

# CHRISTIAN MESSENGER.

"ON EARTH: PEACE, GOOD WILL TOWARD MEN."

VOL. VII.

Monmouth, Oregon, May 3, 1877

NO. 9.

**CHRISTIAN MESSENGER,**  
PUBLISHED EVERY THURSDAY BY THE  
**Messenger Publishing Co.,**  
MONMOUTH, POLK CO., OREGON.

Is devoted to the cause of Primitive  
Christianity and the diffusion of Gen-  
eral Information.  
Price Per Year, in Advance, \$2.50  
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## Original Communications.

### The Nature of Christ's Kingdom.

"And there was given him do-  
minion, and glory, and a kingdom,  
that all people, nations, and lan-  
guages should serve him. His do-  
minion is an everlasting dominion,  
which shall not pass away, and his  
kingdom, that which shall not be  
destroyed." Dan. vii. 14.

We find by reading John's gospel,  
vii. 39, that while Jesus was here in  
the flesh, he was not glorified, but  
when he is glorified then his dis-  
ciples should receive the Holy Spirit.  
This dominion and glory was not  
given to him while here in the flesh,  
but it was given him to suffer as  
humanity suffers. We find this one  
of whom the prophet Daniel speaks,  
saying to Pilate, "My kingdom is  
not of this world." Jno. xviii. 36.  
So we see, first, His kingdom was  
in the future in the day of Daniel.  
Second, His dominion and glory  
was to be given unto him. Third,  
that it was not given before he  
was brought before Pilate. Fourth,  
"It was not of this world," not a  
temporal reign, "kingdom or glory,  
like David's," but as far superior to  
David's kingdom, as David's Lord is  
superior to David. Fifth, when he  
receives his kingdom or is glorified,  
his disciples are to receive the Holy  
Spirit, and all the angels of God are  
to worship him. Heb. i. 6. Seventhly,  
the disciples did receive the Holy  
Spirit about fifty days after the  
crucifixion of Jesus of Nazareth, and  
then and there gave evidence of the  
glorification of King Jesus, by  
divine demonstration, so powerful  
that about three thousand persons  
were translated out of Satan's king-  
dom into the kingdom of God's dear  
Son. The nature of this kingdom  
therefore is to operate on the spirits  
of men and turn them from darkness  
to light, and from the power of  
Satan to God. A spiritual kingdom  
ruling in the spirits of men, turning  
them from the love and practice of  
sin, to the love and practice of holiness.  
Here we can see the effects  
following the rule of this King who  
has been exalted to God's right  
hand to grant repentance and remission  
of sins to Israel. Of his rule or  
dominion there is no end. Seg. I  
Cor. xv.

From the foregoing facts what  
manner of persons ought we to be  
(who profess to be under the rule of  
King Jesus), in all holiness and  
godliness. We should live soberly,  
righteously, and Godly in this  
present evil world. If we are in truth  
the salt of the earth, the light of the  
world, let us walk in the light, even  
as he is in the light. With the  
blessing of God, at some future time,  
I will endeavor to show the manner  
of entering this kingdom.

Yours, &c.,

MARTIN PETERSON.

Young ladies had better be fast  
asleep than fast awake.

### The Relation of God to Man.

From our former investigations  
of this subject, we found that the  
God of heaven and earth is a God of  
truth, justice and mercy, which is  
abundantly proven in all the ac-  
counts we have of His actions  
towards man. We found that after  
God created man, he proposed to  
govern him, requiring nothing of  
him but what God gave him the  
ability to perform. And whenever  
man failed to obey the laws or com-  
mands of his rightful Sovereign,  
punishment was a certain conse-  
quence, unless he atoned for his sin  
in that way which God mercifully  
provided for him to escape punish-  
ment; even by offering sacrifices.  
Yet if the atonement was not made,  
the penalty was certain. Although  
we have many accounts of the for-  
bearance and longsuffering of our  
Creator towards his erring creatures,  
which proves that he is merciful as  
well as just; yet there is nothing  
whatever in the Holy Record from  
the time of Adam's creation to the  
end of the Mosaic dispensation, to  
prove or to show in any way that  
God's favor could be secured or re-  
tained without obedience to his  
laws. Indeed, nothing could prove  
anything more conclusively than  
Moses' account of God's dealings  
with the children of Israel, proves  
that he requires strict compliance  
with all his requirements. The fre-  
quent repetitions of the law, with  
the penalty attached in case it  
should fail to be kept, together with  
the examples given of those who  
failed to keep the law, leave no room  
for doubt as to whether God would  
suffer his authority set aside or not,  
in that age of the world.

But we are not living under the  
same dispensation now, under which  
the Israelites lived before Christ  
came; but the things which hap-  
pened to them are given to us for  
examples; and the ordinances pertain-  
ing to their law served as a figure of  
the last covenant established after  
Christ's coming. Then, in order to  
learn what our Creator requires of  
us, if he requires anything, we must  
find it in his last covenant with man,  
which is sealed with the blood of  
his Son.

If God has revealed his will to us  
as plainly as he did to the children  
of Israel, we cannot fail to under-  
stand it, if we try. Then with  
hearts bared to our Creator, let us  
endeavor to learn his will concerning  
us.

N. N.

McMinnville, Tenn.

### Reply to Bro. Peterson.

Bro. Peterson:

Wherein can you see that the em-  
basadors of Christ were to set up  
his kingdom for him. You say in  
Luke xxii. 20, 30, the King gave  
them this authority. How does it  
read? I appoint unto you a king-  
dom as the Father hath appointed  
unto me. Does Christ give his  
apostles his kingdom? If so, whose  
kingdom was set up? But we have  
no proof that a kingdom was set up  
on the day of Pentecost. Peter  
having the keys of the kingdom, did  
unlock, not set up, a kingdom.  
What was the key he used? An-  
swer: The Gospel, or good news,  
that in the name of Christ whom the  
Father had raised from the dead  
and had exalted to be a Prince and  
a Savior, in order to give Israel  
repentance and remission of sins.  
Acts v. 31. (Anderson's translation.)  
Peter says, in Acts ii. 30, speaking  
of David, that he being dead and

buried, but as he had been a prophet  
of God and knowing that God had  
sworn with an oath, that he would  
cause one from the fruit of his loins  
to sit on his throne. Foreseeing  
this he spoke of the resurrection of  
Christ, that his soul was not left in  
hades, nor his flesh to see corrup-  
tion. Thus Christ is the one spoken  
of, according to Peter, that was to  
sit on David's throne, after his  
resurrection and not before. Ques-  
tion: Where was David's throne?  
Answer: In Jerusalem, on the earth.  
But Christ ascended to heaven and  
is seated at the right hand of the  
Father, not on David's throne, neither  
is he on his own throne, but sits  
down with his Father; but the  
Father has promised to give him the  
throne of his father David.

You say he has done it and did it  
on the day of Pentecost by his em-  
basadors. Were they seated upon  
twelve thrones judging the twelve  
tribes of Israel? Has Christ drunk  
of the fruit of the vine with them  
in the kingdom of God, as he told them  
in Luke xxii. 18? And has he  
eaten and drunk with them at his  
table? This is to be done when he  
appoints them a kingdom as in the  
30th verse. How long is he to re-  
main at the right hand of the Fath-  
er? Until his enemies are humbled  
or made his footstool.

Now, hear Peter again, Acts iii.  
15: And killed the Prince of Life  
whom God hath raised from the  
dead, whereof we are witnesses. Re-  
pent ye therefore and be converted  
that your sins may be blotted out  
when the times of refreshing shall  
come from the presence of the Lord.  
And he shall send Jesus Christ,  
which before was preached unto  
you. Who sends him but the Fath-  
er? Where does he send him but  
with his royal commission, to take  
possession of the throne of his father  
David? When will he send him?  
After his enemies are made his  
footstool? Where will he be until  
the Father sends him to his king-  
dom? Acts iii. 21: "Whom the  
heaven must receive until the times  
of the restitution of all things." What  
does all things that is to be re-  
stored at his return comprise, but  
that which was lost, which he came  
to save, which God hath spoken by  
the mouth of all his holy prophets,  
since the world began? Verse 23d  
shows that this prophet, when he is  
made Christ, shall rule with author-  
ity. For every soul which will not  
hear that prophet, which is Christ  
Jesus, which the Father shall send  
to restore all things, shall be de-  
stroyed from among the people. No  
such ruler has ever been placed upon  
the throne. Any one can and may  
deny the power of Christ with im-  
punity and he does not destroy it.  
When he comes with all his holy  
angels with him to take vengeance  
on them that know not God and  
obey not the Gospel of the Lord  
Jesus Christ, will he not destroy  
everyone that will not hear and obey  
him? He will. David says, in the  
37th Psalm: The wicked shall be  
cut off, and the righteous shall know  
it. Christ has said, Matt. v. 5:  
Blessed are the meek, for they shall  
inherit the earth. This must be in  
the future, they have never received  
that blessing yet; and cannot until  
the wicked are cut off.

When Peter still preached to them  
through Christ Jesus, the resurrec-  
tion from the dead, they were grieved  
saying, thus the promises that God  
made to the fathers, and covenanted  
with Abraham, that through him,  
and in thy seed, shall all the kind-

reds of the earth be blessed. When  
will that come to pass? Before the  
knowledge of the Lord covers the  
earth as the waters cover the sea?  
Or before every knee is made to bend  
and every tongue confess that Jesus  
is the Christ, to the glory of God the  
Father? Or before the Lord's will  
is done on earth as now done in  
heaven? If not, how will God's  
will ever be done on earth unless he  
sends his Son to rule on the throne  
promised him? But as he, let his  
vineyard out and went into a far  
country, he must return before he  
can take possession himself. Will  
he not come again to his vineyard as  
he said in the parable? Has not God  
planted his vineyard, or his garden?  
Has he not sent his prophets, and  
have they not stoned them? Has he  
not sent his Son, who is heir, have  
they not killed him; and has he not  
gone into a far country, and must he  
not come again? Certainly. If  
God the father raised him up from  
the dead, that they should not gain  
the inheritance by killing the heir,  
so the heir must be the Lord of the  
vineyard still. This vineyard that  
the heir Jesus came to cultivate  
and prune, that it might bring forth  
fruit unto God, was it not at Jerusa-  
lem? It was there, that they slew  
the heir. Have they gained the in-  
heritance? I hope not. Then will  
not the heir, the Lord of the vine-  
yard, come soon and reckon with  
his stewards, and take to himself  
his vineyard? Where did God  
plant his first vineyard, called the  
Garden of God? Will the seed of  
the woman ever bruise the deceiver's  
head? Did not God the father give  
possession of the garden to Adam  
and Eve? Will he not give the  
same to the seed of the woman when  
the seed conquers the enemy? Will  
he not take possession of the inheri-  
tance promised the woman at the  
fall?

Now, to me, I cannot see why the  
inheritance will not be his when he  
returns as the journeyman from the  
far country. The heir cannot be de-  
prived of his inheritance, his throne,  
his kingdom, his crown by the  
wicked world any longer, for they  
can kill him no more.

Z. S. BRYANT.

Marshland, Or., April 1, 1877.

From Texas Christian.  
Life and Death.

Life is the opposite to death, and  
death is the opposite to life; hence  
as many meanings as the word life  
may have, the word death has as many  
opposite meanings; for one edly oc-  
curs in contradistinction to the other.  
We find that these words have four  
distinct meanings, or represent four  
different states or conditions of man,  
in the Scriptures. 1. Literal life or  
existence; e. g., "For in him we live  
and move and have our being." Acts  
xvii. 28. 2. A life of obedience and  
righteousness; e. g., "Even so we  
should walk in newness of life." Rom.  
vi. 4. 3. Alive from the death of  
sin; e. g., "Likewise reckon ye  
also yourselves to be dead indeed  
unto sin, but alive unto God through  
Jesus Christ our Lord." Rom. vi.  
11. 4. Eternal life, e. g., "And shall  
come forth, they that have done  
good unto the resurrection of life." John  
v. 28.

The same way with death; 1. lit-  
eral death, extinction of life, separa-  
tion of spirit and body e. g., "And  
as it is appointed unto man once to  
die." Heb. ix. 27. "As in Adam  
all die." I Cor. xv. 22. 2. Death in  
sin, e. g., "And you hath he quick-  
ened who were dead in trespasses

and sins." Eph. ii. 1. 3. The death  
to sin, or separation from sin, e. g.,  
"How shall we that are dead to sin  
live any longer therein." Rom. vi.  
2. 4. Eternal death or separation  
from the presence of God and his  
mercy, after the resurrection, e. g.,  
"And they that have done evil unto  
the resurrection of damnation." John  
v. 29. "Depart from me ye cursed  
into everlasting fire prepared for the  
devil and his angels." Mat. xxv. 41.

Now if I mistake not the word  
life occurs in the New Testament  
152 times; 55 times it has reference  
to physical life; 54 times to spiritu-  
al life; 43 times to eternal life. The  
kindred words, "live, lived, liveth,  
living, lives" occur 99 times; 56  
times referring to physical life; 29  
times to spiritual; and 15 times eter-  
nal. And the word death, occurs  
128 times; 89 times referring to lit-  
eral death; 24 times, spiritual; and  
15 times eternal. Again the kind-  
red words, "dead, die, died, dies,  
dying" occur 178 times and refer  
in like manner to the different con-  
ditions or states of man.

The word death, simply signifies  
separation. The separation of the  
spirit, or life, from the body consti-  
tutes literal death, the original and  
true meaning of the word. The  
term, when used to signify separate  
from sin, separate from righteousness,  
separate from God etc., is figurative.  
But notwithstanding these terms so  
frequently and often occur in the  
Scriptures, and notwithstanding the  
same word is used to represent four  
different changes or conditions of  
men; yet let it be remembered that  
neither of these words represent  
more than one state at the same  
time; a strict adherence to this fact  
will drown many errors, and drive  
away the cloud of confusion that en-  
velops the minds of many who are  
misled by a misconception of the  
term, and for lack of the eyes of the  
understanding being enlightened by  
the plain teaching of the word. Not  
long since I heard a preacher teach-  
ing, that "Adam (by eating the in-  
terdicted fruit) died spiritually, tem-  
porally and eternally—that was  
what God meant when he said, Thou  
shalt die; hence when Paul said as  
in Adam all died he referred to the  
same death at the same time when  
all Adam's posterity died." Thus  
we see how one error begets others,  
by conglomerating three deaths into  
one and assuming Paul to say died  
(in the past tense) instead of die, he  
could prove hereditary sin, total de-  
pravity etc.—Not only so but he  
could prove that we all died thous-  
ands of years before we were born.  
Just think of a thing dying before it  
lived—and if we died an eternal  
death where is the redemption that  
can reach such a case?

Shame on such preachers and such  
creeds, let us follow them no further,  
but come to the sacred volume of  
eternal truth, and ever remember the  
admonitions of Paul to Timothy,  
"preach the word, rightly dividing  
the word of truth."

Yours in the one faith,

J. CLEVELAND.

Savoy, Texas, 1877.

An anecdote is told of a farmer  
going one day to the office of a New  
York Journal and ordering his paper  
stopped, because he was too poor to  
take it any longer. "Suppose we  
make a bargain," said the editor,  
"in this way. Go home and select  
a hen that lays during the year, and  
send the proceeds to me as your sub-  
scription for the paper." The farm-  
er was pleased at so easy a way to  
pay for his paper, and readily con-  
sented. The result was, that during  
the year the hen paid for the paper  
twice its regular price of subscrip-  
tion.