily take place among the brotherhood on some of the topics we have mentioned, and with me, doubtless, he will conclude that we are spending too much of our time to no profit. That we are certainly violating the laws of our master.

Illustrative of this, let me report a short conversation not long since held, to which I listened.

O. Brethren, I am opposed to co-operation meetings, where we meet and pass resolve after resolve, and then go to our homes and not one promise in fifty is ever fulfilled. I am heartily sick of it. My confidence in the churches is destroyed. They have resolved and resolved and re-resolved me into poverty. I went for them, believing that they were christians and would meet punctually all their engagements, but I have never received half of what was promised, and I am now compelled with a shattered constitution to quit preaching, and go to work and support myself and destitute family.

P. This is my situation too. I have spent much of my life evangelizing for the churches, and what little property I had when I commenced, is gone. I must now quit and seek some employment. My family are feeble, but I trust the Lord will aid me in making food and raiment. I wish no more, in this heartless world. I think I have attended the last co-operation meeting during my life.

Q. Brethren what shall we do? If you both cease your labors as Evangelists, the cause will languish. Sinners are crowding the road to ruin, the churches are not in order, and as you have built them up, they look to you for aid. I do hope that you will not hastily determine to cease.

O. But, dear brother, I am compelled according to the laws of nature, as well as the laws of God, to feed and clothe my wife and children. You know that for years they have lived very scantily indeed, deprived of the comforts of this life. I regret it as much you possibly can, that necessity drives me from the field of public labor.

Q. But cannot something be done among the churches to remedy your situation? Probably you have never made an effort to teach them their duty on this point.

O. I have taught them as well as I could their duties on all subjects, but I never could have the face to preach to them

about supporting preachers. They are opposed to a hireling clergy and so am I, I will not beg. I will dig first.

Q. I find brother that you have not done your duty to them. You have preached against the hireling system until what little benevolence they had, has been frozen up by selfishness. You ought not to attack all the blame to them, and much less to co-operation meetings.

P. I fear my brethren that we have all gone too far in preaching against those who have received salaries for their services, although I am opposed to making it a lucrative business. This is like making merchandize of the gospel.

Q. Now brethren let us go to work among the churches, and I am well assured that they are willing to co-operate and do their duty. Let us call a meeting of some ten or twelve congregations to be represented by their deacons and Elders, and then we can see what they will do. For my part I believe we have a right so to do. Indeed it is our duty to do all we can. The congregation at I—and at N—are sufficiently able and willing, if they had the opportunity, to sustain one of you. There are others equally able and willing, and while you oppose co-operation meetings and say you have no faith in their promises, depend upon it, the cause will sink. The reason of former failures, doubtless, grows out of individual engagements not being complied with. A number of brethren attend those meetings, and the churches are not properly represented. Some warm hearted brother arises in the meeting and says he will represent the church at such a place—says they will give $75 per annum to sustain preachers, and so on; all hearts warm, means imaginary are soon raised, and then the matter dies. Now let the deacons of each church attend to these things—some can furnish provision, some produce of whatever kind they can spare—this you can use or convert into

other things you need, and in this way, doubtless, you will be well sustained.

O. I have no faith in it at all.

P. I acknowledge the brothers plan the best I have thought of yet, but it is time for preaching, we must go.

D. P. H.

(*To be continued.*)

INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

Y. P.—Father T, my mind has been, and yet is much embarrassed on viewing the effects of the gospel now preached, in comparison of what they were in its first promulgation. Will you explain to me the reason of it?

O. P. I will gladly try. It is an important matter, and has not been sufficiently considered by the present generation of christians. I will state what I view to be the causes, first, negatively, and secondly, positively.

1. Negatively. It is not because we have not the same gospel. This must be acknowledged by all.—It is not, because we have not the same gracious and Almighty God and Savior, who are the same yesterday, to-day, and forever.

It is not because we have not the same privilege, for the throne of grace is as accessible by the fallen world now as then—the same Spirit of promise—the same life and salvation offered freely to all without exception,—the same motives to obedience proposed to the world in every age.

2. Positively. I consider the reasons why the gospel produces not the same great and good now effects, as in the first ages of the church, to be many, which are necessary to be known in order to be corrected, as soon as can be done, as far as human agency is concerned.

1. The early rise, growth and establishment of Anti-Christ or the man of sin; or the apostacy spoken of by Paul, (2. Thes. 2) is one great cause. The two witnesses—the old and new Testaments, have been prophesying in sackcloth ever since, as predicted by the apostle John. This event is represented by him in two very strong figures; one of which is recorded in Rev. v.—A book, sealed with seven seals; so effectually sealed, that none in heaven nor on earth

was able to open the book or to look thereon. Yet it was preserved and held in the right hand of him who sat upon the throne. This book was, without doubt, the book of God's revelations,—the Bible given to the poor benighted world as a directory how to escape from ruin, and enter into eternal life. But an enemy—the man of sin, sealed it from the view of men, even forbidding them to read it; for in the light of it he could not live, nor seat himself as God in the temple of God, and bind the nations under his power and dominion. John wept much at the sight, till an angel was sent to inform him that the Lion of the tribe of Judah had prevailed to take the book, and loose the seals thereof. The seals have been opening ever since that time; the seventh yet remains unopened, when the mystery of God shall be finished—the everlasting gospel restored—the king of glory again descend to earth—and Babylon and the man of sin be destroyed.

Another representation is a star fallen from heaven, which opened the bottomless pit, and a great smoke as of a furnace issued thence, which darkened the sun and the air. This smoke is the doctrine of devils, and of men under their influence—this has darkened the character of God—the sun and shield of his people—and has obscured the scriptures, which is the air, through which medium he shines, and communicates light and life to them. Well may the two witnesses be in sackcloth and mourning, that their testimony is so obscured and so little effect produced among mankind now! That the book is partially sealed yet, and the testimony obscured, is too evident to be denied—witness the jarring, contending parties in christendom. This state of things I fear, will continue till the destruction of the man of sin, and fall of Babylon, which will not take place till the seventh seal be opened—O that the christian world would lay these things to heart! They stand in their party feuds and divisions an impassable, dark mountain, between the world with its countless millions, and heaven! All this is the influence of Anti-Christ, though christians will not consider—they will not reform. This anti-christian influence on christendom, I believe to be the great cause of the difference between the effects of the gospel as now preached, and when preached at first.

2. Another cause, is, the great want of piety and devotion to God and his cause, in the professed ministers of the gospel. Without these we can never hope for better days. It is now deemed essential that every preacher should be well

versed in the doctrines of his party, and to know well how to defend them from the attacks of opposing parties—they must learn the art of parrying off the blows of adversaries, right or wrong; never to yield in one point, or submit to one argument, however just and plain. By this course they learn to speak lies in hypocricy, and proceed on till they believe a lie. This is certain; for all the opposite doctrines of men are not the truth—cannot be the truth; yet all are believed by the contending parties—therefore, some of them must believe a lie. The hours set apart for meditation and secret prayer are neglected, or if attended to, are interrupted, and the thoughts of the heart are diverted to these divisive doctrines, how they can be established or overthrown to advantage. When the scriptures are read, it is not to hold converse with God—to learn duty and do it, but to find something there to establish their received doctrines of controversy. When the pulpit is ascended, the burden of the sermon, is, the agitated controversies of the day, teaching the congregation the art of war. The same subject is continued in private circles. This in general.

A preacher should never preach a doctrine to the people, the power and efficacy of which in converting, sanctifying, comforting and building up into Christ Jesus, he has not experienced, does not experience in himself. Then truly is he eloquent and earnestly speaks what he knows to be true, not only from the testimony of the word; but also from a heartfelt experience of its power, leading him to divine love and obedience. His earnestness and godly zeal in speaking arrests the attention of his hearers—he *so speaks* that many believe and turn to the Lord, and saints are built up and comforted. Such were the first gospel preachers, and hence, their great success in winning souls to the Lord. Such preachers of the same gospel now would produce the same effects—but such preachers will not be found, unless they pursue the same course the apostles did. They denied themselves of all honor, ease and wealth, and sacrificed all to the Lord. They were often in prayer, and converse with God—they had communion and fellowship with the Father and the Son; and of course had fellowship one with another. They were holy in all manner of conversation, or behavior—the Spirit of God and of glory rested upon them. They viewed their citizenship to be in heaven, not on earth. The want of this spirit and practice, is another great cause why the gospel now preached has not the same divine effect that it had then.

3. Another cause, is, the preachers, not impressed with divine truth, are rather inquisitive after the new than the old paths, are more solicitous to please men, than God—to preach themselves, rather than Christ Jesus the Lord—to substitute opinions and speculations of truth for truth itself. Were Socrates with his pagan spirit to learn and preach the gospel, he would preach it as well, and with as much effect on the people, as preachers now do, who are unimpressed by the truth. Know, my son, that truth preached without the spirit, rarely, if ever blessed to saint or sinner, either to convert or sanctify.

4. Another cause exists among the people who hear, as well as among the preachers, who preach. They have become generally partial skeptics, and therefore reject the truth when addressed to them. The reason is obvious. They hear so many contradictory doctrines, all claiming to be the word of God—they see so many wrangling parties, all claiming to be the church of Christ—they see so much debate, contention and strife among those who profess the faith of Christ—they see in professors so little brotherly love and piety—so little kindness and good feeling—so much worldly mindedness and selfishness—so much carnality, and pride,—that they half conclude there is no reality in religion. The church becomes a stumbling block to the men of the world; instead of giving them light to guide them in the way of life, she is exhibiting darkness—instead of healing and preserving, she is corrupting them. This is not the case with all; there are many happy exceptions—there are "a few names amongst us who have not defiled their garments, and they shall walk with their Lord in white."—Till the churches of every name reform, we may not expect to see a reformation among the men in the world. They are to be the light of the world,—the salt of the earth.

5. Within the churches we find a great deal of unbelief, bordering on skepticism; and this is a cause also of the little effect produced by preaching the gospel. How many run well for a while, and afterwards fall away—how many have only a name to live, and are dead—how many have a form of godliness, but deny the power thereof—how many are loud and zealous to promote a party, and defend their party doctrines, who have no zeal for practical religion—no engagedness to promote it—no delight in prayer, nor in the ordinances of God's house. Why is all this? Whence do these things proceed? Surely, from unbelief in that gospel and Sav-

ior they profess. This unbelief, long continued, becomes more and more skeptical, till they plunge with a groan of despair into eternity. All this is seen by the discerning world, and hardens them against the reception of truth.

Y. P. I am alarmed at the picture you have drawn, and am awfully afraid for the preachers—for the church—and for the world. O! what must be done?

O. P. Something must be done, and done speedily to rescue the world from death. That work must begin at the house of God, for it is designed to be the light of the world—and the salt of the earth; from Zion is the word of the Lord to be sounded to the ends of the earth. The work must begin with the preachers in the house of God; the house of Levi must be first purified—for it pleased God, at first, by the foolishness of preaching to save them that believed; and so he yet pleases to save.—They were once employed to build his spiritual house or temple, and are to be employed still.—They were once set as examples to the flock; they are still designed to be such.

Y. P. But how will they co-operate in effecting this great work? They are very numerous and far scattered through the world—very discordant in their views of truth, and entirely wedded to their systems, from which it seems, they will never move.

O. P. The prospect is gloomy, and I have sometimes thought that God by some strange, unexpected work in providence, may drive or draw them together. Popery may prevail, and drive the alarmed shepherds together for common safety. They may unite with their flocks in the truth, and spread it through the world. Or he may do it, by restoring the gifts of the spirit, which have long ceased. This must be acknowledged within his power, and he has given us no intimation that he will never do it. The Jews had Moses and the prophets, and their words confirmed by miracles, yet believed them not without miracles by Christ and his apostles—so it may be with us. We must pray God to effect the union, and leave the means with himself; he can do it. This should satisfy us. We must not only pray, but do. We must be co-workers with God; every one should be engaged; and as large bodies move slowly, let each one begin in himself, and correct his own errors. Labor after the character of the pioneers of Christ's church—act as they acted, and say not of your brother, "Lord, and what shall this man do? what is that to thee? follow thou me, said Je-

sus." From small beginnings great effects have followed. You my son, may be the instrument, which the Lord may use to effectuate his purpose. Be often on your knees before him—plead fervently and diligently—read the word with prayerful attention, and be instant in season out of season. "God is love."

Y. P. O for the spirit of grace and supplication! I desire to be in relation to God as clay in the hand of the potter. O that he would deign to make me a vessel of honor to his glory!

O. P. Amen. B. W. S.

(*To be continued.*)

CHRISTIAN EXPOSITOR.—Heb. ix. 27, 28.

"And as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation."

1. By whom was this appointment made? Not by men, for they are the subjects of the appointment. Not by devils, for they have no right to make such appointment. It is beyond all dispute that God himself made it; and therefore it must be a righteous appointment. He said to Adam, "In the day thou eatest thereof thou shalt surely die." Afterwards, when he pronounced the curse on offending Adam, he said, in sorrow and labor should he live till he returned to dust; for dust thou art and unto dust shalt thou return.

2. We inquire more particularly, what is that death appointed to all men once to die. Our fathers have arranged death into three classes; death temporal, death spiritual and death eternal. It is acknowledged that this phraseology is not found in the scriptures; yet the ideas attached to them may be correct. Temporal death is mortality, pain, labor, sorrow, and ultimately, a returning to dust, as we have just seen. The best definition of temporal death that I have

seen, is that given by Moses, Gen. xxxv, 18. "And it came to pass as her soul was in departing (for she died,) that she (Rachael) called his name Benoni." It is here described as a separation of soul and body ultimately—the body returns to the dust, and the spirit to him that gave it. Paul in Rom. v. teaches that this death came upon all men by the one offence of Adam—and in 1 Cor. xv. says, "by man came death, by man came also the resurection; for as in Adam all die, even so in Christ shall all be made alive," that is, raised from the dead. We are obliged scripturally and logically, to restrict this death and life to what is termed temporal, for this is the subject of which the Apostle treats. If we say it refers to spiritual death and life, then we are compelled to admit the doctrine of universalism, a doctrine condemned every where by the scriptures. To this temporal or natural death, it is acknowledged by all that God has appointed the whole human family. None are exempt. Enoch and Elijah appear to be exceptions; but they no doubt passed through a change equivalent to death; "for flesh and blood cannot inherit the kingdom of God." So the righteous, who shall be alive on the earth at the coming of the Lord, shall be changed in a moment, in the twinkling of an eye at the last trump. So Messiah himself, of the seed of David as to the flesh, must die. "Forasmuch as the children were partakers of flesh and blood, he also himself took part of the same (that he might die,) that through death he might destroy him that had the power of death," &c.

3. Had not all men died, or should they not all die, the truth, the law, and justice of God would fail, and be forever disgraced; but when men die according to God's appointment and word, then law, justice and truth are satisfied; they demanded this death, the demand is paid in our death, fully paid. They demand no more. Had the Lord said, "In the day thou eatest thou shalt surely die forever, and

never live again," then there would have been an end of all hope; for God's truth can never fail—he cannot lie; the demands of law and justice would have eternally remained unsatisfied, and divine government forever dishonored and disgraced. But in the threatening and appointment, there was left room for the exercise of mercy. Smiling mercy thus speaks; O law; justice and truth, your demands against the fallen world were righteous, that they should die—all the perfections of God concur in this appointment. By their actual death, the debt is paid, and your demands satisfied. Now I fly to release them from death and the grave, and cause them to live again. With this purpose of mercy, all the attributes of God are well pleased–they all accord to, and harmonize in mercy's design, and agree to co-operate in effecting it. Mercy descends to earth in the son of God, and boasts in anticipation of her work, "O death, I will be thy plagues! O grave, I will be thy destruction! I will ransom them from the power of the grave; I will redeem them from death!"

4. God did not say, nor mean, that this death threatened to Adam and his seed should be eternal, nor was this his appointment; for he could not appoint a contradiction. Had he said, this death should be eternal, and after death the judgment, it would be a contradiction in terms; as the death is eternal, yet afterwards the judgment follows. This surely would bring eternity to an end before the judgment! We grant, had not mercy interposed, there had been no resurrection—death would have continued forever.

5. Christ did not die to save us from dying, but to save us when dead from death and the grave, or to raise us again from the dead. Had he died to pay our debt of suffering death; and if the payment was full and complete, then none of those for whom he died, would have ever seen or experienced death.—Then would the truth and appointment of God, that all should die once, have failed, and

Christ have been the minister of sin. But fact proves that all must die; therefore, it follows that the debt of suffering death was not paid for us by the Savior.

6. After the death of all men, comes the judgment. The Universalists teach that the judgment is past, having taken place at the destruction of Jerusalem, and that consequently there will be no future judgment. Did all men die at the destruction of Jerusalem? If not, the judgment did not then take place. Countless millions have lived since, and yet live; and this proves that the judgment is yet future; for all men must die before that event.

7. "In the day thou eatest thereof, dying thou shalt die." This was literally executed on the very day of transgression; death seized upon the transgressor, and preyed upon the mortal system till the last thread of life was cut which took place in Adam 600 years after: So of his seed.

"The moment that our life begins,
We all begin to die."

8. We will not inquire, did God appoint to all men once to die a spiritual death? We have already remarked that this phraseology is not to be found in the word of God, though as defined, it may be correctly true. It is the alienation of the heart from God—no love to him—no divine life, nor delight in him nor in his ways.—It is the mind of the flesh—or the carnal mind, which is death and enmity to God, Rom. viii. 6, 7. Now, can we suppose that God would appoint all men to such a death? Would he appoint sin to be the punishment for sin? Could a holy God or a holy law demand such a debt to be paid? Could they be satisfied with such a payment, without being satisfied with sin? Could the holy Jesus suffer such a death, as some suppose he did? No: impossible! We view this spiritual death not to be the appointment of God, but rather the consequence of that appointment. Natural or temporal death we have proved

to be that which God appointed; spiritual death we shall now show to be the consequence of natural death or mortality, called death in the members.

Rom. v. 12. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." I have frequently given this verse a different version from that in our translation; and the learned world is challenged for a successful contradiction of its correctness. My version is—so death passed upon all men (*Eph' hoo*) on the account of which (death) all have sinned. Our translation we think inaccurate, because it gives the idea that death passed upon all, for that, or because that all have sinned; whereas the Apostle was proving that death passed upon all men because of the one offence of one man, Adam, and not because of our personal offences.

This mortality or death in the members, is the cause why all the fallen world from Adam have sinned, and do sin to this day. Rom. vii. 21. "I find then a law, that when I would do good, evil is present with me." This law was in his members—the members of his body—a law at antipodes with the law of the mind and the law of God. Verse 23, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death?" —the body in which this death, or the law of sin, dwells.

This law of sin in the members is called *phronema tes sarkos*, the mind or inclination of the flesh, and is put in contrast with *phronema tou pneumatos*, the mind or inclination of the spirit, [Rom. viii. 6, 7,] called the law of the spirit of life in Christ Jesus. Verse 2. This very law, mind or inclination of the flesh is death—death in the members—and the very law, mind or inclination of the spirit, is life, or the quickening spirit of Christ which dwelleth

in the christian. They that are in the flesh, mind or incline to the things of the flesh; but they that are in the spirit, mind or incline to the things of the spirit—they that are in the flesh, walk after the flesh, and do the works of the flesh, which are "adultery, fornication, uncleanness and every evil work," as in Gall. v. 19—21. They that are in the spirit, and the spirit in them, walk after the spirit, and bring forth the fruits of the spirit, as love, joy, peace, &c. Gall. v. 22, 23.

This law or inclination of sin in the members is, I have said, at antipodes to the law of the spirit of life. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would. The law of sin in the members, is not subject to the law of God, neither indeed can be; of course it must be crucified and slain with its affections and lusts. None but those that are Christ's and possess his spirit, get the victory. While men remain in the flesh, or first Adam, they cannot do the things that they would—they cannot please God. Until they are brought into the second Adam, they are without strength, in condemnation and death. This law in the members, which I have called mortality or death, is, what may be called spiritual death, or depravity, or the corruption of our nature, which in moral agents inclines to evil as the sparks to fly upwards.

Man in his thirst to form systems of religion, and then in their zeal to defend them, have certainly erred from the faith. They have said, that mankind have natural ability to do the will of God, but have no moral ability; by which is meant, they have no will or inclination to do his will. This appears to be vain and false philosophy, and expressly contradicted by the the inspired Apostle Paul—the reverse is true. Rom. vii. 18. "*To will* is present with me; but how

to perform that which is good I find not." He had moral power or will, but not natural power. "What I *would*, that do I not; but what I hate, that do I. For the good that I *would*, I do not; but the evil which I *would not* that I do. I find then a law that when I *would* do good, evil is present. Ye cannot do the things that ye *would*." Rom. vii. Gall. v. The soul or spirit of the natural man is said to be sold under sin, and though struggling for liberty, is physically unable to obtain it by all its exertions. Jesus the Savior came to set us free; and now liberty is proclaimed to the captives. He alone is our strength.

Systematizers have represented mankind from their birth, as morally and totally depraved. Paul appears not to have thus taught; for he says: "Now I know that in me [that is in my flesh] dwelleth no good thing." But did he ever say, in my mind, or spirit dwelleth no good thing? No: for he represents the mind as possessing some naturally good things, as a willingness to do good, to hate and shun evil—to be pleased with the law of God, and consent that it was good. These things do not look like total depravity.

The whole world is composed of two classes—those in the first Adam, and those in the second. Between them there is a tremenduous gulph. But mercy has thrown across this gulph a bridge, on which,all who would escape sin and death in the first Adam, and find salvation in the second, may safely pass into Christ Jesus, and be created anew in him. In him is salvation; out of him is none.—In him is the quickening spirit; out of him is the spirit of death.—In him is wisdom, righteousness, sanctification and redemption; out of him they are not to be found. "It has pleased the father that in him should all fullness dwell." This bridge is the gospel, supported on five pillars, faith, repentance, conversion, prayer and baptism. These has God ordained to be by us performed in order to bring us in order

to bring us into Christ. O how many stop on the bridge without crossing over!—How many, discontented with mercy's bridge, attempt to build others across the gulph! Rash, vain man, would be wiser than his God!

B. W. S.

[To be continued.]

CONVERSION OF THE WORLD.—No. 3.

Mr. Miller in order to sustain a lame theory about a Millennium, has ridiculed the idea of converting the world. No salvo reserved. After the vernal equinox, I expected him and his friends would have reasoned correctly. But they are trying the Julian period. We pretend to know nothing about this period. It is a subterfuge that will vanish and leave a *wreck*. His theory has too strong a proportion of error to save its truth. What human power can save a glorious truth, the doctrine of the nearing Advent of Messiah from a wreck which it must suffer from mistaken men? Time has done that which reason and scripture might have shewn. In vain have I urged upon his friends the erroneous predicate upon which they had bassed their theory. Regrets are unavailing; the scoffing of the wicked will increase—the scorn and contempt of an ignorant, arrogant, ungodly priesthood. The coming of the Son of man, as a tangible *fact*, when proposed—when talked of—wished for or expected, will meet a tide of bitter reproach and opposition from the clergy, come when it will. They have in the majority been against the truth for the past 15,00 years. Falsehood has been established by councils, conventions, conferences, synods &c. Majorities can make any thing right or wrong. *Vox populi*, becomes *Vox Dei*, when majorities decide. Take up the history of the church, and majorities have changed the pure theocracy of heaven, into popular governments. Every sect in christendom has formed its government, after the popular governments of the

world, and stand over the premises sword in hand, to guard the sacred shrine from innovations.

Each party has its URIM and THUMMIM—its *light* and *perfection*, established by majorities, defended by zeal, wrath, rage, fire, or faggot, interdicting the possibility of change. Majorities have riveted the crucifix and purgatory on half the christian world. Mystery and infallibility, stand in bold relief, above the Popish liturgy, and all its mummery for saving souls.

Mystery and infallibility have Protestants in their *exodus* from a besotted mother, carried out as a kind of household *god*, preserving the *image;* a *fac simile* of Popish *liturgy* or *law*. This is visible in all the branches, from the parent stock down to the last born illegitimate *harlot* in the progeny. Mystery, infallibility and spiritual drunkenness are the characteristics of christendom taken as a whole. The charge is based on facts and the words of inspiration. "For all nations have drunk of the wine of the wrath of her fornication." This drunkenness is most assuredly as wide as christendom. Here we have some formidable facts to overcome, before converting the world; and after many hard fought battles to recover the *holy land*, from *baptized infidels* it will terminate like the Crusades—time, treasure, every thing wasted in the conversion of Babylon—the man of sin. Most of our champions in spiritual boxing, have not gotten clear of the fumes inhaled from the wine of Babylon. We have a kind of spiritual *knight errantry*. The debates of the day have a demoralizing influence on the church—truth is not the prize, but mastery. The best argument in favor of religion, is holy living. It is to be feared, we will soon have a fraternity of *boxers* buffeting the man of sin into a knowledge of the truth! Every thing we see or hear, almost, has a tendency to vitiate the taste and morals of the world.

But we will briefly examine what is to be overcome be-

fore the world can be evangelized. First, the decrees of councils and majorities have to be counter manded—they have decided against truth, calling it heresy, for the past 15,00 years. No council since the apostles day, but have decided against the truth or have insulted high heaven's authority by *legislating* in the temple of God. The usages of a thousand years standing have to be broken through, defended by the clamors of ten thousand tongues, as mad and zealous, as the devotees at the shrine of Diana.

Creeds, disciplines, liturgies, &c., which have stood above the divinity of God's word for ages, are, as if by magic to yield obsequious to the force of truth. Argument, in this age of corruption and lust of power, is to do more than demonstration—the power of raising the dead, once did, in the day of apostolic purity. These creeds, sanctified by time—hallowed by great names, and dear to the devotees as immortality, are by common consent, to be brought to the *bon-fire*, as a kind of sacrifice to truth—slandered, vilified truth—persecuted and decrepit with a thousand lacerations, and hissed as an out law from the abodes of worship; yet, by some unknown potency, unaided by miracle, it is to rise in its majesty and *charm* the warring christian elements into peace. Hatred, anger, strife, confusion of tongues, are to cease by some invincible agency—without cause or coertion. Parties which have existed for ages in hostile array against each other, will *hate* themselves into *love—war* themselves into *peace*. The once peaceable church of Christ—bearing the image of its Lord, now shorn of all its moral strength, bound to the foot stool of clerical cupidity; by creeds and manacles—panting for power—vindictive and bloody—thirsting for domination and filthy lucre—maddened with missionary mania, deceptive plans and schemes for converting the world by falsehood and fables—arrogantly *infallible*—haughty and untractable—clamorous and vociferous for the *strong delusion*, God

has sent them—armed *cap a pie* against the truth—thus equiped, has gone forth in its drunken *hallucination*, to convert six hundred millions of unconquerable Jews, Turks and Pagans; who have seen bad christians enough, to make them hate the name. But now a *fraction* among the factions in christendom, has enraged the whole, by a standing *rebuke;* in assuming the name of Christ, and heaven's pure testimony as a rule of obedience, would evangelize the whole! these have brought out of mystical Babylon the contagion of doing *wonders*, without the aid of miracles. Before they can do that which God has not promised to have done, before the fall of Babylon; before converting the world, they must convert, about 199,000,000 of these *convertors* of the *world*; and then recover the 600,000,000 of their unconverted *converts*; provided they get the conversion accomplished in as many years. Which of the sects will surrender an inch? Which have not immutably fixed the lines and boundaries of truth by human legislation? Error is truth with half the living. Zeal, confidence, presumption, hope, and persevering industry, mark the foot steps of these spiritual belligerants. Catholics have the oldest, highest, strongest claims to *orthodoxy*. With numbers, wealth, zeal, competition, confidence, lust of power, discipline, concert, and an army of veteran jesuits—all animated with one soul, one hope, one ultimatum—*the conversion of the world!!* With *strong delusion* instead of truth—drunken and merciless as a tornado—to make another sweep—and then be swept with the *besom* of destruction! The Christian church has now more reason to expect the *guillotine*, than the conversion of the *son* of perdition, or the world! Christendom in the aggregate, is a mob—a *Bedlam!* What can truth do in either, but be martyred—which is the history of truth for 5,000 years! Some may tell me that the man of sin is to be destroyed by the brightness of his coming. Be it so. The propositions relative to his coming, all agree upon a point—upon a fact.

But one coming can I find in the book. Is this a spiritual coming, or is it to be visible and personal? If it be a spiritual coming, then the power of truth is to destroy the son of perdition—no avoiding the position; and more, he is to be converted.

Now the whole gospel may be merged into one word—TRUTH! Where is *truth?* In the Bible! The truth believed and obeyed destroys the man of sin! But the destroying power is to be revealed from heaven in flaming fire. Is truth to be revealed from heaven in flaming fire? The truth is already revealed, and some power or personage to be revealed, taking vengeance on them that obey not the *truth*. Truth and the authority of truth, are two things.

Our brethren do exceedingly *err*, when expecting, Babylon and the man of sin to be destroyed by moral means. This is a common opinion in the Christian church, since some of the authorities *editorial*, have vetoed the personal return of the Lord. But that our good brother Mathes of the "CHRISTIAN RECORD," should plead for a *personal* return of the Lord, and a *moral* destruction of the *man* of *sin*, is a paradox, we would like to see him clear up. A superficial view of the subject may lead good men into mistakes, but self-interest and bloated schemes for *immortality* in this world, a charm that can't be resisted, warp the optics of others. *Christianity* must be *restored* (where in the book do we find it?) and some new appellation made ready for a *new order* of *disciples* after the man of sin is destroyed by *debates* and *logic!*

S. M. McCORKLE, *a Layman.*

(*To be continued.*)

[For the Messenger.]

LIBERTY, Clay Co. Mo.

ITINERACY.—No. 3.

Last winter I was upon the waters of the Mississippi; now I am upon the waters of the Missouri river, in the

Western part of Missouri. My meetings are greatly interrupted by the high waters and the heavy and the continued rains which have been pouring down with short intermissions, for five or six weeks; the rivers are higher than they have been for twenty years. Travelling by land any distance, is almost impossible. It was with great difficulty I got to the State Meeting, in Fayette in Howard co., Mo.; which meeting was greatly interrupted by the rains and high waters.

The following names are some of the teachers who were at the state meeting, to wit: Brethren Thos. M. Allen, Wills, Thomas, Bronson, of Madison Ky., A. Kendrick, of Ky., John T. Jones, of Ill., Thompson and Allen, of Grand River, Henry Thomas, A. Wright, Burton, Church, and others. Five had been received when I left Fayette, on Tuesday morning.

The meeting was still progressing. Our meeting in this place closed last night. Two were received. The teaching brethren present were our amiable and excellent brother F. Palmer, of Independence, Augustus Payne, Wm. Morton, jr., Lard and myself. Our meeting has been large and attentive. At this place I have met with a greater number of the brethren that I baptized and preached to in Kentucky, than any other place I have visited in Mo. The church in this place is rather in a State of luke-warmness, than of zeal and devotion; and I learn that this is the condition of the churches generally in this part of Mo. The richer and better the country is in the things of this world, the poorer the professors are *in faith*—in good works, in piety and devotion.

The stronger our *grasp* is upon this earth, the weaker is our *hold and grip* upon the celestial world. The greater the number of affections we place upon the things of this earth,—the fewer we have left for the things that are

above. The more riches we lay up, on this earth, the fewer we have laid up in heaven generally. We may be very poor in the things of this world, as was Jesus and the Apostles, and the Martyrs, (witnesses) and the primitive christians—and yet very rich in faith, in labor, in sufferings, in charity, in heaven. We may be very rich in the things of this world, as was Dives, and the rich men in the Gospel, in history, and who are now in this world, and in all the denominations and churches, rich in houses, in lots, in gardens, in orchards, in vineyards, in farms, in flocks, in herds, in gold, in silver, in plate and estates, and yet when we die, not have a place in Abraham's bosom, not one cent in heaven. The professors of this age and country (the U. States) are as certainly in captivity to this world as the Jews were captives to Egypt and Babylon. What Moses will deliver them from their Egyptian bondage? What Nehemiah will lead them from Babylon to Jerusalem? Who is ready to leave the captivity? Who is dead to this world and alive to heaven? In my meanderings over this world and in my hours of silence, solitude and devotion, I enquire, are you a christian? Do you give any evidence that you are a christian? I thank God that I am counted worthy to be hated, slandered and libelled by this wicked generation. Are there any christians now on earth? Who are they? Where are they? The church of God is built upon the word of God. Any church built upon any thing else can never be the church of God. God is always on the side of his own word, the Bible, and he is on the side of those who are on the side of his word. The church and people of God are those who hear the voice of God in the Bible—they believe the Bible and they obey the things therein commanded, and they enjoy its promises and rewards here and hereafter. Do we preach and teach the same gospel the Apostles did? Do we practice it as purely and

as constantly as did the first christians? Are we always, as humble, as grateful, as self-denied, as prayerful, as much devoted to God as they were? Why are we not? Do we not expect to live in heaven? Need I tell you, who has so long and so great an experience on this subject, how it tries our nature to leave our families for weeks and months. When the time we have made the appointments approaches, our wife is sick, our child or children are ill, we must go or stay—ought I to go or stay? my wife or child may die in my absence, and be buried, and I shall see them no more in the flesh, if I go. Should I blame myself, or shall I be satisfied when I return home, that I have done right. If I stay, my meeting will fall through, my brethren will be disappointed, they will loose confidence in me, souls will be lost, my family may not die, I cannot save them, I shall regret my stay then. Lord what is my duty? O Father direct me what to do! There is the point for faith, patience, prayer, fortitude, trial. I have been more frequently and severely tried at this place than any other. If I go, I shall be blamed, if I stay, I shall be blamed; who can say which is the path of duty? In all thy ways acknowledge him, and he will direct thy paths. Brethren, pray for us, pray for us, your poor fellow servants and companions in tribulation and patience.

JACOB CREATH, jr.

QUERY BY ELDER JOHN G. ELLIS, OF KY.

"Be so kind as to give your views in the Messenger, of 2 Tim. ii, 19. Is the seal spoken of in Eph. i, 6 13, and 2 Cor. i, 22 the same as that spoken of in 2 Tim. ii, 19?"

Reply.

The verse in Timothy reads thus: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, And, Let every one that nameth the name of Christ, depart from iniquity."

A seal is taken in two senses.—The seal itself, and the impression made by the application of the seal to wax, paper, or any other soft material. A seal is for confirmation. A county has a seal.—A state has a seal, and so have the United States a seal. An instrument of writing, a bond or obligation when sealed with the county seal, is confirmed by the authority of that county—if by the seal of state, it is confirmed by the auhtority of the state—if sealed with the seal of the United States, it is confirmed by their authority—but if sealed with the seal of heaven, it is confirmed by the highest authority in the universe.

When Messiah was sent into the world to redeem man he was sealed. "For him hath God the Father sealed." Joh. vi. 27.—The law and the prophets were fulfilled in him, and sealed or confirmed the truth that he was the Son of God—the almighty power of God by which he wrought such stupendous miracles,—the wonders that attended his baptism, and crucifixion—his resurrection from the dead—his spotless character—all, all constituted the seal of God on his Son, and confirmed him to be the Savior of the world.

Christ himself is the foundation. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.—Isa. xxvii, 16. "For other foundation can no man lay, than that is laid, which is Christ Jesus." He is the very soul of the gospel; for says, Paul 1 Cor. xv, 1.—"Moreover I declare unto you the gospel which I preached unto you;"—that gospel was, that "Christ died for our sins according to the scriptures—that he was buried, and rose again the third day, according to the scriptures." We do not err when we say the gospel is the foundation laid in Zion. Peter confessed him to be the Christ the Son of the living God—Jesus replied. Thou art Peter (*Pe-*

tros,) and upon this rock (*Petra*) will I build my church—*this rock* was, that Jesus was the Christ, the Son of the living God—this I have said is the sum and soul of the gospel.

Paul was shewing to Timothy (ii. 18) the lamentable state of some apostates, who concerning the truth have erred, saying the resurrection is past already, and overthrow the faith of some." Nevertheless the foundation of God standeth sure.—"His truth, his gospel has not failed, though they have apostacised from it. On this foundation a double seal is inscribed—the Lord knows them that are his; and let him that nameth the name of Christ depart from iniquity. The word *knoweth* frequently means to approve of and to acknowledge. This is so universally admitted, it needs no proof. On this foundation or gospel we see and read the impress of heaven's seal in letters of light. The Lord approves of, delights in and acknowledges them that are his; and these are living christians; and let them depart from all iniquity, and thus adorn the doctrine of God their Savior. By these two seals the true gospel will be known, and distinguished from all spurious, false gospels.

The seal mentioned in Eph. and Cor. as above, are without doubt the seal of the Holy Spirit. As the seal leaves its image on the wax on which it is impressed; so all sealed by the Spirit have the very image of that Spirit on their heart and conversation.—They are holy as God is holy, and bear the image of the heavenly. B. W. S.

MODERATION.

"Let your moderation be known unto all men," is a divine injunction of the Apostle, when writing to the church at Philipi; and well would it be, were christians in this age to observe the precept. "Be temperate in all things" is another injunction equally important, and without which no man is prepared fully to realize and enjoy the fulness of the blessings of the gospel. There are many others of the same kind, addressed to christians, that are almost wholly neglected in this age. I will quote to another, which my reader is especially invited to attend. "Murmer not among yourselves." "Neither murmer ye, as some of them also murmered, and were destroyed of the destroyer." With these precepts before us, we are prepared to make some observations and applications that may be of service. Moderation and temperance are indispensable in the formation of christian character. They hold in abeyance the wayward passions of the human heart. They check worldly ambition, pride and avarice. They restrain the carnal appetites, and furnish to the mind peace and tranquility. They prepare the christian to observe our last quoted injunction, "murmer not."

We must be moderate in eating, drinking, sleeping, visiting, talking, and let our moderation be known to all men. Our daily deportment—our constant intercourse with the varied caste and complexion of human character, must be marked by moderation.

We must be temperate in all things—temperate eaters as well as drinkers. Many confine, or restrict the meaning of temperance to the immoderate use of ardent spirits. Indeed many forget that it has any other meaning under heaven. The use of ardent spirits has been a great curse to the world. It has buried its thousands in the gulf of perdition, leaving twice as many thrown upon the cold charities of a heartless world, in suffering and in want. But the christian contemplates the subject, not only in this point of view, but extends temperance to ALL THINGS. Think of the intemperate use of the tongue—its immoderate use. It has set the world on fire, because it is set on fire of hell. Every thing in nature has submitted to government except the tongue. Man by his art and contrivance has tamed the most ferocious animals in nature; but the tongue no man can tame. If ever tamed, God must perform the work. This he has promised to do upon conditions that we obey his Son—"be temperate in all things."

I need not specify the intemperance of this most useful member—useful when under proper regulations. I need not mention the "*evil speaking*," the "*whispering*," the retailing of scandal—the idle chit chat of gossipers—the "*discord sowers*," the peace destroyers, the calumniators, the back biters—the agents of hell, who are engaged in keeping up the fires of discord; these, I say, I need not mention; for all

who may chance to read this article will readily perceive that the task would require Herculean labor to give even a slight sketch of the evils that grow out of the intemperance of the tongue.

However, I must be allowed to make one application of temperance to the *mind*. Paul told Titus to "exhort young men" to be sober minded. This, at once implies that there was danger of their minds becoming intoxicated, perhaps with the fashions and follies of those who knew not God, nor obeyed the gospel of Jesus Christ. In those days the apostles looked upon old men as being grave, dignified and sober minded. The fire and impetuosity of youth needed restraint; and hence the wise and timely admonition to "*to be sober minded*." Now it is often the case that old men need to be addressed as young men on this point. Many of them are far, very far from sober-mindedness. They are as easily intoxicated with vanity, and pleasure, and indulge (shame, where is thy blush!!) in all the frivolity, light and chaffy conversation, irreverent and undignified deportment, as youth. No wonder that the young are so hard to manage—to curb and be brought to sobriety, when those who should be a pattern are constantly complaining that there is so little piety among the young professors.

But again I remark, that we are intemperate—impatient to accomplish in a year or two, that which even a life time is almost too short to accomplish. It is an old maxim, and by the way a very true one, "that extremes beget extremes." Sometimes our minds are almost wholly turned upon proselyting, and it is even carried so far, that many by reason of the loss of rest, lose or impair their health in their supposed religious duties. The mind is intoxicated—intemperate and immoderate. By and by, the rage for making converts subsides. Reason once reeling under mental intoxication, becomes sobered, but after a while she swings back to the other extreme and her *murmers* are heard—often heard, complaining that there are so many worldly minded and carnal professors. She raises her voice from the extreme into which she has fallen, and denounces the spirit of proselyting.

Here, dear reader is a real picture, and at this very time there are many christians, who are bewailing the condition of Zion, and who are attributing the present declension of piety to causes that do not exist; or if existing, it is in the extreme first named. I give it as my firm conviction, that

were we moderate, temperate and patient as we should be, never, no never would we hear any one objecting to an increase in the church. We would truly have a missionary spirit, and like the apostles, the early and primitive christians, we would catch the holy fire of God's love, and angel like, we would rejoice over one poor sinner who turned to God. Brethren let us all do more to spread the knowledge of salvation—to snatch the poor careless sinner from the burning pit!—oh! let us be of one mind, of one heart and of one soul, temperate in all things. Then may we look for better days, and brighter displays of God's love. Amen and Amen.

D. P. H.

NOTICE.

We are behind a month or so, with our correspondents; but will dispose of all communications now on hand as speedily as possible. We have numerous articles on hand that we cannot publish, and trust that our friends will not take it amiss if they are laid aside. The mails have been very irregular, owing to the immense rains and high waters for a month or more, and we have not that foreign news which we had hoped to be able to give to our readers. By the way, we have learned that the general conference of the Methodist church, have, at last agreed to divide on the subject of American Slavery. We learn that the northern members in conference agreed that the south should withdraw. This will create much excitement throughout that large body of professors of religion in the union. We forbear further remark on the subject, until we learn the particulars.

EDITORS.

DISCUSSION.

We have had frequent applications from numerous friends at a distance, for the discussion between B. W. Stone and A. Campbell on the atonement. All the numbers of the Christian Messenger containing it, are disposed of, and arrangements are now being made to republish the entire discussion with an extended appendix by B. W. Stone. Our friends are therefore informed that we will be able in a few months to furnish them with the work, and orders for the same should be forwarded to us as early as possible post paid. The work will be made as reasonable to subscribers as we can possible afford.

EDITORS.

☞ Rememder our state meeting at Winchester Scott county Illinois, commmences Friday before the 3rd Lord's day in September next.

THE MORMONS.

These unfortunate and deluded people are now bringing upon our fellow citizens no little trouble. They are all in arms to defend their leaders. A process has been issued from the district court of the United States in the city of Springfield, against some of the leaders of the Mormons, and Jo Smith will not allow the officers to arrest them. The Governor of the State repaired in person to the city of Nauvoo, but the Prophet would not allow him to enter. We have just learned that the Governor has ordered out the militia of the State, and that volunteer companies are coming forth rapidly to enter their city and arrest the offenders. Great excitement prevails among our citizens. What the end of the matter will be we know not. We fear the earth will be drenched with the blood of many before it is decided. EDITORS.

P. S. Since the above was put in type, we understand that Smith and several others have given themselves up to the officer. We now hope the matter will end and the excitement subside.

RELIGIOUS NEWS.

EXTRACTS.

WALNUT GROVE, Mo., May 14, 1844.

Brethren Stone and Henderson—I will shortly obtain a statement of our number in the different congregations near us, our increase, &c. &c., and send you the same which you will please insert in your valuable Messenger. I also hope to be able to send you the names of some advance paying subscribers.

Yours in the hope of eternal life, EDWIN C. SEBASTIAN.

—

HOPE, New Jersey May 8, 1844.

Elder B. W. Stone—In your next Messenger, please insert that all papers and letters for J. J. Harvey, should be directed to this office.

Yours, J. J. HARVEY.

—

RUSSELVILLE, Putnam co. Ia. May 13, 1844.

Father Stone—The good cause of our common Lord is still progressing in many places, as respects increase of numbers, but I fear that practical piety does not keep pace with it. There is nothing more neglected than reading God's word and praying in families. Do write more frequently upon these subjects in the next volume of the Messenger. Your brother in the hope of immortality,

JOHN M. HARRIS.

—

WHITE P. O. Indiana, May 14, 1844.

Dear Brethren, Stone and Henderson—Since I wrote to you last, we have added to the army of the faithful in this country thirteen, five by confession and baptism and seven by leetter. The prospect is somewhat flattering at present, although opposition to the cause we plead is strong and formal here. The opposition have many preachers well organized and disciplined, while we have but two or three to labor in a large section of country, and our hands tied partly, so that we have but little time to preach except on the Lord's day. We thank the Lord, however, that truth is mighty and still advancing and triumphing over error and false philosophy in spite of all opposition.

Your brother, R. GARREOTT.

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QUERIES.

In reply to those brethren who have filed their queries, we have only time now to say, that we shall embrace them in essays which will soon appear. This will supercede the necessity of making several articles, when we can properly include many in one essay.

EDITORS.

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PARIS, Monroe county, Mo., June 4th, 1844.

Dear Broiher Stone—Hearing that you are still publishing the Messenger, I have concluded to send you a line requesting you to send it to me, directed to Woodlawn Post office, Monroe county Missouri. The cause of religion is at a low ebb in this county at present, some of the preaching brethren having died and removed, while the remaining few are either too poor, and not sufficiently sustained, or are too much in love with the world to effect much. There is evidently much at fault here, and would it not be well for all to search where it lies and apply the proper remedy.

Early this spring I was in Potosi, Grant county, Wisconsin Territory, a little town one or two miles from the Mississippi river, and thirty or forty above Galena, where there is said to be about a thousand inhabitants, and I preached three or four times, only at night having business to do through the day. I baptised four, and left very favorable impressions and a fair prospect of doing much good, but my business compelled me to leave. I have a few days since learned by letter that there are some fifteen or twenty there now convinced from that preaching and desire to obey the Lord in baptism.

I could not hear of a christian preacher in all that country and found but two christians except those I immersed. This is the reason I state these facts to you supposing it would be well for you to solicit through your messenger the labors of those proclaimers who may be passing through that place where, no doubt, they will find the few brethren I left with hearts and hands open and ready to receive them, and where they may reap a rich harvest to the salvation of many and to the praise and glory of God. Your sincere brother in Christ,

MARTIN VIVION.

ATHENS, Sangamon co., Ill., May 28th, 1844.

Dear Brethren Stone and Henderson—Through the kindness of our heavenly father, I am permitted once more to direct you a few lines, iuforming you of the prosperity of the cause of the Redeemer in this place. I commenced a meeting here on last Lord's day; in the evening we had five additions, one from the Baptists, one from the Methodists who had been immersed; three made the good confession and were immersed, two came forward at the water, acknowledged the Savior and were immersed also.

We have great opposition in this place from sectarian influence, but the gospel is the power of God to salvation, and judging from present appearance, the prospect is somewhat flattering. Truth is mighty and must prevail

The sects who were divided when I came to this place are now united and worship together. When truth makes its appearance, error must combine, as did Herod and Pilot to accomplish the death of our Savior.

I desire an interest in your prayers that I may do the work of an Evangelist and make full proof of my ministry, using sound speech that cannot be condemned, that those of the other part may be ashamed having nothing in truth to say against me.

Yours, in hope of a blest immortality,

WALTER P. BOWLES.

—

GREENHILL, Tennessee, May 15, 1844.

Dear old Brother—This will inform you that through mercy we are well, and anxious when these lines come to hand, they will find you well. The good cause is prospering some here. Last fall at old Bethlehem some eighty persons were added to the church, and near where I live, there were some seventeen. Our protracted meetings are in progress. I have not heard the success as yet, but hope much good may be done. I would be much pleased to see you again, and shake your hand in christian affection, but if we never meet here (which I don't expect) I hope we will meet in that better country where we shall part no more.

Your Brother,

EDWARD SWEATT.

—

SPRINGFIELD, Ill., May 17, 1844.

Dear Brother Henderson—Brother Cook, who has been preaching here for several days on the second advent of the son of God, has immersed thirteen persons into the Lord Jesus. Brethren Bowles and Powell on Sugar Creek 8—Brethren Bowles, Ryan and myself, 36 on the other side of the Sangamon river. There have been 7 additions on Lick Creek within the last two weeks, making in all 64 additions recently in Sangamon county. Prospects begin to brighten. The brethren are becoming more and more engaged in the great work of christianity.

Yours, in hope of eternal life,

A. J. KANE.

THE

CHRISTIAN MESSENGER.

Vol. xiv. July, 1844. No. 3.

LECTURE ON MATT. V. VI. AND VII. CHAPTERS.

Matt. v. 38. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

The law of Moses admitted of, yea, enjoined strict retaliation on its subjects; the reverse of which our great Lawgiver Christ Jesus enjoins on his subjects with aqual strictness. "But I say unto you, that ye resist not evil." The word *evil* is an adjective, and doubtless agrees with person understood, resist not an evil or injurious person.—If he smite thee on thy right cheek, retaliate not by smiting him also, rather meekly offer the other cheek. By doing thus you may overcome the injurious person, and bring him to submission to the truth. Christ himself, set the example. When he was reviled he reviled not again, when he suffered (more than a stroke on the cheek) he neither retaliated, nor even threatened the injurious, but committed himself to him that judgeth righteously. If this precept of Jesus be binding on one of his followers, it is binding on all, and his example sanctions the obligation. "Surely these people will learn war no more," neither the art nor the practice of it. If genuine christianity were to overspread the earth, wars would cease, and the world would be bound together in the bonds of peace, This is Christ's kingdom—the kingdom of peace. A nation professing christianity, yet teaching, learning and practicing the arts of war cannot be of the kingdom of Christ, nor do they live in obedience to the laws of Christ—the government is anti-christian, and must reap the fruits of their infidelity at some future day.

But what shall be said of the nation which seeks to injure another, and in fact makes a trade of it? Yet profess-