CHRISTIAN MESSENGER.

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

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CHRISTIAN MESSENGER,
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Original Communications.

Missionary.

Does the New Testament authorize the organization of Missionary Societies? Does the New Testament authorize the organization of Christian congregations and the spread of the Gospel? If so, then they authorize the former, as the church is purely missionary in its object, according to the spirit of the great commission given by Christ to the apostles, which they so nobly carried out in going two and two everywhere preaching the word. Let us immitate them the coming year by sending, if not Paul and Barnabas, two as well qualified proclaimers as we have to hold protracted meetings in as many counties as they possibly can.

Yours for a strong missionary or cooperation effort.

A. W. L.

Robbery.

The above caption indicates stealing by force. There are two ways of robbing, one by taking your money or property, the other by robbing you of your character. The former dwindles into insignificance compared with the latter.

As an example, a short time ago young Mr. B. was robbed of several hundred dollars, being gagged and tied, &c., so tight that he could not extricate himself without assistance. On the examination of the parties arrested, Mr. B. thought not best to state where he got his money, hence the cry was raised and circulated far and wide "he had no money," "it was a nice story to capture a nice young lady," &c. Well, suppose he had said, "I worked for Mr. A., or Mr. B., or Mr. C., and got my money," how easily it could have been said, "he made that all up." But Mr. B. preferred to wait and get letters from partier in the east that he worked for, attesting his good name he had already made in the two years in our midst. Now, to compare the loss, who would not rather be robbed of $800 than be robbed of character, and that by former pretended friends. You might take all my sheep, the contents of my smoke house, but in God's name don't rob me of my character. Every thrust at Mr. B. is an apology for the arrested parties. I wish to say that Mr. B. has made a character for industry, sobriety, and all that makes up a gentleman.

In defence of what I believe to be an honest young man,

A. W. LUCAS.

Patching Up The Theory.

There is and has been for some years, a manifest disposition of men who's work it is to patch up the soft, thin theory of justification of faith only, as affirmed in the ninth article of the M. E. discipline. The objectional term "only" is still retained with the love of fond recollections, but its votaries now feel the great need of qualifying, after placing the subject before the audience in its old dress. It is then said to include repentance. Will some one tell us where it comes in? Is it before or after? If the first, how could the faith be alone the condition, and if after, is there any faith before this assential element is brought into requisition? We are well satisfied that the theory needs repairing, if in deed it can be done, but we are sure that whenever any attempt is made to bring in the elements of the Gospel, even to that of repentance, that moment it becomes a faith working by love, and showing itself by works and, therefore, it is no longer "faith only." All those Scriptures, such as John iii. and xvi.; Acts xvi. and xxxi.; Rom. v. 1.; and all others where salvation is offered to the believer, and obtained by faith, it is not simply "faith alone." And the use ordinarily made of this class of Scriptures must be abandoned. Then they will stand in harmony with John i. 12, viii. 31, Mark xvi. 16. And if this faith now begins to spread its arms so as to take works enough to reform life, why may it not take in the whole Gospel? Nothing more nor less. First assenting to all the facts. 2d. Consenting to the commands, and 3d. Confiding in the promises. That this would be sensible, because Scriptural, cannot be gainsaid without a conflict with the teaching of the Lord and his apostles, as well as all the most common sense rules of interpretation, both of text and context, urged by so many Biblical critics. Our friends will doubtless attempt to patch up this theory, though its threads long since broken can never be united again. But they are accustomed to such work, and, for a long time, have accused the Lord of simply patching up the old covenant in place of making a new one. This patching is done to save two practices, neither of which has either commandment, precept, or example, in the New Testament, viz.: the mourner's bench exercise and baby rantism, both are of the tradition of men, and often set aside the commandments of God, or cause people to neglect to observe them. The tradition of Catholicism is the only authority, for they say, "It is not sufficient that we believe the Scriptures only, but we must submit to the universal tradition of the church. * * * How do we know that infants are to be baptized but by tradition?" *The Poor Man's Catechism, p.* 15.

Thus matters are in need of great care and attention, the old garments are so rotten that they will not bear to be patched up much longer, and, therefore, the great cry is, "Let us alone." Then again the power of tradition and such like, no longer hold the mass of people. They will hear and think for themselves, despite the clerical frowns and sneers of those who walk in craftiness and handle the word of God deceitfully. Let every preacher be sure to tell the whole truth in contrast with the errors of the age, and not be betrayed by this affected charity, which is only a blind, in nine cases out of ten. They would turn you out as a heritic, if public sentiment did not forbid it. Lay aside nothing, save malice and hatred; but be bold, firm and aggressive. Preach Christ the Lord and examine the patched up theories and be not deceived by the new patches. It is the same old wornout garment still, and its owners, knowing it rotten, are endeavoring to save further ware by crying, let us alone. "We know you are good; so are we, and all the great Evangelical denominations. So you be good, and we'll be good, and we all be good together." "You think you are right, we think we are right, and whatever a man thinks is right to him it is right; therefore, whatever a man thinks is right is right." Another rotten patch, with not strength enough to hold together. But if it is true, we think it right to test the strength of such patching, and let the people see its deformity as they pass our way, don't cry uncharitable. God's theory needs no patching and is harmonious throughout. The faithful man who teaches should do so as the oracles of God, which never grow old, neither does it require any repairs.

S. H. HENDRIX.

Fairfield, Iowa.

SALEM CORRESPONDENCE.

SALEM, April 20, 1877.

Ed. Messenger:

At our last nights prayer meeting I was requested to act as an occasional correspondent for the MESSENGER. Thinking that it might be of some interest to the brotherhood generally, I have consented to do so. At the same time Bro. Moss urged the members, as far as possible, to subscribe for the MESSENGER, recommending it as a good paper.

Bro. Moss has now been with us for over six months. We find him very much devoted to his calling and giving general satisfaction to the church as well as to those that have made his acquaintance. On Thursday evenings, prayer or social meetings are well attended, and all very interesting. This congregation numbers over one hundred, and we are at peace and harmony among ourselves as well as with all the world, and everything is going smoothly. For the benefit of our preaching brethren, as well as all others, would say that we have regular preaching and breaking of bread every Sunday, at 10½ A. M., and preaching again at 7½ P. M.; also social meeting every Thursday evening; at all of such meetings we are glad to see our friends.

We have had considerable sickness among the children of Salem this winter and spring, of which the members of our church have had their full share. Bro. Kelly has lost two bright little boys; Sister Gilingham two lovely little girls, and Bro. Taylor one boy and one girl. They have our heartfelt sympathy, and we try to comply with the command, to "weep with those that weep."

We are glad to know that Bro. S. C. Adams and family are coming back to Salem to stay. They are on the steamer and will be here next week. We all bid them a hearty welcome.—Sister Walker and her very excellent daughter, Kitty, leaves us to-day for their far off home at Bloomington, Illinois. They have been with us and members of this congregation for nearly ten months, and leave many friends behind.

Bro. L. L. Rowland has been gone east of the mountains nearly a month attending to the duties of his office as superintendent of public institutions. It has been decided that he is a success in this business. He will be home next week.

Frank Johnson has gone back to Malheur to look after his sick brother.

But I must not make my communication too long. Let me urge the brethren generally to write for our paper.

Very respectfully,

H. A. J.

Who are the Blessed.

Blessed is the man who minds his own business.

Blessed is the woman who never says to her husband, "I told you so."

Blessed is the man who sews on his buttons when the baby is crying.

Blessed is he who pays the toiling printer without having to be dunned.

Blessed is the woman who won't marry a widower—provided he's a father.

Blessed is the mother-in law who never reminds you that you married above your station.

Blessed is the rich relation who never looks down on you when you are in the gutter.

Blessed is the old maid that don't hate old people and children.

Blessed is the old bachelor that don't hate cats and pincushions.

Blessed are the married that don't wish they were single.

Blessed are the single that are contented to remain so.

Blessed is the husband who never says his mother's pies were better than his wife's are.

Blessed is the (formerly a widow) who never calls up the virtues of the "dear departed" for No. 2 to emulate.

Blessed is the man who gives his wife ten cents without asking what she is going to do with it.

Blessed is the friend who never requires the loan of your umbrella.

Blessed is the woman that don't scold when the stovepipe falls down on the dinner table and—blessed is the man that can fix it up without swearing.

Blessed is the neighbor who is so busy about his own affairs that he has no time to pry into yours.

A Problem for Sectarians.

The extract below is clipped from the *Independent*. The argument of of the *Religious Herald* is forcible and worthy of careful consideraiion. Says the *Independent:*

A parrying argument in defense of Baptists for their close communion is given in *The Religious Herald*, which, we admit, hits us between the eyes. It is this: "Presbyterians, Methodists, Episcopalians, all intercommune. There is, then, no essential differnce between them which in their own opinion, should keep them from brotherly relations. If they intercommune occasionally, they can regularly. And yet every village has its three or four or half a dozen different struggling churches, all professing that their faiths allow brotherhood, but not practicing it. On the hand, the Baptists hold their differences are such "as to justify and to demand a breach of ecclesiastical fellowship and communion." The churches which can conscientiously unite, therefore, so long as they separate on insignificant grounds, and thus divide the body of Christ, to its great injury, have no right to require intercommunion from those who hold their differences to be so radical as to forbid ecclesiastical fellowship. There is no dodging this argument. It is directed against one of the greatest evils within the church. This is so important and so strongly put that we quote at some length:

"These different opinions present no bar to communion. Those who hold them have conscientious scruples about entering into a common fellowship and communion. It surely will not be maintained that persons who commune together occasionally cannot do so statedly and continuously, or that those who can consistently commune together cannot belong to a common church and submit to a common discipline. They may prefer certain forms of ecclesiastical government and certain modes of worship; but their preferences lie not in the way of their fellowship and communion. Love, candor, and a desire for the glory of Christ could easily adjust these differences. All might join the oldest, or the strongest, or the most convenient church, and manifest their zeal for the unity of the church, and the honor of their common Lord, by holding their peculiar views in abeyance, or they might organize a church retaining some of the distinctive tenets and practices of the several sects uniting in its formation. Where there is a will there is a way.

"Now, when our intercommuning Pedobaptist brethren shall follow out their own principles, blending the feeble churches of the towns and villages into a common body, to promote their efficiency and to save expense—shall, in short, show more solicitude to unite the discordant churches than to build up their several sects—we shall be strongly impressed with their consistent zeal for Christian union. While, however, they keep up, at vast labor and expense, their sectarian folds in our towns and villages we must conclude that either their logic or their love is defective."

Dr. Pritchard stated, in his sermon last Sunday, in the presence of Governor Vance and many members of the Legislature, that according to the calculations of Major Robert Bingham, the Christian religion in all its claims cost each man woman and child in the state just twenty five cents. The cause of education cost each man woman and child one dollar, but that of intoxicating liquors cost every man, woman and child in North Carolina eight dollars a year. That is, our people pay four times as much to the cause of education as they do for religion, and thirty two times as much for whiskey and brandy as they do for the Gospel.—*Bib. Recorder.*

Dr. Tyng, Jr., tells a story on himself which has some point in it for those who are eager to preach before they are ready. While studying in Virginia, he was in the habit of holding service in a neighboring chapel. A friendly old darkey used to pass his church and trudge a mile beyond to a Methodist meeting house. When asked why he did not go to hear Mass. Tyng, he made this reply: "Ah, no; don't catch dis nigger lettin' de students practice on him."

Forty Roman Catholic schools have recently been opened in Georgia, Alabama and Louisana, at which colored children who wish to be educated are to receive education free. This is a small part only of the work going on to bring the negro under Romish influence.

It was said by one of the martyrs when going to the stake: "Life is sweet and death is bitter; but eternal life is more sweet, and eternal death more bitter.