"I would not live always, away from my God,
Away from yon heaven that blissful abode;
Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet."

B. W. S. jun'r.

—

Also on the 6th day of Sept. last, died our young brother Sydney J. Coffey of Pike county, Illinois, one among the most exemplary and pious of Christians. He was in the full exercise of his mental powers to the last moment of his existence, and said "I am dying happy in the Lord." We have been informed that this young brother gave a bright evidence in his sickness and death of the power of that religion which he professed. We truly sympathize with the family and with the brethren at this dispensation of the Lord, but our loss is his gain. He now worships in the inner temple

"Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

D. P. H.

—

Before this, you have no doubt been advised of the death of our much esteemed bro. Eld. John Alexander of Monroe county. Bro. Alexander was an amiable man—a devoted christian—an able preacher, and greatly loved for his work's sake. He is a great loss to his family—the congregations he attended, and society at large. He removed from Clarke county, Ky., to this State some two years ago, and during his short sojourn in Missouri, maintained the high reputation for piety and usefulness he brought with him, and enthroned himself in the affection of all with whom he associated.

Your brother, T. M. ALLEN.

TIME.

"Time speed away, away, away,
Like torrent in a stormy day,
He undermines the stately tower—
Uproots the tree and snaps the flower,
He sweeps from our distracted breast,
The friend that loved, the friend that blest—
And leaves us weeping on the shore,
To which they can return no more."

THE

CHRISTIAN MESSENGER.

Vol. xiv. January, 1845. No. 9.

PERSECUTION.

Matt. x, 34. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother &c. The same in Luke xii, 31, 32.

That Jesus came to give peace to his believing obedient children, peace with God, and one another; and the spirit of peace toward all men, is undoubtedly true. And that they in consequence of this peace were to suffer tribulation and distress, is equally true. For, "In the old world ye shall have tribulation, but in me ye shall have peace." The severest persecutions ever recorded on earth were those waged against religion, especially against the religion of Christ.

Christianity is an exotic plant brought down from heaven to earth, and planted here by the hand of our heavenly Father for the good of a fallen world. The world in league with the powers of hell have been laboring to extirpate it and prevent its growth ever since it was planted on earth. A question naturally rises in the mind. Why should the world oppose it, when it was designed for their present and eternal good? The reason is given by the great Teacher, Jesus Christ—"the world hateth the light because their deeds are evil." The light gives the knowledge of their sins,

and their punishment. Therefore they have hated and bitterly opposed it in every age of the world, from the beginning. Cain hated and slew his brother, because his own deeds were evil and his brother's righteous. His brother's righteous deeds were a continual grief to Cain, and flashed conviction on his guilty conscience. This universal hatred of light, and opposition to godliness, prove beyond doubt an evil principle in man, called by Paul *to phronema tes sarkas*, the carnal mind, or inclination of the flesh, and the old man, being derived from the first or old Adam, which principle is the law of sin in the members. This principle—the *phronema tes sarkos*, carnal mind, or inclination of the flesh, is not subject to the law of God, neither indeed can be—nothing less than the spirit of life in Christ Jesus the second Adam, who is a quickening Spirit, can destroy this principle, and save us.

In contrast, we find the first Adam, and the last Adam; the old man, and the new man; the *phronema tes sarkos*, the mind or inclination of the flesh, and the *phronema tou pneumatos*, the mind or inclination of the spirit or the flesh and spirit. Those of mankind in the first Adam, are called the old man, under the dominion of sin, and walk after the flesh; those in the last are called the new man in Christ Jesus, who walk not after the flesh, but after the Spirit. Those in the flesh cannot please God, and those in the Spirit cannot please the world. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. The *phronema tes sarkos*, the carnal mind is enmity to God, and the *phronema tou pneumatos*, or spiritual mind, is enmity to the world. If any man will be a friend of the world, he is an enemy of God; for the friendship of this world is enmity to God; and if any man will be the friend of God, he incurs the enmity of the world, and is persecuted and hated; millions have been tortured, and put to death the most excruciating. Witness the death of the holy Jesus, and his followers.

2. The next idea suggested is, why do we not see the same persecution in the present day? If human nature is the same now as formerly, why does it not persecute holy men now as formerly? I answer, the objects of persecution are almost defunct on earth—very few holy men exist in the world.—Religion and the world seem to have concluded an armistice, and have amalgamated so closely that they appear to be one. The world will not hate nor persecute their own—they all flow together to the same worldy mass meetings and barbecues, join in the same political revels with hurrahs loud and long. The world have nothing against such professors of religion, unless it be their hypocrisy. Such professors avoid the offence of the cross and persecution for the sake of religion. The divided sects persecute one another, but who will say, this is for following the Spirit, and being led by it into holiness and devotion to God? The world is not concerned for such religious irreligion as this; and therefore those professed christians are secure from the persecution of the world.

"All that will live godly in Christ Jesus, must suffer persecution." Did christianity shine now as in the days of the the Apostles.—Did that burning zeal and holy devotion to God and his Christ appear now as then. Did that heavenly mindedness and contempt of the world shine in professors now as did then. Did these things now appear, the spirit of the world would act, as it then did in persecuting the saints.

We have formed a better opinion of mankind than the scriptures justify. It is believed by many that repentance and conversion are a spiritual change of heart, in which change are included the love of God, and the new creation. These they insist must be in the creature previous to baptism, consequently previous to remission of sins—previous to being in Christ (for we are baptized into him)—and previous to the reception of the Holy Ghost; for this is promised through baptism. All this is represented to be effect-

ed in us while yet in the first Adam, in the old man, in the carnal mind, or *phrenoma tes sarkos* and before we are in Christ, the spiritual Adam—the quickening spirit! The word or gospel is represented as effecting this spiritual change, while we are in the first Adam, consequently it is that by which the carnal mind is subdued. Rom. viii, 2 is brought in to prove this. "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." This law of the Spirit of life in Christ Jesus, is called by them the gospel. This is merely arbitrary, for the gospel is never thus named; it is contrary to the chain of the apostle's reasoning in the connection; for he represents this Spirit to be the Spirit of Christ, and of God in us, by which we shall be raised from the dead at last, and by which in time we are made free from the law of sin. This the law could not do; for the carnal mind was not subject to his law, neither indeed can be. The gospel is the means when believed and obeyed, to bring us into Christ, in whom alone is salvation, eternal life, the quickening Spirit, and all the fullness of grace; for it pleased the Father that in him should all fulness dwell. Out of him none of these things are found.

The *faith alone* advocates, or as Mr. Fletcher calls them, the *solifideans*, may urge a plausible argument, that we are said often to believe *eis*, into Christ Jesus, as well as to be baptized *eis* into him; and that we are therefore in Christ before baptism; and this by faith alone. We answer; to believe *into* Christ is not a dead faith, and therefore, alone, but it is the faith that produces repentance, conversion, prayer and baptism, by which conditions we are brought out of the first Adam into the last Adam, Christ Jesus.

I fear that many, like the Pentecostians, when they hear the gospel of Christ are glad, and take this gladness for religion. Had the Pentecostians stopt there, they would have never been saved by all their faith and repentance. Or like the Samaritans, who hearing Philip preach the gospel

greatly rejoiced. Yet they were not in Christ Jesus.—The Antiocheans were very glad when they heard Paul preach the blessings of the gospel to the Gentiles. Yet this was not religion. Even the brutal Herod heard John gladly. Hearing the gospel will not save; obeying the gospel will not save, only as the means of leading us into the Savior, who alone does save us from our sins by his Spirit. He sheds abroad his love into our hearts by the Holy Ghost given unto us—that perfect love of God, which casteth out tormenting fear. It is the Spirit of love, of power, and of a sound mind. This is the Spirit dwelling in the Saints, which always excites the angry passions of the world against the religious part of mankind. "The children of the bondman always did, and will persecute the children of the free woman."

B. W. S.

SECTARIANISM.

Nothing is more cunning in its approach, nothing more to be dreaded, than the spirit of a sect or party. Nothing excites the baser passions to such a height. Illustrations are unnecessary. The principle is only to be seen, and all will readily make the application. Good moral men, by its influence have been made wicked partisans. Sectarianism is like the deadly Upas, destroying all that come within its influence. We wish to wage a war of extermination upon it. We not only wish to prune its branches, lop off its boughs, but dig it up by its mighty roots, which have for ages taken such depth in the human heart. To see it in its proper light, we have only to cast our eyes around. Cancer-like it is gradually eating and destroying the very vitals of the human heart. It is untying the social chords day by day, having entered the social and family circle, and brought into collision and rendered asunder the nearest ties that bind heart to heart. It has unlinked the chain of affection, and its poisonous roots have taken deep hold and

spread itself over the hearts of the children of men.—It is an enemy to truth and holiness. It seeks darkness, to hide its operations. It is like the fitful hectic flush, deceives while it is taking its hold. It promises liberty to its captive, while it rivets the chain of bondage. It promises independence, while its subject is made a slave. It promises to bestow on the intellect of man, *intelligence*, while it makes him an *ignorant bigot*. It leads its dupe into new theories—presents new topics—makes great promises, and in its crooked mazes and meshes, the mind is led and enslaved. It tarries not—is always precipitate—meteor like, it flashes on, leaving a livid light, that dissipates in a moment. It dreads investigation—like a fiery steed impatient of restraint, it plunges forward its votaries into the dark gulph and vortex of contention, and every evil work.

Reader, are you a sectarian? For the sake of human kind, for our own sake, throw off the dark mantle, and make your appearance in the brilliant robes of righteousness. Let your face flash with the cheerful smiles of universal benevolence, and like the Son of God, embrace within your bosom, all "that fear God and keep his commandments."—We have much to fear from this enemy. Let us watch and be sober, putting on the breast plate of faith and love, and for an helmet the hope of salvation. Thus panoplied, all its attacks will be harmless. We shall stand firm and unshaken in the truth. Its arrows will fall without harm at our feet. Forward in the work of faith, the patience of hope, and the labor of love, should be our motto, now and ever. We have much truth yet to learn.—Let us not enclose ourselves with the ring of a party—describe its boundary, or be found in possession of the spirit of a sect opposed to the religion of the Messiah, *when we* are called into eternity, or meet the returning King of Glory. The Spirit of Christ in us, diffuses universal benevolence to all mankind, and causes the good man to weep over the strife and contention with which our world is filled. This spirit dwelling in us, effectually overcomes the spirit of Sectarianism, and will ultimately raise us from the dead.

Let us all be filled with the Spirit of Christ. Amen.

D. P. H.

FAITHFULNESS.

The cause we plead, has done much to bless the world, and is, no doubt, destined to do much more. The Bible, and the Bible alone, believed, and its precepts obeyed, is the cause of God—is the cause we plead. We plead not for the upbuilding of a party, taking its rank and file with the various contending and conflicting parties now in the field. From their confusion, has the dove of peace long since taken its flight. Oh! that under its wings, we might ever recline, and not a note of discord ever mar the sweet harmony of hearts swelling with love to God!

Faithfulness, we have chosen as the caption of this article, and is that which is much needed at this time, to carry forward the cause of christianity. Especially should the aged,—the public teachers and our journalists be faithful. All wield a mighty influence either for good or ill. Religious editors, are heard by thousands whom they never see, and the importance of faithfulness should not for one moment be left out of their view. Their formation influence is great. They now guide the public mind to a great extent on religious questions, and if unfaithful—if they wink at the errors of professed christians, what an incalculable injury is done! They should stand like sentinels on the outposts of heaven's army, and sound the alarm, whenever danger approaches. The watchmen on the walls of Zion should extend the same into the heart of the army, and rouse every soldier.

I have selected a few familiar passages of God's word, to which I invite the attention of our readers. Prov. ix. 8. "*Rebuke* a wise man, and he will love thee." Luke xvii.

3. "If thy brother trespass against thee, *rebuke* him; and if he repent, forgive him." From these, with many other passages we might introduce, we clearly see the necessity of rebuke. In this we *must* be faithful. But some one, might ask, when are we to rebuke and how shall it be done? Grave questions truly, yet easily answered! Shall we rebuke openly? If so, the enemies of christianity will bandy it about to the disgrace of religion. We shall expose the faults of our brethren and editors.

Let us hear Solomon's opinion on this subject. Says he, "*Open* rebuke is better than *secret* love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Prov. xxvii. 5, 6. The questions are answered by Solomon.

We must faithfully, and openly, rebuke each other, for this is better than secret love. I admit, that many a worldly minded—cold hearted formalist would feel deeply wounded, if they were treated in this manner. Our fashionable brethren and sisters would begin to learn lessons of true wisdom, if their teachers would but half rebuke them for their superfluity of naughtiness.

While sin is rebuked at a distance, it will do very well. It will be quite palatable, and may answer as a salve, and a quietus to the conscience, but to follow out Solomon's advice, would bring down the frowns of many, we fear, who have a name to live, while they are dead to spiritual things.

Paul in giving directions to Timothy on this subject, tells him to rebuke sharply, and to rebuke in public those that sin.

I have with pain, noticed the apologies of some leading men, made in favor of *secret rebuke*. I was glad to see them willing to hide the deformities of their brethren, but not at the expense of truth. A covering or mantle of love, should be thrown over each other it is true, but not at our own risk, and danger of incurring the displeasure of our heavenly Father. The man who would hide my sins from view, is to be regarded my enemy. He may kiss me, but his kisses are deceitful, and will ultimately bring upon me ruin.

I will again introduce the objection so often made against faithfulness in open rebuke. It is said, that if our faults are published to the world, it has a tendency to discourage the christian, and give the enemies of christianity reason to triumph and rejoice at their infirmities.—Well, suppose it has, is that any good reason that we should pursue our error longer? But the objection metetates against the plain declarations that I have cited from the word of God. It metelates against the practice of Jesus Christ and his Apostles, who never spared the guilty, but who rebuked them *sharply*, and then deemed it so important as to make it matter of record.

Paul, does not spare the brethren at Corinth, when he calls them "*carnal*," and say that they walk as men. Does he not rebuke openly, publicly and sharply, all the disobedient saints to whom he writes? Surely he does, and we should do the same in the spirit of meekness.

Many of us are too fearful of the consequences. Our popularity will wane. It will not suit the carnal appetites of many, and we shall not be able to do much good. And has it come to this? God forbid! Heaven forbid that any human being should be governed by such selfish policy, in the discharge of so solemn, and important duties, as those imposed upon the christian.

My soul sickens at the sight of crime, stalking abroad in open day, in the persons of professors of religion. They have a form of Godliness, but deny the power thereof. God is not revered by them. His laws are powerless, and with a greedy grasp they are laying hold of earth. False delusion! Ah! soon will the righteous judgments of God be visited upon them, and when it is too late, they will cry for mercy. What appeals will be made to each other, for un-

faithfulness in rebuking sin when they had the opportunity. But alas! too late have they awakened. To the left hand, with all others who have not obeyed God, they are placed, and solemnly marched with Satan at their head, and all the hypocrites, and liars and all the abominable as their comrades to the dark abodes of rayless gloom, to dwell forever and forever.

Brethren let us be faithful to each other.

D. P. H.

THINGS ESSENTIAL.

There are things essential to a change of state and the formation of christian character, other than a mere formal attendance upon positive institutions. Were it otherwise we might conclude, (as is sometimes slanderously insinuated of us,) that there is a peculiar efficacy, or virtue, in water, in bread or in wine. But in order to become a christian, we must 'obey, *from the heart*, that form of doctrine delivered unto us,' and to live as such 'a patient continuance in well doing,' with 'steadfastness in the teaching, the fellowship, the breaking of bread, and the prayers,' *is essential*.—And all must be done '*heartily*, as unto the Lord and not unto men.'

There may be, and doubtless is, a form of godliness without the power, yet there is no godliness without form. *Form* and *power* are both essential in a christian congregation. And which it must be admitted that a congregation may meet steadily, on every first day, and celebrate the Lord's death &c., in due form, and style be greatly deficient in righteousness, joy, and peace, (legitimate fruits of christian order,) yet without *form*, or conformation to the order established by the Apostles these graces cannot exist.

Some professed christians pray for *power* and repudiate *form*; others are very formal in some matters and seldom,

or never, pay for any thing.—Each is unavailing, since both are essential. Like faith and works, they must be united. Godliness consists in righteousness, joy, and peace in the Holy Spirit. And these fruits are indigeous *only* to the kinkdom of heaven, into which no man can enter without a *formal* and *cordial* submission to a positive institution. How utterly vain, then, to pray for the kingdom to come into our hearts, so long as we refuse to come into it! And how entirely barren will we be, if having entered, *formally*, we refuse to submit to its laws! The loyal subjects of this kingdom sustain the character of the salt of the earth.—the light of the world. They are all righteous, joyful, and peacible. That such may be their character, it is indispensible that their elders be 'examples to the flock.' For that the fortunes of a congregation are, *generally* suspended on the character and competency, of their elders or bishops, will be admitted by every observant disciple.

But lest blame should attach where there is none, and lest some congregations should unjustly heap their sins and misfortunes upon their elders, I beg leave to say that there are exceptions to this general rule. Yes, it is to be feared that there are congregations, (professedly christian,)—and I regret to say it—composed of such discordant materials—so speculative, so envious, so proud, so indolent, or so superstitious, that even Paul, were he present, would fail to keep them in subordination. And on the other hand, congregations have been mangled and ruined through the unhallowed influence of turbulent or disqualified elders. How essential, then, that each in view of their responsibilities, should bow to the apostolic injunction, which to the congregations is, 'Obey them that have the rule over you.' And to the elders. 'Take heed to yourselves, and to all the flock over which the Holly Spirit hath made you overseers; to feed the church of God which he hath purchased with his own blood."

URBANE.

THE CHURCH OF GOD—No. 4.

In the present paper we are to identify the Church. The Greek word, from which we have the word 'Church,' in the common version, is *ekklesia*, and this comes from *ekkaleo*, which signifies to CALL, to INVOKE; hence the word *ekklesia* signifies CALLED OUT, an assembly, a congregation. A christian assembly, called out from the world, and separated from the world, by the ordinances of the gospel, is an *ekklesia*, or Church. On this point we suppose there will be no controversy, and therefore shall not now spend time in proving it; which however, we are prepared to do.

We will now quote a few scriptures where the word ekklesia (church) occurs. "On this rock I will build my church," (ekklesia.) Matt. 16: 18. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church (ekklesia) of the living God." 1 Tim. 3: 15. "And hath put all things under his feet, and gave him to be head over all things to the church," (ekklesia.) Eph. 1: 22. "For the husband is the head of the wife, even as Christ is the head of the Church," (ekklesia.) Eph. 5: 23. "That he might present it to himself a glorious church, (ekklesia.) not having spot or wrinkle, or any such thing." [v. 27.] "This is a great mystery: but I speak concerning Christ and the church," (ekklesia,) v. 32.

In all the above examples, the church of God is spoken of in the singular; not *churches*, but church. It is also called the 'house of God,' 'The temple of God,' a 'Vineyard, a 'Husbandry,' a 'Building.' It is also called a 'Kingdom,' a 'Body,' and by many other such names; from all which we argue, that God has but one church; and this I suppose will be controverted by no one who is intelligent in the christian scriptures.

Let us then inquire, 1st. Who was the builder of this house, or church of God? The Lord Jesus answers the question; he says, as quoted above, "On this rock *I* will build MY church." The Lord himself then was the builder; and the church when built, he claims as his own. 2nd. On what foundation was the church of God built? The Lord answers, "Behold! I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. 28: 16. Peter in his first Epistle quotes this text, and applies it to Christ, chap. 2: 6.

God himself laid the foundation; and Paul says of it, "Other foundation can no man lay, than that is laid, which is Jesus Christ." 1 Cor. 3: 11. 3rd. When was this foundation laid? Certainly not till Christ had suffered upon the cross. It was completed when he rose from the dead, and ascended to the right hand of God. 4th. When did he build the church on this foundation? We answer, when the "power from on high" was received by the disciples who were waiting for it according to the command of Jesus, in the city of Jerusalem; an account of which we have recorded in Acts 2d chap. 5th. How did he build his church? We answer through the instrumentality of his Apostles, whom he had chosen, and whom he had commissioned a few days before, for the purpose of preaching the gospel to every creature, and building up his church, so soon as they were baptized with the Holy Spirit; which baptism they received on the day of Pentecost. Infallibly guided by the Divine Spirit, the Apostles proclaimed the gospel as the means which God had ordained for the salvation of the believer. The church when first built, consisted of only "about a hundred and twenty names together." Acts 1: 15. But God acknowledged the building to be his own, by filling it with his presence and glory. The Tabernacle of the congregation of Israel, was a type of the church of God; and we are told that when it was built according to the Divine pattern, and set up, "Then a cloud covered the congregation, and the glory of the Lord filled the tabernacle." Ex. 40: 34.

On the ever memorable day of Pentecost, the Apostles, acting under their great commission, commenced *building*, in the name of a crucified and risen Saviour. "Jesus Christ and him crucified," was their theme. When the sin-convicted multitude cried out and said, "Men and brethren what shall we do?" they were ready to publish the law of Christ upon that subject. "Repent and be baptized every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Ghost." This was the law of Christ for the building of his church, and "about three thousand" gladly submitted to the rule, and became members of the church, on that day.—From the language of this law, it is evident, that none could become members of the church until their sins were pardoned, and they had received the Holy Spirit; and hence the Apostles in all their letters address the members of the church as *saved persons*. John says, "I write unto little children, be-

cause your sins are forgiven you for his name's sake.' "In this church all the members know the Lord, from the least to the greatest of them. Jeremiah 31: 31—40.

6th. What was the name of this church? It will be conceded on all hands, that as the church belonged to God, he had a right to give it a name, just as those who have built up other churches since, upon other foundations, had a right to name them. Well, when the Lord himself spoke of the church, he did not call it "My regular Baptist church,' 'My Presbyterian church of the Old or the New School,' 'My Associate Reformed church,' or 'My Campbellite church!' but he simply said 'My Church.' And when Paul spoke of it, he did not say, 'That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Methodist, Baptist, or Presbyterian church of the living God!' but he simply said, 'Which is THE CHURCH of the living God.'

But again, "And it came to pass, that a whole year they assembled themselves with the church and taught much people. And the disciples were called CHRISTIANS first in Antioch." Acts 11: 25. And this seems to have been the name by which they were afterwards known: hence when Paul preached before King Agrippa, the king said, "Almost thou persuadest me to be," [not a Methodist, a Presbyterian, or a Lutheran, but] "a christian." Acts 26: 28. Peter says, "If any man suffer as a CHRISTIAN let him not be ashamed." But suppose a man suffers, not as a christian, but as a Methodist, a Presbyterian, or a Campbellite, ought he not to be ashamed!!

But perhaps the reader is ready to ask, "How shall I find the church of God, seeing there are so many churches at the present time, each wearing a different name, having different faiths, constitutions, laws, manners and customs?"

To identify the church of God, in the present divided state of christendom, we propose the following rule, which we think all will admit to be a good one Take up the New Testament and read the description of the church of God: then look round among the churches of the present day, and if you can find one which fills the description—that is, one having the same faith, built upon the same foundation, wearing the same name, walking by the same rule, the word of God alone, and consequently the same practice—you may then be satisfied that you have found the church of God. Or to state the whole matter in a figure: The church of God are said to be in fellowship, and may therefore properly be compared to a company who have entered into fellowship for a certain purpose, and have obtained a charter from the proper authority. In the charter they are described by name, the object of their organization; and their duties and privileges are also well defined. But suppose in process of time, some of the members of this company should become so much dissatisfied with the manners and customs of the old company, that they conclude to organize a new company upon the same charter, under a different name, all claiming authority from the original charter of their several associations. Then comes a scuffle about who is the real chartered company! They cannot all be right! for the Legislature only chartered one company. How could such a controversy be determined? Certainly, by reference to the charter itself. And those who are described in the original document, who conform to it both in letter and spirit, and who still wear the original name of the company, would be acknowledged as the chartered company: but none of the rest could lay any just claims to the honor, since they have all gone away from the original ground, and called themselves by other names, not once alluded to in the charter. Thus the dispute would be easily settled.

Well, apply this to the church. The word of God is her charter: in it she is described by name, and all her duties and privileges are well defined. But hundreds of parties have been organized under as many different names, all walking by different rules, yet each claiming to be the old chartered company! How then is the matter to be settled? We say, let the word of God, which is the charter, be brought forward and examined, and that church which is properly organized, according to that document, under the chartered name, conforming in letter and spirit to it, have a right to the honor. But those whose names are not once mentioned in the Bible, and who have many practices and customs not authorized by it, must be considered as having forfeited the charter.

Editor of the Christian Record.

RESTORATION OF THE JEWS.

The return of the Jews, is a subject in which we have felt a deep interest. We have always believed and maintained, that the restoration of these very interesting people, to their ancient heritage, was a very prominent feature of unfilled prophecy.

On this account I have watched with much anxiety the various movements of the Turkish government, and all the governments of the old world: as I am fully satisfied, that the Jews must return to their own land "before, or at the time of the Lord's glorious appearing."

Our exchange papers are now teeming with this subject. The Jews both in Europe and America, are now turning their eyes toward the pleasant land of Palestine, with a rich anticipation of returning thither, at no very distant day. The following, from the New York Express, will be read with interest: *Christian Record.*

RESTORATION OF THE JEWS.

There is at this time a singular and exciting movement among the Jews of Europe in relation to their restoration. Great divisions have taken place in Frankford and other cities, among congregations, on the subject of reforms, repudiating great portions of the laws of the Rabinists and Talmudists, and conforming in a measure to the spirit of the times and the march of improvement; at the same time the severe oppressions of Russia towards this ancient people, carried out through the influence of that power in several of the German principalities, seem to precede some important advent, which at this moment keeps them in great excitement. Those who have means, and instigated by pious zeal, believed the period at hand when they are to return to Zion, are wending their way down the Danube and Dneister, towards Jerusalem, and the arrivals at the Holy City are so numerous that accommodations are difficult to be obtained, and a large caravensera, we understand, is in progress of erection, to accommodate several hundred. Many are residing at Beyroot, Jaffa Hibren, and and the surrounding villages; the Jewish population of Jerusalem, not generally exceeding 5,000, it is supposed has increased to 40,000, at the present time. The persecutions of Russia have induced the Divan to extend every protection and facility to the Jews, who number 100,000, at Constantinople, and the Sultan, by this stroke of policy, has drawn round him many of the powerful bankers of that nation. A sanhedrin of the learned men of the nation, it is

said, will be held at Lerusatem, to discuss all the proposed reforms in the religion which do not reach any of the cardinal principles, but the mere ceremonials of that faith. The Jews have another great friend in Ibraham Pacha, the new Viceroy of Egypt, who was their great protector while in command of Syria. Great results in the fulfilment of the prophecies, are shadowed forth in these movements, in the mean time the European Jews are becoming hard students, and striking out boldly in the paths of science, cultivating literature and the arts, and preparing themselves, in many respects to acquire a claim on the good feelings and protecting influence of the Christian powers. The Jewish periodical press is constantly receiving additions to its number, among which we notice, "The Chronica Israelita," at Gibralta, "The first fruits of the West," at Jamaica, "The Sydney Voice of Jacob," at Australia, and upwards of twenty periodicals devoted to the literature and religion of the Jews. They are also cultivating the arts to a considerable extent. In the "Exposition de L'Industrie," at Paris, find a long list of Jewish artisans, including several successful productions, for which they have received medals. Among them we notice anrimometers, hydrometers and horological tools, locks, oil cloths, bronzed quill-pens, fine cloths, carpets and hangings, fire arms, morocco leathers, cashmeres, Goldsmith's work, seraphines, printing ink, sealing wax, &c.

At Frakford, accepting bills of exchange on the Sabbath was always dispensed with, but the Senate have under consideration a new code of regulations, very oppressive, one of which is to compel them to accept bills on that day. The Rothschilds are moving strongly against all these severe enactments, and have come forward boldly and liberally in behalf of their brethren. The Baroness J. D. Rothschild, at Paris, has introduced the subject of the Russian ukase in her salons, and a lively interest was manifested by Mons. Guizot and the British Minister, who were guests, and assurances were given of an early interference in favor of the repeal. It is a singular fact, and may be deemed a sign of the times, that Spain, a Catholic country, has actually declared war against Morocco for putting to death the Spanish consul, M. Darmen, who was a Jew, and claimed to be a subject of Morocco. The Spanish Government have appropriated 50,000 francs to establish two schools for Jewish children, and it has been determined at Frankfort to

admit all the Christian servants of Jewish families into the hospitals, and as regular recipients of Jewish charities; and Mr. Trelawny, M. P., has given notice of a motion in the House of Commons for the removal of Jewish disabilities. Not among the least interesting of all these signs, is the attempt to revive the agricultural pursuits of the Jews in Palestine, and several important reports have been made on the fertility of the soil at Acre, Zafed, and the villages surrounding Jerusalem, and a supply of oxen and agricultural tools have been obtained.

In all this we see a better and more happy destiny reserved for the Jewish people, through a proper estimate of the principles and duties of Christianity. In this country they are greatly on the increase, and it is supposed that the Bremen, Hamburg and English vessels will bring out twenty thousand emigrants during the current year. On the subject of the restoration of the Jews, we are to have a stirring speech from M. M. NOAH, Esq., next month, at the Tabernacle. No one has studied the subject with greater attention than he has done, and we look for an interesting discourse from him. He is strongly of opinion that the movement is to be made from this, the only country in which the Jews have all their rights, and relies much on the 18th of Isaiah, in reference to the United States, in connection with the restoration.

From the Genius of Christianity.

THE REIGN OF PEACE.

DISCOURSE III.—BY A. G. COMING.

"*On earth peace.*" (Angel's song.)

The prophet Isaiah said, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion. and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the crockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the gentiles seek: and his rest shall be glorious."—Is. x. 1—10.

That this prophecy should have been so divided in the application, by modern religious teachers, appears to me strange and unaccountable. The 'rod out of the stem of Jesse' has been applied without the least question to the Messiah. He is, by all the christian commentators, regarded as the 'Branch' which should grow out of his roots.

No christian commentator would venture to dispute that the *Messiah* was the one upon whom should rest 'the spirit of the Lord,' who was to judge with righteousness, and 'smite the earth with the rod of his mouth;' running in righteousness and faithfulness.

But it would seem that some strange fancy, some singular blindness, had cast a gloomy spell over reason, and robbed truth of its empire. It is supposed that this prediction points to the Messiah, but that the description of his peaceful reign is not a description of christanity, as a system adapted to the moral government of men, and *requiring* peace; but descriptive of an *effect* of His dominion to be rather a happy event of providence than consequent upon the faithful adoption and practice of christianity.

This strange fancy manifests itself most curiously. Many, very many, will pray with apparent devotion and sincerity, that God will hasten the time when the implements of war shall be beaten into instruments of husbandry, and the nations of the earth cease to learn war: then, turning about, they will plead the necessity of a well-organized and efficient war establishment, and of the manufacture of

swords, muskets, cannon and ships of war. They tell the Lord that they desire *peace*. They tell the people that it will not do to trust the Lord's favor yet; but they must put their trust in the weapons of war.

They admit that the ensign was lifted up among the nations, and that the Gentiles sought it, more than eighteen hundred years ago: but they cannot see that the time has come for the lion and the lamb to lie down together!

The christian Dispensation.

After the prophet had described the reign of the rod out of the tribe of Jesse, representing the exercise of dominion by him who would judge in righteousness, saying, 'And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins,' as if positively to identify his dominion with the reign of peace, he says, in continuation, 'The wolf ALSO shall dwell with the lamb, the leopard shall lie down with the kid,' &c.

From this declaration that positively identifies the reign of peace with the time when Christ should rule in righteousness and equity, one would suppose that no further argument could be required, to establish the mind of every one in certain conclusion that the christian dispensation is that under which all this would surely be manifested. I only regret that any should ask further evidence, but rejoice in the assurance of the evidence which is incontrovertible, plain and decisive, to sustain the fact. It is as follows: It is added, after the reign of peace has been brought fully to view by the representation of the lion and the lamb dwelling together, 'And in THAT DAY there shall be a root of Jesse, which shall stand as an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.'

This is positive, if Jesus is the Messiah, if he is the 'rod out of the rood of Jesse,' for *His name* was lifted up as an ensign for the people, and from the time that the apostle Peter first communicated the gospel to the Gentiles, they have been seeking to that worthy name as the ensign of hope and victory. '*That day*,' therefore, when the lion and the lamb were to dwell together, must have dawned before the introduction of the gospel to the Gentiles, eighteen hundred years ago.

When I thus consider the subject, I am surprised at the nature of those arguments which are heard from those who would evade the force of an application of this prophecy

to the christian dispensation. Some would carry it beyond the resurection, into the immortal state, and expect lions, cows, bears, lambs, asps, &c,, in that world or state which flesh and blood cannot inherit!

Others seem to suppose that the Messiah does not obligate His followers to abstain from war, but that christianity is, however, destined to influence the whole world to do what it does not even require its subjects to do, in abstaining from war!

I must acknowledge that I have not sufficient power of imagination to conceive it probable that christianity will ever effect such vast measures of moral conformity, which it does not even require; while its plain and positive requirements have always been so much superior to what the mass even of believers have attained to! Every age has shown that the devotees of every system, instead of rising above the level of its moral obligations, always fall below the standard adopted and professed. How surprising, then, that human imagination should have conjured up the strange idea that christianity was destined to raise men to a moral level, above its moral requirements! It entirely controverts the idea that no stream can rise above its fountain.

The whole history of the world shows, christianity not excepted, that no system of morals can effect more than submission to its own rules. I may affirm more: that no system of morals ever did, or ever can be expected, to produce even a *perfect* conformity of conduct to its *own rules*. Shall we not, then, on the supposition that christianity does not forbid war, but is eventually to bring all mankind to the abandonment of it and the practice of perfect peace and love, suffer our imaginations to soar away far above the reach of reason, history or philosophy? Ought we not rather to conclude that if christianity is the chosen instrument for the removal of war, and the introduction of peace, its *charter* must *require* peace and condemn war?

When I assume the point that christianity is the instrumental means to bring about a time or a practice of peace, either with the nations or with individual believers, I can but understand myself as maintaining that christianity is in its principles opposed to war.

I will here introduce some remarks from Dymond, touching the matter. He says, "My business, however, is principally with the second consideration—*that christianity*

will be the means of introducing this period of peace. From those who say that our religion sanctions war, an answer must be expected to questions such as these: By what instrumentality and by the diffusion of what principles, will the prophecies of Isaiah be fulfilled? Are we to expect some new system of religion, by which the imperfections of christianity shall be removed, and its deficiencies supplied? Are we to believe that God sent His only Son into the world to institute a religion such as this—a religion, that in a few centuries would require to be altered and amended? If christianity allows of war, they must tell us what it is to extripate war. If she allows 'violence, and wasting, and destruction,' they must tell us what are the principles that are to produce gentleness, and benevolence, and forbearance.—I know not what answer such inquiries will receive from the advocates of war, but I know that Isaiah says the change will be effected by christianity. And if any one still chooses to expect another and a purer system, an apostle may perhaps repress his hopes: 'If we, or an angel from heaven,' says Paul, 'preach any other gospel than that which *we* have preached unto you, let him be accursed.'

"Whatever the principles of christianity will require hereafter, they require now. Christianity, *with its present principles and obligations*, is to produce universal peace. It becomes, therefore an absurdity, a simple contradiction, to maintain that the principles of christianity allow of war, when they and they only are to eradicate it. If we have no other guaranty of peace, than the existence of our religion, and no other hope of peace, than in its diffusion, how can that religion sanction war? The conclusion that it does not sanction it, appears strictly logical: I do not perceive that a demonstration from Euclid can be clearer; and I think that if we possessed no other evidence of the unlawfulness of war, there is contained in this, a proof which prejudice cannot deny, and which sophistry cannot evade.

"This case is clear. A more perfect obedience to that same gospel, which we are told sanctions slaughter, will be the means, and the only means, of exterminating slaughter from the world. It is not from an alteration of christianity, but from an assimilation of christians to its nature, that we are to hope. It is because we violate the principles of our religion, because we are not what they require us to be, that wars are continued. If we will not be peaceable, let us then, at least, be honest, and acknowledge that we continue to slaughter one another, not because christianity permits it, but because we reject her laws."

The expectations of a time of universal peace is cherished by nearly all those professed christians who plead that christianity allows war. Dymond's allusion to a time of universal peace, I would view as an admission of the validity of such an expectation. His argument, therefore, as addressed to such advocates of war, appears to me to be incontrovertible. I would not now either deny or affirm with reference to that point, any further than this, that the predictions of Isaiah either point to a period of universal peace, to be brought about by christianity; or, they point to christianity itself, as a religion, the *principles* of which are represented in the prophet's visions of peace. Either application or idea is not such as can be harmonized with the possibility of christianity's giving a countenance to war.

Indeed, how perfect! how complete! how precise the representation of the pacific character of christianity!—"The lion shall dwell with the lamb!" "The leopard shall lie down with the kid!"

That there should be no possible chance of saying that this was not the representation of *human* conduct, but of what should in fact take place among the beasts of the field, it is added in connection, "They shall not hurt nor destroy *in all my holy mountain:* for the earth shall be full of *the knowledge of the Lord*, as the waters cover the sea." (Is. chap. xi.)

When we re-examine the prophecy of Isaiah, to see what he means by 'the mountain of the Lord,' I see not how we can understand any thing else to be signified than the church of the Lord; for it is said, 'And many people shall go and say, come ye, and let us go up to *the mountain of the Lord*, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' (Is. ii. 3.)

If any, in the honest exercise of their judgments, can perceive, or do perceive, that I am mistaken in this application of the phrase, 'the mountain of the Lord,' I can only say, in the sober exercise of my judgment I can see only christianity and the church of Christ, indicated in the prediction.

It is answered, 'The knowledge of the Lord does not cover the earth, yet, in fulfillment of the prediction."

To this I would respectfully say, The time when this was to take place is defined by the prophet, so that we cannot easily mistake it if we carefully attend to the language of the prediction. In the eleventh chapter of his (Isiah's) prophecy, he introduces the prediction of the peaceful reign and then declares as a reason, 'for the knowledge of the Lord shall cover the earth, as the waters do the sea.'

As if to prevent a chance of misapplying his expressions, he immediately applies them to the christian dispensation, by adding, 'And in THAT DAY there shall be a root of Jesse, which shall stand as an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.' Every christian must acknowledge the application to be conclusive, in showing the pacific character of christianity, as anticipated by the prophet.

Zechariah's Prophecy.

The prophet Zechariah (ch. ix. ver. 9, 10,) says, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak *peace* unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.'

The peculiarities of this prophecy are as follow:

1. It refers to Jesus, the Messiah.

2. Under his dominion the means and instruments of war, namely, the horse, the charriot, and the battle bow, were to cease from use.

3. He should publish *peace* to the heathen or Gentiles, as well as to remove the weapons of war from Ephraim and Jerusalem.

4. His dominion was to be without national boundaries.

That the Lord Jesus is referred to, in the prophecy, no christian can deny; for John says of him, 'And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass' colt. (John xii. 14, 15.)

2. The horse was used as an emblematic representation of war in ancient times, and was very much used in war. Horsemen were employed as warriors in the ancient wars,

more than in modern times. 'The charriot of *war*,' is without doubt alluded to in the prophecy. The 'battle bow' as an instrument of war, none can mistake.

These implements of war are referred to by the prophet as representing war, the same as the sword and spear are referred to by Isaiah.

Isaiah had prophesied at a time when the circumstances of his nation would introduce the sword and the spear as the most expressive representations of war. Zachariah prophesied when his nation was in captivity to the Babylonians, whose manner of warfare explains the reason of the horse, chariot and battle bow being spoken of as the representatives of war. The removal of these weapons could mean nothing less than the abolition of war, under the dominion of the Messiah. The prophecy is a most distinct indication of the specific character of christianity.

3. The fact that he was to speak of *peace* to the heathen is so connected with the abolition of the custom of war among the children of Israel, that one can but understand that His speaking *peace* is in some degree to be understood as abolishing war and violence among the Gentiles.

It has been supposed that his speaking *peace* referred to the fact that He brought the promise of salvation to the Gentiles, on the same conditions that He did to the Jews. But while I would not question the fact that He brought the hope of salvation to the Gentiles, I am still constrained to suppose that the pacific character of His dominion is referred to, because His speaking peace to the Gentiles runs parallel with his cutting off the instruments of war from the children of Israel.

4. His dominion was to be extended through all countries, 'to the ends of the earth.' Unless, therefore, we can suppose His dominion to be too feeble to interfere with human animosities, and produce unity and good will, we must regard it as destined to unite all together in one body whether Jews or Gentiles. The national animosities between Jews and Gentiles, it was the boast of christianity in the apostles, had been overcome by the gospel. They had become so closely united that not even the least particle of a long perpetuated national hatred was to be indulged. Shall it be supposed, then, that for national interests, or because of national animosities, christians can even make a trade of human butchery?—Strange and astonishing thought !

Expectations of the Messiah.

So clear and forcible were the prophetic descriptions of Messiah's reign, that those who expected His appearing, whether Jews or Gentiles, expected universal peace to be consequent upon His being elevated to authority and power.

The Jews expected this, but supposed it would be brought about by His first conquering and subduing all nations, by war. Hence the disposition manifested by the disciples of Jesus, to take the sword—to call down fire upon their enemies—and to ask their master, 'Wilt thou at this time restore again the kingdom of Israel?'

The heathen poet, Virgil, appears to have more consistently understood or copied the expectations of the prophets, when he spake of the reign of Messiah as the reign of peace.

Notwithstanding the Messiah had said to his disciples, 'Blessed are the *peacemakers*, for they shall be called the children of God,' and 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that you may be the children of your father who is in heaven,' and very many like sayings, still they understood not the character of his mission, nor the nature of his kingdom, nor the extent of the power and dominion which he was to receive, until after his resurection, and his ascension into heaven.

When two of them desired the privilege of sitting one on his right hand and the other on his left hand in his kingdom, they certainly understood not the nature of his reign, nor the sphere of his dominion. An expectation of earthly elevation and glory filled their minds. When they proposed to 'smite with the sword,' to prevent the Jews from laying hold of Christ, they understood not the nature of his kingdom, as is clearly shown by his own declaration before Pilate, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants *fight*, that I should not be delivered to the Jews.' John xviii. 37.

Even after his resurection and forty days sojourn with them, they, just as he was about to ascend into heaven, asked him, 'Wilt thou at this time restore again the kingdom of Israel?' as though they could understand nothing beyond a mere temporal reign, for the purpose of conquering their national foes.

The disciples, previous to the ascension of their master, possessed the Jewish spirit of nationality, the spirit of patriotism. They saw not the beauty, the simplicity, nor the force of his precepts. Indeed, neither the precepts nor the example of the Messiah were of force, with his disciples, till after the day of Penticost.

After that day, in all the conduct of the disciples, *patriotism*, that grovelling, earth bound virtue, (a *vice* when judged by Messiah's example,) was exchanged for the spirit of divine philanthropy.

When the apostle Peter, to whom had been committed the keys of the kingdom, went to the house of Cornelius the Gentile, and opened the door of hope to the Gentile nations by preaching to them the *new law* which had been issued from Zion, then the last remains of national animoisty or national favoriteism, the last exercise of patriotism, ceased to be a virtue. Love abounded, unlimited love became the spiritual obligation of every christian.

In revising the catalogue of virtues, and as taught by Judaism and the heathen moralists, Jesus took *patriotism* from the list of virtues placed it among the dead and discarded obligations of the past, and made an honored substitute of *love to enemies*.

He took away acquisitiveness or the love of wealth, substituting therefor the unbounded benevolence.

For a chivalrous spirit, he substituted meekness of disposition. For a disposition to be avenged, he substituted a disposition to forgive and bless. For valor, he substituted patience and fortitude under injuries and insults. For bravery he substituted fortitude under trials and afflictions.

In making this change, He took away the motives which would lead to the former, and introduced the motives which would induce to the latter.

He founded a *kingdom*, the obligations of which were infinitely superior to all other obligations. Its territory included earth and heaven; as he said, "All power is given to me both in heaven and in earth." (Matt. xxviii, 18.) His dominion was not only one of moral right to govern, but the destinies even of the rebellious were subject to His control. It became, therefore, the highest motive of the believer to honor his dominion, in moral purity and peace, and leave the nations to the destiny which he in justice, mercy or wisdom should grant them.

The transcendantly elevated interests and motives of christianity were fairly expressed by the apostle Paul,

when he declared himself a *debtor* both to the wise and the unwise—the Jew and the Greek.

The disposition of christianity is well represented in the fact that the Messiah prohibited his from among the Jews to fight for their co uuntry when attacked by the Romans. He said, 'And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.' Luke xxi. 20, 21.

That he should have warned them to flee from the city of Jerusalem would imply only that they were to do so to avoid being involved in its ruin. The country of Judea was not all in Jerusalem; but they were commanded to flee from *all Judea* to the mountains. It is evident, then, that the instruction given them, if attended to, would not only preserve them from the exercise of patriotism, but would prevent their being called upon to defend their country.

* * * * * *

The Apostolic decrees.

When the great dispute arose in the primitive church about circumcision, whether it should be required of the Gentile christians, a council of the apostles and the elders of the church at Jerusalem was held for the purpose of considering the matter. After consultation they issued a letter of "*decrees*," as their decisions were after styled, the conclusion of which was as follows: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from *blood*, and from *things strangled*, and from fornication: from which, if ye keep yourselves, ye shall do well." (Acts xv., 28, 29.)

The apostolic decision that the Gentiles should keep themselves "from blood," is probably to be understood *from eating blood*. Indeed, I can see no possible chance of making any other application, from the fact that eating meat offered to idols, and eating things strangled, are alluded to in connection with it as they are.

Those nations that cook and eat the blood of animals become ferocious and warlike. I think, from some facts which have come under my notice, that a dog, of common good nature, from being kept on *blood* for six months will indicate a combative and warlike disposition, not before manifested.

The lion and the panther must retain the ferocity of disposition, because the food upon which they subsist serves to perpetuate their warlike character.

It is worthy of remark that the prophets, in their visions of peace, never saw the cow, or the ox, or the lamb, feeding upon a bleeding victim with the lion and the bear; but "the cow and the bear shall feed," and "the lion shall eat *straw* like the ox."

The wisdom of inspiration left not this point without notice. The command is positive, to abstain from the eating of blood or of things strangled. Every thing which would tend to produce a ferocious or warlike disposition was prohibited.

We may not, perhaps, be able to decide why "things strangled" should be forbidden; but we may suppose, at least, that one reason is because that every thing killed by strangulation retains its blood. Every thing tending to produce a warlike or ferocious disposition was prohibited. Some, that they might be the better able to keep themselves from the outbreaking of human passion, would not eat *meat*, but lived exclusively upon vegetables. Hence the saying of the apostle, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth only herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him." (Rom. xiv., 1—3.) After this declaration, the apostle goes on to remind his brethren that they are all to stand before the judgment seat of Christ, and that, therefore, they are not at liberty to follow their own desires, for he says, "none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living."

After this he says, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." I cannot see how one could be supposed to destroy his brother by eating meat, he being grieved thereby, unless it was that he required it of him to eat meat, which excited his nature to an ungovernable degree.

But the apostle immediately adds, "Let not then your good be evil spoken of. For the kingdom of God is not meat and drink; but righteousness, and *peace*, and joy in the Holy Ghost. For he that in *these things* serveth Christ, is acceptable to God, and approved of men. Let us therefore follow after the things that make for *peace*, and things where by one may edify another."

It has generally been supposed that the apostle, in this reference to *peace*, the "following after the things that make for peace," only referred to their *social* peace, the agreement and harmony of the church. But I am constrained to think that there is a more extended idea intended by his language, from the fact that he had been urging that meats had such an effect upon some as to lead them to destruction, or to rebel against the government of Christ, and had then declared that the Divine approbation rested on those who by "these thin gs," that is, if I understand him by the preserving effect of their abstinence, should be enabled to continue the service of Christ, "following peace with all men."

I am the more confirmed in this view of the apostle's instruction when I refer to and examine what he had been dwelling upon, in the chapters preceding especially the last of the preceding chapters.

I there find that he had been commanding them, "If it be possible, as much as lieth in you, live peaceably with all men." He had commanded them not to avenge themselves upon their persecutors, but to give place to the Lord's vengeance upon them. He had then in the most positive manner, in anticipation of the dreadful war of persecution, which was to be made against them by the governmental powers, commanded them to *endure* it, without resistance. He reminded them that God had a *purpose* in this—that they were the Lord's, whether for life or death—and "whosoever therefore resisteth the power, resisteth the *ordinance* of God: and they that resist shall receive to themselves damnation."

Here the apostle enjoined the obligation of peace upon them, under the most trying circumstances; reminding them that in this very matter, so abhorent to their desires and feelings, God was working out one of the vast and wise designs of His government. We live to enjoy the day when the faithful martyr-spirit of the primitive christians is the grand assurance of the divine character of christianity, because we see that those who had the privilege of knowing whether it were true or false, had full confidence in it, practised every measure of self-denial—abstinence from meat, and even the most cruel and merciless death, for the glory of Christ.

It may be well to say, there was no other reason given by the apostle for enjoining such submission, except that they had ceased to be their own, and were to be subject to whatever God should permit to be brought upon them, remembering that Christ was Lord of *the dead*, as well as the living.

It is then no trifling matter that christians, who perceive the nature of christianity, finding themselves weak in the faith, or powerless, by reason of the power of fleshly passion; for the glory of Christ, should abstain from meats. Nevertheless, every man is at liberty to judge of his own necessity, and is accountable only for his *conduct*.

In the sixth chapter of the first epistle to the Corinthians, the apostle refers to their indulgence in law-suits, condemning their course and conduct, because they are so contentious, so warlike, and immediately changes his subject, giving them to understand that he regarded them as under *the power of meats*. He says, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the *power* of any. *Meats* for the belly, and the belly for meats: but God shall destroy both it and them."

Now if the primitive christians felt themselves so very strictly obligated to temperance, in order to peace, can it be possible that wars and contentions could ever be participated in by men acting upon such principles?

The apostle to the Hebrews, after reminding them of what God's faithful servants had been allowed to be subjected to and to suffer, from the beginning, proceeds in the twelfth chapter of his epistle to remind them that this suffering is rather as the chastisement of a kind father than the affliction of an enemy; enjoins upon them the obligation to suffer patiently, as receiving their affliction from the Lord. He then commands, "*Follow peace with all men*, and holiness, without which no man shall see the Lord."

How any man can follow peace thus, and engage in national wars, sectarian feuds, or party broils, or contend with wicked men in any matter of strife, I cannot understand. Neither do I see how the apostle could

reckon the sufferings and afflictions to which men would subject themselves by adhering to Christ's doctrine as "the chastening of the Lord;" unless the Lord positively required them to submit to those afflictions, without resistance. Resistance to a father's chastisements would be rebellion against his authority.

"Ye have heard that it hath been said, "An eye for an eye and a tooth for a tooth," said Jesus, "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." (Matt. v., 38, 39.) Can it be possible that the religion which obliges a man when smitten upon the one cheek to turn the other, can allow that same individual to butcher his fellow men for *hire?* or take up the quarrel of another and execute death? I see not how.

Vol. 13 Sec. 10

THE

CHRISTIAN MESSENGER.

Vol. xiv. February, 1845. No. 10

CONCORD, Jan. 12th, 1845.

J. T. Jones, and D. P. Henderson:

Dear Brethren:—With emotions of the deepest gratitude, I listened to your addresses on the occasion of my father's death. It would be impossible for me to express my mother's gratefulness, for the kind manner in which you spoke of his life and death, and the profound respect shown to his memory.

May we beg at your hands, an embodiment of both discourses into one, and its publication in the Christian Messenger. We do this, not from any pride we may have for his character, or to make more notorious the name, the venerated name of my departed father, but for the gratification of many, who loved him and cherished his memory with more than ordinary respect. Its publication would also encourage the christian to know that God did not desert his old servant as he walked through 'the valley and shadow of death.'

His brethren will expect something of this kind from you, and for them, do we ask it, as the only legacy he was able to bequeath them. Your addresses will also show, the strong attachment existing between the deceased and yourselves his brethren.

I fondly trusted that some lengthy notice would have been taken of my brother, Dr. D. T. Morton, his physician. It would be vain for me to attempt an expression of our high regard for him. His kindness, anxiety, and constant exertion, prove him the christian philanthropist, while his management of the case, shows him to be a man of science. In behalf of the family and for myself, I will say to Bro. Morton, we love him and pray for him.

Most sincerely and affectionately,
I am your brother,
B. W. STONE, jr.

B. W. Stone, jr.-Dr. Bro: The following pages, containthe substance of the discourses delivered by us, on the occasion of your father's death, which, in accordance with your request, and that of your deeply afflicted mother, we now publish. If by its publication, the cause of truth shall be promoted, and your venerable father's name shielded from the foul aspersions and imputations of his enemies, we shall feel, that we have but performed a duty devolving upon us as his brethren, and as christian philanthropists, engaged in that best of all causes, for which, through a long life he so zealously labored, and in which he fell, clad in the armory of heaven. We commend the discourse to our Fath-