REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

Prove all things: hold fast that which is good."—PAUL

VOL. VII. { GEORGETOWN, KY. *JANUARY*, 1833. } NO. 1.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

EDITORS' ADDRESS.

We once more appear before the public as Editors of what we deem profitable to our fellow creatures. We are encouraged to perseverance in this work, by assurances given by brethren in various sections of our country, that it is acceptable and useful. We do not recollect to have read or heard of such great excitement in the religious world, as now exists. The various Sects of Christians are crumbling to pieces, and human establishments, of centuries standing, are tottering every where. The pope of Rome laments the insubordination of his clergy and laity, to his mandates. The Presbyterians in Europe and America can no longer build together—their language is confounded. They are in trouble, and by their own acknowledgement, are virtually broken, and must soon be dissolved in fact. The Baptists are, if possible, in a more divided and distracted state. They cannot long live together, but must still decline as a sect. The Methodists are in no better situation. The Quakers are actually divided into two separate hostile communities. The Shakers are verging fast to extinction. The heavens are shaking indeed, and will shake till every thing not according to the word of truth shall be shaken out.

We are pleased to see a very general disposition among the Sects to the grand principle of Christian union. The light of truth is too glaring to defend the opposite doctrine any longer—The unbelieving world are reproaching them for their divisions, so directly contrary to the doctrine of the Bible. We have long been convinced that the sects, as such, can never unite. Every

attempt has proved abortive, and must and will fail, till each sect give up its creed as authoritative, its name of distinction, its spirit of party, and feel willing to decrease that Christ may increase. Equally vain is the attempt to unite the Church of Christ, founded on the New Testament alone, with any sect. Our very profession is anti-sectarian, and at once forbids the idea of uniting with any sect as such.

The opposition we experience is great. This we may reasonably expect; for sectarianism must, and will oppose the unity, for which we plead, as long as it exists. Our duty is plainly taught in the book we have received, "In meekness instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." This precept is founded on infinite wisdom—on a perfect knowledge of human nature. In no other spirit will truth have a proper effect. Sarcastic, unfriendly reflections on the opinions of others, rather irritate than convince, and drive them away from hearing, and examining the truth. But when in the meekness of wisdom we teach the way of salvation, and meet the objections with scripture arguments, we are in the way of doing good to our fellow men in error.

As might be expected, on some points there is a diversity of opinion among ourselves. But these opinions have no effect in severing our union; because we are constituted as churches on the New Testament, and not on a system of opinions, as others are. True, a few, not understanding this distinguishing trait of our profession, and not entirely stript of the spirit of sectarianism, appear to be verging towards Egypt again. A few years ago, our brethren in the east, forgetting that the churches were independent, and dazzled with the pomp of a general Conference, resolved among themselves to constitute one in the East—one in the South, and another in the West. We in the West were solicited to co-operate in this measure. We saw it unauthorized by the New Testament, and therefore refused our co-operation. The Eastern brethren soon discovered what we had plainly seen, and have lately dissolved the unscriptural thing among themselves. We hope that they will also, before long, see how unauthorized is that small Confession, drawn up in many conferential resolves some months past. *This* increasing light will consume, or it must be the cause of another sectarian establishment. So we think; and the history of the church confirms our opinion. We have no doubt but our brethren will soon be convinced that this measure is also inconsistent with their profession, and will abandon it.

Some are very fearful that our union is in danger, because of a supposed diversity on the subject of baptism; not on the act of baptism, for we all immerse—not on the subjects, for we immerse none but such as believe and repent—and I may add, not on the design, for I know but few among us that deny baptism to be a divinely instituted means for the remission of sins, and for the gift of the Holy Spirit. Where then is the difference between us? A says, immersion only is baptism—B agrees to this as truth. A says, baptism introduces us into the kingdom. B agrees. A says, by baptism we put on Christ—B agrees. A says, by baptism we receive the remission of sins and the gift of the Holy Spirit. B still agrees. Where is the difference between A & B? B says, I hope there are many christians in the kingdom, who are saved, and who have received the remission of sins, who have never been immersed—and that these persons shall be admitted into heaven at last. A indulges in all good hopes, but confesses that he has not sufficient scripture evidences for an unwavering faith. This diversity of opinion ought not to excite bad feelings towards each other; but forbearance and brotherly love should prevail.

We are in danger of dwelling too long upon doctrinal disquisitions, to the neglect of practical piety. Dear brethren, let us earnestly labor to have our own hearts and lives reformed; then, and not till then shall we succeed in reforming others. Many and great sacrifices are yet to be made by us before the light will shine with divine power and effect on the world. Let not the stores of Babylon be found with us at her destruction. We still design to collect and unite the scattered flock, and to lift up our voice, and employ our pens against the tyrannical usurpations of men, and to bear the standard of Messiah before the view of the world. We expect contempt, hard speeches, and persecuting slander to be our lot; but this we will cheerfully suffer for truth's sake.

We solicit communications on every interesting subject, especially on the triumphs of truth throughout our land. Never has truth more signally triumphed among us, than in the past year. May the Lord increase it a thousand fold the present year!

Many of our patrons have withdrawn their patronage for various reasons. We indulge in the hope that our agents will fill up their former lists, and increase them if they can.

EDITORS.

Hamilton Co. Ohio, Dec. 24, 1832.

***Brother Stone:*—I wish you to discontinue my No. of the Messenger and Mrs. B——. W. L—, R. P—— and S. R—— wish to continue another year.**

Brother Stone; I think the Messenger has forsaken the christian church, and I must withdraw my support. It appears to favor the errors of the Reformers who are splitting and destroying our churches, and it has left us to contend alone.

Dear Brother; when McNemar and others left us, you stood by us; and when Marshall and Thompson turned to be our enemies, you pleaded our cause; but now, I fear, you are going to forsake us. May the Lord lead us into truth. Farewell.

J. M.

REPLY.

Brother J— — M———. At your request I shall discontinue sending you and Mrs. B—— the Messenger. You state your reason for discontinuing your support; because you think the Messenger has forsaken the Christian Church—by the Messenger you understand the senior Editor of that Journal. Let us, my bro. take a view of the Christian Church, when first constituted in Kentucky, and let us examine her history, and then ask the question, have I forsaken this church?

The Christian Church was constituted upon the New Testament alone, and not human opinions, as the only rule of her faith and practice—and did formally reject all human Creeds and Confessions as authoritative. They agreed to reject all human names, and to take the name Christian alone. They determined to labor for the unity of Christians on the one foundation, and consequently for the destruction of sectarianism in the world. Have I ever forsaken this church? Have I ever forsaken the New Testament, as the rule of my faith and practice, and taken in its room any human Creed?—Have I rejected its name *Christian*, and assumed any other? Have I ceased to oppose sectarianism, and to promote the unity of Christians on the one foundation? I boldly say, no: and challenge a contradiction. When McNemar, Dunlavy and Houston forsook the C. Church, and turned away from the scriptures as the foundation of their faith and practice, to an old woman's fables, you acknowledge I stood firm on the foundation laid in Zion. When Marshall, Thompson and others forsook the Christian Church, and refused the scriptures as the only rule of faith and practice, but received again the Presbyterian Confession and name, you acknowledge I firmly stood, and pleaded the cause of the church. When hosts of sectarian opposers stood up against us, did I not firmly stand, and defend the C. Church against their mighty efforts to destroy us? Do, my brother, tell me—tell the world, what principle of the C. Church have I relinquished—if one, I am unconscious of it—if one, I should be glad to know it.

But this charge against me is not novel. We were all pedo-baptists when we determined to take the name and word of Jesus alone, as our name, and our rule. Not long after, I with many others from reading the scriptures, became convinced that baptism signified immersion; we submitted to be immersed—many among us cried out, they have forsaken the Christian Church. Did we forsake it, or one principle on which that church had been constituted? You shall be judge. When Marshall, Thompson and others endeavored to introduce another creed besides the scriptures, and had persuaded many of the propriety, I with R. Dooley, Kincade and many others stood up boldly protested against it. Was it not then said, they have forsaken the Christian Church? And do you not remember that some of our once devoted friends could not receive us into their houses?—You shall judge whether I, or they forsook the Christian Church.

But you now preach, and boldly advocate baptism for the remission of sins? Yes; and so I preached and acted near 20 years ago—so did our worthy brother James Hughs, whose faith is yet unwavering on this point; and so did others among us. Was it then objected against us that we had forsaken the C. Church? We had previously received the common exposition of Acts 2 38, "Be baptized for the remission of sins," which was, "Be baptized on account of the remission of sins," believing that sins must be remitted before baptism. But we saw that the text could not mean this, because it is said, "Repent and be baptized for the remission of sins;" if we read *for* to mean *on account of* then it would follow that we must repent also on account of the remission of our sins. Can this be correct? Does not repentance always precede forgiveness? Is it not unnatural that we must be sorry and repent because our sins are forgiven?—We therefore understood it to mean, Repent and be baptized unto, or in order to the remission of sins. In doing this, have we forsaken the C. Church, or one principle upon which it was constituted? Or did the constitution of that church forbid us to correct any error we might have entertained when we first constituted? If so, did you not forsake that church when you were immersed?

But you insist so much upon this topic when many in the C. Church are dissatisfied with the doctrine. Is this a good reason why I have forsaken the church? You know the violent flood of opposition against us on this ground, ever since bro. Campbell came out so ably and fully on the doctrine. Before this we said but little, not being so fully impressed with the importance of the subject. We viewed the cause as common; therefore have boldly, yet temperately, advocated it, and defended it against the misrepresentations of opposers, as we once did on the doctrine of the immersion of penitent believers. We may have written and spoken too much on this doctrine I believe we have. Yet surely this should not subject us to the charge of having forsaken the C. Church.

But you make immersion as absolutely essential in baptism? What then? Have I therefore seceded from the C. Church? Was this church constituted on the principle that baptism signified rantism, aspersion and immersion? If so, did you not secede from the C. Church when you were immersed? You virtually denied that rantism or aspersion signified baptism by this your act. With you I believe, and long have believed, that immersion, alone, is baptism.

But you debar unimmersed persons from the Lord's table. In this you are not correctly informed. We invite none, we debar none; because we have no scriptural authority for either. We sit not as inquisitors on the conscience of any man. We simply say, "Let a man examine himself, and so let him eat and drink." I suppose as many of other denominations commune with us, as with you, though you may invite and urge them with brotherly

affection. Yet we are fully persuaded that every one should (according to the scriptures,) be baptized before he partake of the supper. So are pedo-baptists; but our views of baptism differ from theirs.

But you admit no unimmersed person into the church. We are not alone in the doctrine that through baptism we enter into the church—all Pedo-baptists and Baptists believe the same. But we understand immersion alone to be baptism. So do you, I presume. Therefore I cannot see any way according to the law of Christ of entering into this Church but by baptism or immersion. If my brother, or any other bro. shall inform me of any other way in the New Testament I shall rejoice to know it. Do Pedo-baptists exclude the Quakers from heaven, though they deny them a place in the church on earth? No. Do we exclude Pedo-baptists from heaven, because we cannot think they are in the kingdom on earth according to the law of Christ? No. Does my brother think that I have forsaken the C. Church, because I thus believe? The New Testament is the constitution of this church, where in that book is this faith condemned? I ask not by whose opinion it is condemned; but by what inspired writer?

Ah! But you favor the errors of the Reformers, "who are splitting, and destroying our churches, and you have left us to contend alone." This is the hardest rub, I suspect. Pray, brother, tell me what errors of the Reformers I favor; I really wish to know. I would prefer death to such a practice. The Reformers have, doubtless, errors, as fallible men—no doubt, we have also; and who, but his infallibility, can plead exemption from them? Your charge is too indefinite for my conviction. You may think I have seceded from the C. Church, because the Reformers and we, being on the same foundation, and agreeing to take the same name *Christian*, have united as one people Is not this the very principle we have been pleading from the beginning? Is uniting with any people in this manner seceding from the church? In thus uniting do we agree to unite with all the opinions and errors of each other? Have we not always had in our church, Calvinists, Arminians, Trinitarians and Unitarians? Have we by such union agreed to receive all their errors? No. In the great leading principles, or facts of the New Testament we agree, and cheerfully let each other have his opinions, as private property. In vain may we expect a union on any system of opinions devised by the wisdom of man.

My dear brother, if a division ever take place among us, one part must secede from those principles on which we constituted. It would be worth attention to inquire, how do the Reformers split and destroy the Christian Church? Do they oppose the principles of our constitution, and the unity of the church? If so, they are wrong. It may be that you and others wrongfully oppose them. Let us my dear brother, examine this matter, and as an humble christian learn at the feet of Jesus. Your old bro.

B. W. STONE, Editor.

TO THE PATRONS OF THE C. MESSENGER.

We commenced our editorial career, with a determination to present the *truth* of God, fearlessly to the public mind, firmly convinced, that a more acceptable service could not be rendered, at this crisis, than to assist in exposing the absurdities, of the traditions of men, and inspiring the greatest reverence for the word of God, as delivered to us by the apostles.

We believe, and our faith is the offspring of apostolic testimony, that the record which God has given of his Son—the gospel—the law of Christ and the means of salvation which God has devised and exhibited in the sacred scriptures—are perfectly adapted to the recovery and healing of the nations—that all the parts are perfect and complete;—and that every effort of man to supply supposed defects or to dispense with supposed redundancies, has resulted injuriously to the human family, in proportion to the magnitude of the departure from God's system of rendering man happy and saving him.

Every system of religion, other than that developed in the sacred record, is one of tyranny and oppression. The history of the world is summoned in proof. To believe God and obey him implicitly, has, in every age of the world, been the means of imparting as much happiness as man is susceptible of; and his moral powers and character can thus alone be fully and fairly developed.

God has adapted means to ends in the moral as well as the natural world. To be availing, in the moral world, it is indispensible that we use or pursue the means in order to the attainment of the end. By the use of the means we reach the proposed object. By their neglect, we fail to attain it. There are precise and definite means adapted to precise and definite ends.

God has devised means by which the human family may be saved. The gospel is *the* power of God unto salvation, to *every one that believeth*. Why did not the apostle declare that it was *a* power of God unto salvation? He has told us of no other *power* of God unto salvation—therefore we should refrain from speculating in relation to this matter We should be perfectly satisfied to take the gospel as *the* power of God unto salvation. But to whom is it *the* power of God unto salvation? To every one that believeth. Is it not the power of God unto others than believers, inquires the curious and speculating mind? We dare not say so. God has given us no authority to say so; and we should rebel against him to add to or diminish from his laws. Those who sprinkle unconscious babes, must abide the decision of him who alone has a right to make laws and rule. Of what service is sprinkling, to the unconscious infant? Is it the gospel, or is it the power of God unto salvation to the infant? None will dare say so. Then it is marring the gospel. As the gospel is presented in this form—he that believes and is baptized (not sprinkled) shall be saved; and as it is declared to be the power of God unto salvation to every one who believes, we can fully ap-

preciate the further declaration of Paul that "if any man preach any other gospel than that which we have preached unto you, let him be accursed." So deeply impressed was he with the awful malignity of the sin of perverting the gospel, he repeats the denunciation, including even an angel, should one have the temerity to preach a different gospel, which indeed could be no other than a pretended gospel. The subject is perfectly plain and easy to those whose minds are free from prejudice and who desire to learn the truth. The Saviour said "Thus it behoved Christ to suffer and to rise from the dead," &c. that *repentance* and *remission of sins* should be preached *in his name*. "Repent and be baptized *in the name of Jesus Christ for the remission of sins.*"

Will any one dare to deny the above extracts, in their plain, full and necessary import? They need no explanation to me And if all would abide by it, we should have no wrangling.

Oh! how industrious and ingenious is the world in making out excuses for disobedience to the word or requirements of God. Some years back, we can recollect when sinners, in contending with professors of religion, would urge, with all their powers, that God was no respecter of persons and that God had placed religion within the practice of every man. This idea was strenuously combatted, and of course, with such a wide disagreement, no kindred feeling could be excited so as to be serviceable to the sinner. For the great object was to teach the sinner that he could do nothing, and until he believed that, no matter how firmly he might believe the word of God and desire to obey it, he would not be treated as one whose right it was to confess and obey. Thus many were furnished with apologies for their disobedience. And now, on the other hand, when they are deprived of that weapon, and we tell them that "these signs were written that ye might believe," &c. and that believing ye might have life, *through his name*, they contend for some operation of spirit before they have a right to obey—as if it were improper at any time to obey God. Ah! these excuses will not do. We desire to expose all these refuges, that men may derive the full benefit of the gospel and law of Christ.

J. T. JOHNSON, Editor.

My christian friends, a new year, even 1833, has opened on us. We have just passed through the trials and sufferings, of one campaign. We have likewise shared largely in its joys. A rich harvest has been the reward. Many of our friends, children and neighbors have felt and enjoyed the benign and heavenly influence of a united effort in the cause of the Redeemer. The year 1832 will be handed down to posterity as a glorious era. They who have participated in this noble struggle for the freedom of the sons and daughters of the Lord Almighty, enjoy a peace of mind that passeth understanding, a conscience void of offence towards God and man, and a fortitude, inspired by the sustaining promises and influence of him who spake as never man spake.

The warfare has but just commenced. Let every soldier gird on the heavenly armor and not weary in well doing. And seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us; and let us run, with patience, the race set before us, looking off to Jesus, the author and finisher of the faith; who, for the joy set before him, endured the cross, despising the shame, and set down at the right hand of the majesty on high. Have you endured, as he did, all the ignominy and slander and misrepresentation which your opponents have heaped upon you? Have you counted all things loss for the excellency of the knowledge of Christ Jesus our Lord and set at nought and disregarded the shame which our enemies have attempted to put us to? If you have not, let this year testify to our improvement. The manifold wisdom of God is to be exhibited by the congregation, and as such, shine as lights in the world. Who amongst you can say, I have been of service to my children, my friends, my neighbors, my enemies, during the past year? Who can say that he or she has been the means of bringing one soul to a knowledge of the truth?

Many intelligent and stubborn minds have bowed to the matchless power of the truth during the past year. Lights have been springing up all over the country. Great accessions have been made to the cause of Heaven. With such increased forces and light, shall we be satisfied with no additional efforts—and are the conquests to the kingdom of the Redeemer, to be less with such increased power and means? Let none sleep upon their post. Our leader calls for activity, diligence and untiring perseverance. Who of you can faulter while there is a sinner to save: and while we call to remembrance such heavenly motives as Peter held up, when he exclaimed "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away, reserved in Heaven for you who are kept by the power of God, through faith unto salvation?"

We have endeavored to discharge our duties the past year. The year before us, we believe, is full of important events; and we calculate on discharging the trust reposed in us, whatever difficulties may interpose. Whether we have met the public expectation is not a matter of inquiry. We would prefer the approval of the Lord Jesus to all the pomp and pageantry and smiles of the world. Our confidence increases with the advance of the present reformation. It has sustained itself against the united assaults of the leading sects of the day, and has increased with unparallelled rapidity. So lame and weak are their efforts—and such is the mighty influence of truth in destroying their sects, that they have grown wise enough, if wisdom it can be nicknamed to withdraw their forces from the range of hearing. They have learnt that when truth comes in contact

with the organs of hearing, it is very apt to leave a favorable impression on the mind, notwithstanding the deadness of the word, in the apprehension of some. If not received in the love of it, they know it leaves a tingling which takes them sometime to get clear of; and rather than have their repose disturbed, they have issued their restraining orders; and thus there is no danger except from those who are mutinying within their own bosom. So much of this exists, that it is only astonishing, they can tolerate each other, when employing epithets which would disgrace and degrade even a lower circle than gentlemen of the world. The seeds of mortality belong to and are sown in all the sects. They have long since sprouted and grown up to manhood. They are now ripening for dissolution. They cannot live together in peace. Human means and distinctions, and human creeds, &c. are an abomination in the sight of Heaven. They are the relics of the man of sin, and they are destined to destruction. Let those who participate in such anti-christian efforts, beware of the consequences. "Come out of her my people," &c. It is painful to probe the wound. But philanthropy, yea, our master bids us do it. We cannot cry peace, peace, when there is none. We cannot say well done, when it is badly done. We cannot say all's right, when nearly all is wrong.

We cannot approve the annunciation of the notions of men for the gospel of Christ. We cannot set still and see men set aside the testimony of God to make a place for their speculative notions of spiritual operations. It rouses us, when we see or hear of people, professing to know the record of Heaven and to be guided by it, calling on sinners to come up to be prayed for instead of calling on them to obey the Lord;—calling on them to pray for religion or faith—or calling on mourners to come up to be prayed for that they may get faith or a pardon of their sins, instead of telling them as Peter did, if they really mourn or are pierced—to reform and be baptized in the name of Jesus for remission—and if they have not believed, instead of telling them to pray to get faith, direct them to the testimony, that their faith may not stand on the wisdom or rather folly of men, but on the power or wisdom of the divine testimony of God. On a recent occasion I noticed in a northern periodical, that several meetings were represented as unusually interesting in consequence of the number of mourners who came up to be prayed for; and on two of those occasions, as well as I recollect, it was represented that, out of about 20, on one occasion, they *thought* the Lord had granted pardon to two or three—and out of about 50 on the other, they thought the Lord had pardoned the same number. The same writer notified the public that he had called at the house of one of the orthodox, as he called him, who kept tavern, and who had charged him for his lodgings. And mention of the charge was made as rather an insinuation that the profession of the orthodox was insincere. I could but be reminded of the character he had first given of God and then of the orthodox. It seemed

to me he had represented God as the hardest master of the two. How do you make this out, says one? The man hung out his sign and demanded a consideration for his trouble and expense in furnishing his guest. This was no more than he had engaged to do when he hoisted his sign. In the other case God has said and repeated it over and over again, Let the wicked forsake his way and the unrighteous man his thoughts and return to the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon. Now, here is a representation of about 70 mourners coming forward to be prayed for that God would pardon their sins. They come, and are prayed for, and yet God is charged with falsifying his word and only pardoning 4 or 5 or 6—and even then it is a think so. When will they tell them as Peter did?

J. T. JOHNSON, Editor.

GEORGETOWN, (O.) December 14, 1832.

My Dear Brother Stone:—Although I have but small talent for writing, the concern I feel for the spread of "truth" must be my apology for troubling you so soon.

If ever there was a time of great need in the church of Christ for able and efficient preachers of the pure gospel in this section of Ohio, it is now; for lack of such men, error, with all its incongruities, appears to predominate.

In looking over an old number of the present vol of the Messenger, my eye glanced over a piece headed "A Gloomy Omen," in which you mention "Many of our most efficient and promising preachers are engaging in the study and practice of medicine." Alas! thought I, are not the private members of the church blameable to a considerable extent, for so many laborers quitting the field? I fear we are. Because of our illiberality towards men, who, were they sustained in a manner becoming the gospel, might do much for the promotion of the gospel* of Jesus Christ. They consequently have to quit the labor, and turn their attention to some business, in which they can sustain themselves and (perhaps) families. While all the different sects around have made ample provision for their preachers, (not that I would wish any creed or formula for that purpose to follow them, or reject a duty because practised by them, but believing that he who is taught ought to communicate to him who teacheth,) I think it an imperative duty on christians to open their purses, to help by this means to disseminate truth. Penurious and contracted indeed, must be that professor of religion, who will withhold from a brother in need, the aid in his power to give.

Many of the christian brethren are in affluent circumstances many more, "good livers," and few but what could do something. Well, were all to do according to their several abilities, or were all to "lay up in store as the Lord has prospered them," we

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*I cannot say "ancient," believing it anti-scriptural, and believing there is but one true gospel. See Acts, 2d ch. &c. &c.

would at all times be found ready to contribute, as need or occasion might require. Thus evangelists would be sustained in the field, and soon the affairs of religion would assume a different appearance—truth triumph—thousands submit to the government and laws of Messiah's kingdom—error hide its head—creeds and confessions given to the moles and bats.

I am in haste; I would say more on this subject, but for want of time I have not properly matured it. I have written this much, hoping to see something from you, or some other person adequate to the task, on this very important subject.

Yours, in bonds of love.

JAMES CLARK.

Extract from Geo. W. Eaton, Professor in the Georgetown College, (Ky.) to the Editor of the Journal:

"There is violent apposition in various parts of the State; but I feel a firm confidence that God will make it a mighty instrument of good, if its friends continue to move on as they are now doing,—kindly and effectionately (*affectionately*) explaining its objects, and commending themselves to every man's conscience, and manifesting resolute determination by the help of the Lord to prosecute the enterprize, opposition or no opposition. The cause is manifestly on the advance, and I have cheering hopes that the Convention will yet do much towards delivering the denomination in this State from the withering influence of Campbellism and the deadening weight of Hyper-Calvinism. We have got nearly rid of the former, by which I do not mean that Campbellism is dead, but the denomination has nearly shaken it off, and has made the gulph between us impassable by throwing itself into the arms of Arianism."

We are sorry that Prof. Eaton should forgetful of his station, wither the influence of our College, now struggling for existence, by engaging in the tug of partyism, and contention for its dogmas. It is due to the Prof. to state, that it appears he did not design his remarks to be seen in this country, therefore they were sent abroad for publication. His friend, the Editor of the Cross & Baptist Banner, seeing them in print, and desirous of circulating more extensively such lucid exhibitions, transferred them to his columns.

We are not certain what idea the Prof. wishes to be affixed "to the violent opposition in various parts of the State,"—but we suppose he means the opposition of many honest Baptists to the State Convention of that denomination, gotten up, it is believed, for the purpose of binding together more closely the jarring materials of that Sect. The Prof. thinks, God will make it a mighty instrument of good. In this we agree with the Professor; for we think that this Convention and violent opposition, will ultimately divide, and destroy one of the once mighty but now tottering pillars of sectarianism, and bring the scattered

members into the one body, the church of Christ, according to its original constitution. Sectarianism of every name must fall before we can reasonably hope that the millennial day will shine on our world. The way for the Lord, in his second coming must and will be prepared.

The Prof. says, "I have cheering hopes that the Convention will yet do much towards delivering the denomination in this State from the withering influence of Campbellism, and the deadening weight of Hyper-Calvinism." O! that his hopes may be realized—may, not only the Baptist denomination, but every other, be delivered from Campbellism, Calvinism of every grade, Arianism, and every other manism in being! Could we entertain such cheering hopes of this Convention doing so much good, though we could not conscientiously support the unscriptural thing, yet we should not oppose, but stand still, and view with pleasure its mighty operations.

The Prof. adds: "We have got nearly rid of the former," viz. Campbellism. Happy state! The Convention then will have very little to do towards delivering the Baptists from the withering influence of Campbellism, seeing already they *have got nearly rid* of the evil. Why then should the Prof. indulge such cheering hopes of what will be done, when he sees it almost done at the present time. What a man sees, why does he yet hope for? He proceeds, "Campbellism is not dead,"—(What a pity)—"but the Baptist denomination has nearly shaken it off."—(This is truly cheering. A few more such shakes, and the Baptist denomination will exist in name only—like "a lodge in a garden of cucumbers.") The Professor has found a gulph fixed between the Baptists and Campbellites—Ah; and who made this gulph? Did the Lord of his church, or the Baptist Associations? If the latter did it, we deny their authority. If the Lord did it, we ask for proof. But the Professor lets us know that this gulph was passable before the Campbellites threw themselves into the arms of the Arians—Indeed! and before the union of these people, invidiously called Campbellites and Arians. Did the Baptist Church permit their members to pass over to commune with Campbellites? And did they permit the Campbellites to pass over, and commune with them?—But since the union of these two bodies of Christians, the gulph is made as deep and wide as that between Heaven and hell—it is impassable. Poor Campbellites and Arians! Should the Baptists be on heaven's side of the gulph, your case is desperate, the Prof. being judge.

But, who are these Arians? It has long been used as a term of reproach by Trinitarians, and when once affixed to a people, right or wrong they must bear it. The poor, and pious Waldenses were stigmatized *Arians* by the orthodox papists, and persecuted to death? See Jones' Church History. Were they Arians indeed? We have so frequently replied to this charge, and proved to unprejudiced minds its falsity when applied to us, that we shall pass it by us as unworthy of farther notice. We un-

derstand the design of such language. Orthodoxy trembles at the union between these two bodies of Christians, who have fallen into each others arms, and determined to rest together on the Bible alone. We believe by this despised band, Sectarianism will die.

B. W. STONE, Editor.

QUERIES BY A. LANE, JUN. OF OHIO.

Ques. 1. Was the Church of Christ established on the New-Testament, as the code of laws, by which she is to be governed in all her concerns?

Ans. So we have ever understood, nor do we know among us of one dissentient.

Ques. 2. Is it important that all the members of a particular congregation co-operate in all cases of dealing with offenders, at least, all who may be present at the time and place, when and where such offenders may be dealt with?

Ans. A particular church may be too large to attend to all things. Yet the whole church should certainly co-operate in selecting some judicious elders to attend particularly to such cases. All the members of a church are not qualified for government. In apostolic times, *governments* were gifts of the Spirit, which plainly implies that some men were particularly qualified to govern, and that others were not. The New Testament government appears to be this. A congregation is formed. A proper person is by the congregation chosen as Bishop, or Overseer. This Bishop is ordained by the eldership. His business is to feed the flock—to watch over them—to instruct them in the law of Christ, as the rule by which they must walk. If any walk not according to this rule, he is to admonish, reprove, and exhort them. If they still persist in iniquity, they must be according to the law of Christ, cut off, or put away from among them. But how? The whole congregation are to gather together, and co-operate in doing it. 1 Cor. 5. 4. 5 But if all the church be not unanimous, what then? The voice of the majority rules. 2 Cor. 2. 6. "Sufficient for such a one is this punishment, which was inflicted *by the majority.*" So McKnight translates it, and it cannot be translated otherwise without a perversion of language.

Ques. 3. Does any Conference, congregation, or individual, act consistently with the principle on which the church was established, when they dictate measures, by which to deal with transgressors?

Ans. No: unless those measures be plainly taught in the New-Testament.

Ques. 4. Is there such a rule in the New Testament, as plainly embraces all cases of trespass?

Ans. If the laws of our King do not plainly teach what is right, and what wrong, who shall determine? The world of christians have thought the laws of Christ defective, and therefore have multiplied laws, and codes of laws, to remedy the defect. This sentiment and practice have filled the world with confusion, discord and strife. It is one of the strong supports of sectarianism, and anti-christianity.

Ques. 5. Does the New Testament divide sins into classes, as public and private; and does it authorize the church to deal with offenders by different rules, according to these classes?

Ans. That sins may be classified into public and private with propriety, I have no doubt; and that offenders, according to this classification, should be treated differently, admits of no debate. Matt. 18 treats of private offences—such offenders are to be dealt with in a private manner, as there directed. But if the offence be public, as in the case of the incestuous person in the Church at Corinth, the offender must be publicly dealt with, as there directed. But observe in both cases, the rules are divine.

Our worthy bro. proposed several other queries; but we think the answers we have given to those already stated, fully include every idea we could give to the others.

B. W. STONE, Editor.

REMARKS ON ELDER D. PURVIANCE'S COMMUNICATION.

In our last we promised attention to this communication. We have no controversy with our brother; for on the leading doctrine of his production we agree, viz; that a repenting believer should not wait for an evidencee of his sins being pardoned, or of the spirit being received; but should go straight forward in obedience by being baptized, and that he should expect the blessing in obedience, according to Acts 2 38 39, Acts 8 12 18 8. This was the gospel Peter by inspiration preached to the Jews on Pentecost—many on that day obeyed, and received the blessings. Peter had just before received the commission from Jesus, "He that believeth and is baptized shall be saved." The Saviour strictly enjoined it on the apostles to teach nothing but what he had commanded. We therefore conclude, that Peter understood the commission as he preached it—and as 3000 at one time found this plan effectual for the remission of sins, and for receiving the Holy Spirit, we therefore, think it a safe plan, and have no hesitation in recommending it to others. We also think, that the Saviour has not devised two or more plans, by which we are to obtain the same blessings. This would produce endless confusion in his kingdom. One would say, I obtained remission and the spirit by the blood of Christ—another, I obtained it by faith—another, I, by repentance—another, I, by prayer—another, I, by baptism, &c. Surely, there are not different plans, devised by the king, for his rebel subjects to receive his pardon, salvation, and the Holy Spirit! We are firmly persuaded that his plan is one; but it includes all those mentioned above. Are we mistaken, when we say, between us, and bro. Purviance there can be no controversy? Peter's doctrine in Acts 2 38 39, we agree, is the truth, the medium from which

many have run into extremes. These extremes as stated by our brother shall next claim our attention.

1st. "Holding baptism as a prerequisite to forgiveness, equally with faith and repentance." I would humbly ask, "What saith the scripture?" Does the scripture say, that one of these acts is a prerequisite superior to the others under the new institution, for salvation or remission of sins? But we are saved by faith—so Peter says, baptism doth now sav[illegible] But we repent for the remission of sins—so are we baptized for the remission of sins. But Simon Magus did not receive remission by being baptized—nor did he receive remission by believing; for he believed as well as submitted to baptism. One thing he lacked, which was repentance. Had Simon believed, repented, and been baptized, he would have been blessed equally with others. Will faith alone save? No. Faith without works or obedience is dead. Will faith and baptism alone save? No. Simon's case denies it. Will repentance and faith without baptism save us? Here is the whole difficulty. Were a Hindoo, unapprized of the various opinions of the religious world, and consequently unbiassed by any,—were he to read the New Testament, would he conclude that remission of sins and salvation were there taught to be obtained by faith alone, or by faith and repentance alone, without baptism or by baptism alone? Educated as we have been—circumstanced as we are,—prepossessed from infancy in favor of certain dogmas and these dogmas zealously maintained by all the reputed orthodox for ages past—who among us can be unprejudiced judges? But to the point: We have no controversy with our brother, whether baptism be a prerequisite to forgiveness equally with faith and repentance. His charity and experience lead him to the opinion that many are pious, and forgiven, who have not been baptized. Our charity and experience strongly incline us to the same opinion. Our opinion leads us to hope that the honest pagan will be accepted of God; and that myriads of christians, ignorant of their duty, are acceptable to God, and shall be admitted into his everlasting kingdom above. But should any, like the Pharisees of old, knowing their duty, and neglect to obey, they reject the counsel of God, not being baptized.

Our brother thinks that Cornelius and his house had remission of sins, before they were baptized; and therefore they were not baptized for remission. We have ever felt the force of the argument, and have acknowledged it a difficulty. We will, however, state a few undeniable facts—that under the New institution, no difference is made between the Jew and the Gentile, they are all under sin;—that the same gospel is to be preached in all the world, to every creature, beginning at Jerusalem—the same things are required of all—and the same blessings promised to all, through obedience to the gospel. We therefore conclude that Peter did not preach one gospel to the Jews, and another to the Gentiles—one plan of remitting sin and receiving the Holy Spirit to the Jews, and another to the Gentiles. It is a fact that Cornelius was a devout or pious man, he feared God with all his house—he gave much alms to the people, and prayed to God always. Here is truly a worthy character, surpassed by few in any age. He was no longer common, or unsanctified, for God had cleansed him. Yet this same lovely person was not saved; for he was directed to send for Peter, "who shall tell thee words, whereby thou and all thy house shall be saved." Acts 11 14. What! he so pious, so benevolent, so engaged in prayer, cleansed, and accepted of God, and yet not saved! So says the scripture. And as it is denied by none that salvation, and remission of sin, convey the same idea; therefore Cornelius had not received the remission of sins, or had been saved according to the scripture, previous to his baptism. But was he and his house not filled with the Holy Spirit? Did they not speak with tongues and magnify God? Can a person be a partaker of these, and yet be without salvation, or remission of sins?—As well might I ask, can a person speak with the tongues of men and of angels, and have not charity? Can he have the gift of prophecy, and understand all mysteries and knowledge, and have not charity? Can he have all faith, so that he can remove mountains, and have not charity? Can he bestow all his goods to feed the poor, and give his body to be burnt, and have not charity? We have no authority to say that the baptism of the Holy Spirit ever saved or cleansed any subject of it. This baptism was only for the confirmation of the gospel, and continued with the church till this end was effected, and no longer. The conclusion drawn by our brother with many others that the sins of Cornelius were remitted previous to baptism is not so clear, that we should receive it to the rejection of the doctrine that the gospel to Jew and Gentile is the same. The subject may yet appear dark, but increasing knowledge of truth will, doubtless, remove the clouds.

No doubt, had Cornelius died before he heard Peter, he would have been received into heaven, and immortal glory; so that baptism is not a *sine qua non* with regard to future happiness, and consequently of forgiveness. We are not disposed to say that God cannot forgive without baptism—this we leave with him, who will do right; but we are bound to declare his plainly revealed plan, that he will certainly save and pardon every penitent believer, who shall be baptized in the name of Jesus. In this our brother cannot disagree. By endeavors to prove that God can save and forgive without obedience to the command, "Be baptized," is to nullify the ordinance, or fritter it down to a useless precept—a precept too, enjoined by our rightful Lord and Saviour. It strongly tends to confirm the unbaptized in disobedience to the command. Is this the way to glorify our Lord? Let our charity be fervent; but let it never rise in contradiction to truth.

The second extreme, mentioned by our brother, is in these words: "It is admitted that faith, repentance, and a new heart,

or a change of heart, ought to precede baptism—and yet sin not remitted." The texts adduced by bro. P. are not in point, "Created in Christ Jesus unto good works." "If any man be in Christ, he is a new creature." "No condemnation to them who are in Christ Jesus." Do not the scriptures represent us as being in Christ Jesus by baptism?—"Baptized into Christ." As many as have been baptized into Christ, have put on Christ." "In (*en*) one spirit, are we all baptized into one body,"—the body of Christ. All in the one spirit of faith, repentance, or change of heart, are baptized into the one body, for the remission of sins. Our brother seems to have forgotten that forgiveness is an act of God, not done in us, but for us—that this act is done for those, who believe, repent and obey the gospel. On this point enough has been said already.

Another great extreme bro. P. mentions, is, that some object to the practice of inviting penitent souls to pray for them, rather than directing them to be baptized. We have taken the New Testament for our directory; do we find any precept or example for inviting penitent souls to come up to the anxious seats, or altars, or before the stand or pulpit to be prayed for? Have we not express examples in that book for urging such to be baptized straightway? Does not our brother P. admit, there should be no delay—that such should immediately submit to this command? I confess I see no extreme from truth in this objection. But souls have been blessed in coming to anxious seats, &c. Is this a proof that such practice is right? Have not many professed to receive a blessing from hearing Presbyterians, Methodists and Baptists, preach their various doctrines—is this a proof that they are all right? But some, he says, make light of secret prayer. Undoubtedly they are wrong, and should be boldly reproved by the righteous That prayer is a means of pardon, I shall never controvert, more than that repentance is; but that Saul was really saved and forgiven, because Ananias called him *Brother*, is the same as to say, the persecuting Jews were saved and forgiven because the apostles often called them brethren.

Another extreme from truth noticed by bro. P. is, "an undue reliance on the act of the creature." This is truly an extreme, and ought to be reprobated by every christian. How foolish and wicked would have been the blind man, who being commanded to wash in the pool of Siloam, and he should be healed; should after being healed, say, come, see how I have cured myself. How wickedly would have acted the lepers, who, being told to shew themselves to the priests, and who, while going, were healed, should boast that they had healed themselves. How foolishly would Naaman, the Syrian leper, have acted, had he boasted that he had healed himself by dipping himself seven times in Jourdan! Equally foolish and wicked are they, who say they saved themselves by being baptized. In all these things, did not the power of God manifest itself? True, had not the blind man—the lepers—and Naaman obeyed, they would have

remained unhealed. So they, who know God's command, and obey not, will not be saved.

They certainly have run to an extreme, if any there be, who insist upon baptism as the only assured evidence of the remission of their sins. This indeed would exclude any divine communication or internal witness of the spirit in the heart as evidence. A murderer may receive an assured pledge of the Governor's pardon for the crime of murder—yet should he sin again, can he reasonably conclude his sin is pardoned from the former pledge? So a penitent believer may by being baptized have an assured pledge that his past sins are pardoned—yet if he sin again, can he say, I was once baptized, and therefore this sin is also pardoned? This would be similar to the conduct of many, whose only evidence is, that they once experienced religion, and therefore as they cannot fall from grace, they yet have it. Exclude love, joy, peace, &c. as evidences of our acceptance, and salvation, and there is nothing in religion desirable.

Our bro. P. thinks that we, the Editors of the Christian Messenger, "lean over a little," because three times on one page we have stated certain numbers immersed for the remission of sins. In this we may be faulty; yet editors do not like to alter the phraseology of correspondents. We will be careful in future of giving offence by using unscriptural terms. Bro. J. Rogers may, if he choose, answer for himself, what our old bro. has said respecting him in the close of his communication.

We add no more, but an expression of our high respect for our old brother, and that we will endeavor to co-operate with him in brotherly warnings against extremes from truth, whenever discovered by us. May the Lord keep us all in the good and the right way. B. W. STONE, Editor.

BAPTISM OF FIRE.

As there are those who yet contend for a baptism of fire, as a blessing promised to all christians, and who yet pray for it, we will submit a few scriptural facts, illustrations, and testimonies, by which they may be profited. It is extremely important to ascertain whether it is a blessing, or a curse; for if it be the latter, those who are praying for it, ought to be better instructed. Let every mind then be prepared to give an impartial hearing, previous to a decision. Approach the subject as if the question were for the first time brought before you.

Let us then take for granted, that the baptism of fire and of the Holy Spirit are opposites—or rather that the latter is a blessing and the former a curse or punishment denounced: and examine whether these positions can be sustained. By referring to the 2d ch. of the prophecy by Joel, 28th and 32d verses inclusive, it will be found, and acknowledged, that this promise plainly embraces blessings.

The mind being free in reference to this branch of the proposition, there seems to be no debatable ground. This point

being conceded, let us refer to the 4th ch. of Malachi, and examine whether the 1st verse has not a direct reference to the baptism of fire. "For behold, *the day cometh*, that shall *burn* as an *oven;* and all the *proud*, yea, and *all* that do *wickedly*, shall be stubble: and the day that cometh shall *burn* them up, saith the Lord of hosts—that it shall leave them neither root nor branch." (Read the chapter.) What farther notification were the Jews to receive before the coming of that tremendous day of punishment? In the 5th verse it is said "Behold I will send you Elijah the prophet, (to-wit, John the baptist,) before the coming of the great and dreadful day of the Lord."

We feel assured that none will deny that the two references here presented are opposites—and that they are what we have designated them, the former a blessing, the latter an awful visitation of punishment.

Before this great and dreadful day should come, John was to make his appearance. There is no dispute as to the time when John appeared; neither is there any dispute, we presume, in relation to the time referred to in Malachi, to-wit, that the allusion was to the awful destruction of Jerusalem, when upwards of a million of them were destroyed. Now whether the baptism of fire refer to this scene or not, yet every one must acknowledge, that such a dreadful catastrophe might be very justly represented under the figure of a baptism in fire.

We now call the mind to a close examination of the allusions in the 3rd ch. of Mat. where John mentions the subject. John came to prepare a people for the Lord. He called them to reformation, for the reign of heaven approached. Vast multitudes flocked to him to be baptized, confessing their sins. But when he saw many of the Pharisees come to *his* baptism, he said "Oh! generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits *meet for repentance*, or as the *margin* has it, *answerable to amendment of life*. And think not to say that we have Abraham to our father," &c. The axe is laid unto the root of the trees; "every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Now do you not see the contrast kept up in this connexion?—1st. The object of John's mission, to prepare a people for the Lord—to notify them of the impending vengeance, or "the wrath to come." Those who reformed, and turned from their evil ways, were assured of safety, as trees bearing fruit are preserved and cherished; while those that were barren of fruit were to be hewn down with the axe, now lying at the root of the trees—and they were warned that it would be unavailing even to have Abraham for their father; for the Lord had spoken. John baptized them, as he told them, unto *amendment of life;* "but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you (en) in the Holy Spirit and in fire," (as Dr. George Campbell renders it.) Mark you; the contrast has been kept up as to the good and bad character, under the figure of the tree—

with the punishment which was to be inflicted, with the axe, upon the barren tree; and the blessings of reformation, in being prepared for the reign of the Lord Jesus. And the personage, now spoken of to them, by John, is represented as mightier than he. He came to prepare his way—to make a people ready for his reception, and had no authority nor power beyond that of baptizing them unto reformation; but he who was to come after him, was so much mightier, that he would baptize them in the Holy Spirit and fire:—"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner: but he will *burn up the chaff with unquenchable fire.*" Here the subject and contrast is carried out as plainly as language can make it. He speaks to the whole multitude, who had come to him. He then began to discriminate their characters, and explain his objects. Reformation and the consequence thereof, together with their opposites, were fairly and fully presented. He was to cleanse his floor—gather the wheat and preserve it; whilst he would burn the chaff or impenitent in unquenchable fire. To suppose that the contrast is not kept up in this way, is to detract from the benevolence of God, in failing to disclose the awful consequences of impenitence. The disclosure is natural, rational and easy. This explanation comports with the connection, as well as the goodness of God. And if the reference, in the old Bible, could be considered better authority, the 4th ch. of Malachi and 1st verse is quoted in proof.

But we have further proof. After the Lord had risen from the dead, he gave the commission to the apostles, but, in the 24th ch. of Luke and at the 49th verse, he said, "behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." So far as I know, all admit, that the promise, here made, was the baptism of the Holy Spirit. If so, you find that when he speaks to his friends or his followers alone, he drops the figure of the baptism in fire. But lest there might be some one ready to doubt or dispute, as to what this promise was, here referred to, we will present additional testimony. In John 14. 16 Jesus says "I will pray the Father and he will give you another Comforter, that he may abide with you forever;" even the spirit of truth;—"whom the world cannot receive." Again; 26th verse—"But the Comforter whom the Father will send in my name, he shall teach you all things." But again; Acts 1—and being assembled, he told them "to wait for the promise of the Father which ye have heard of me"—"for John truly baptized with (*en*) *in* water, but ye shall be baptized with (*en*) *in* the Holy Spirit, not many days hence." 8th verse; "But ye shall receive power, after that the Holy Spirit is come upon you." Or as the margin of the Bible has it, "after that ye receive the power of the Holy Spirit coming upon you, ye shall be witnesses unto me both in Jerusalem and in all Judea and unto the uttermost parts of the earth." Do you not discover in all this, that the figure of the

fire is entirely dropt, while he is preparing his disciples, or the apostles for his reign and kingdom? Do you not discover the blessings, connected with this baptism in the Holy Spirit? Do you not clearly perceive how far mightier he was than John? John could not communicate any such powers, nor pledge such blessings. It was reserved for the Son of God, to promise the Holy Spirit, whereby to qualify them to be his ambassadors and witnesses, unto the remotest corners of the earth—and he not only possessed these powers and promised such heavenly blessings, as pardon of sin and eternal life, to the obedient; but the impenitent were warned of the impending vengeance figured by a baptism in fire and everlasting destruction from his presence and the glory of his power.

But again: All agree, that, if baptism in fire is a blessing, it was enjoyed on the day of Pentecost. Let us then turn to the 2 ch. Acts, 3d verse; "and there appeared unto them cloven tongues, *like as of fire*, and it sat upon each of them." It does not say fire sat on them; but *like as of fire*. But to clear all doubt, the next verse says—"and they were all filled with the Holy Spirit, and began to speak with other tongues as the spirit gave them utterance." Is there any difficulty on the mind yet? Look forward to the 12th and 13th verses—"and they were all amazed and were in doubt, saying one to another, what meaneth this?" Here we are brought to the very point. They were in doubt, and asked the meaning of this thing. To make it more impressive, and important, that there should be a satisfactory explanation of it—"others, mocking, said, these men are full of new wine." But Peter stood up and denied the false charge—and at 16th verse said "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days (saith God) I will pour out my spirit upon all flesh." &c. After this lucid exposition by the Apostle Peter, who can doubt? This was the baptism in the Holy Spirit. The destruction of Jerusalem was the baptism as it were in fire, *in my opinion;* if not, I presume the allusion is to the final punishment of the wicked. Here we pause for the present, and will cheerfully listen to objections, and treat them with all candor.

J. T. JOHNSON, Editor.

GIFTS OF THE HOLY SPIRIT.

3 John, 1. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" From the existing state of things, a question necessarily suggests itself, connected with the above heaven-born sentiment. What manner of love hath the Father manifested or bestowed or promised to those who have taken to themselves the names of Baptist, Presbyterian, Methodist, &c. &c.? Now it is an unbounded exhibition or manifestation of the love of God, that we should be called or named, by him, his sons; but as he has never ordered or permitted us to assume any other names than those in the

New Testament, we cannot find, in the sacred volume, where his love is connected with the names which his professed friends have voluntarily assumed and boast in. Paul, in the 4th ch. to the Eph. would speak thus: Now I, the prisoner of the Lord, beseech you to walk worthy of the calling by which ye are called. Now you are the sons of God; fellow citizens with the saints, christians; Paul, a prisoner, on account of preaching the doctrine of the Lord, concerning the Gentiles, besought them, by every consideration of his love towards them, of his sufferings for them, &c. to walk suitably to those honorable appellations by which they were called—to support one another in love, with long suffering, &c. carefully endeavoring to preserve *the unity* which should subsist amongst persons animated by the same spirit; and all to be done, by the bond of peace.

To this unity they were bound by many strong ties; for there is but one body comprehending all christians, or all *the family*, and one spirit which animates the one body or family, with his gifts and graces; as also they were called to one hope of the same blessing, by their calling; one Lord to be confessed and obeyed, one faith, and of course the same facts to be believed; one baptism or immersion, by which they had put on Christ; one God and Father of all, Jews and Gentiles, who is over all, and with all and in all: But to every one was given grace according to the measure of the gift of Christ—and each should exercise his own functions without envying others. Now these gifts are bestowed by Christ, for the Psalmist saith He took captivity captive and gave gifts to men—not to the Jews only, but to all nations. "He gave *or appointed* some indeed apostles, and some prophets, and some evangelists, and some pastors and teachers; and bestowed on them the supernatural gifts of inspiration, prophecy, miracles, languages, and interpretation of languages; and on some the power of communicating these gifts to others, for the sake, object or design, of fitting or thoroughly preparing the saints for the work of the ministry or service of God, in order to the building the body of Christ: 'till they should all come through the unity of the faith, and of the knowledge of the Son of God, to a perfect man, even to the measure of the stature of the fulness of Christ," &c. McKnight speaks of those gifts as follows: The office of an apostle was to declare in an infallible manner, the whole gospel doctrine. Now to qualify them for this high office, Christ gave them the inspiration, called *the word of wisdom*. 1 Cor. 12th ch. 8.

The office of the superior christian prophets was to explain infallibly the true meaning of the oracles contained in the writings of Moses and the prophets. To qualify the prophets for this office Christ gave them the inspiration, called *the word of knowledge*. 1 Cor. 12th ch. 8.

The office of evangelists, was to preach the gospel to the different Gentile nations. To fit them for this, Christ gave them the gift of tongues, whereby they were enabled to preach to eve-

ry nation in its own language; also the gift of miracles, for the confirmation of their doctrine; and the gift of faith to enable them to encounter dangers. 1 Cor. 12th ch. 9. In this verse the apostle does not mention all the spiritual men, but those only who were employed by Christ as teachers. *Pastors* and *Bishops*. Acts, 20th ch. 28th v. Their office was to discharge the ordinary duties of the ministry, in particular churches called their *flocks*. To fit them for this office, Christ bestowed even on them, the gifts of *miracles* and *tongues*; also the gift of prudence, to enable them to govern their particular churches, in a proper manner. And *teachers*, whose office was to instruct the young and ignorant, in the first principles of the christian religion. And as they are mentioned both here and 1 Cor. 12th ch. 28—among those who had supernatural gifts bestowed on them by Christ, they likewise must have been fitted for their work, by such gifts as were necessary, to the right discharging thereof. The things which the *Pastors* and *Teachers* uttered by inspiration, for the edification of the church, are called, *doctrine*. 1 Cor. 14th ch. 6. 26—and the delivering of these things in inspired discourses, is called *teaching*. Rom. 12th ch. 7.

By reference to the 1 Cor. 12th ch. 27th, 28th, 29th and 30th verses it appears, that God placed in the congregation—first, apostles, who being endowed with the word of wisdom, from them all must receive the knowledge of the gospel—Secondly, the superior prophets, who possessing the word of knowledge, are qualified to interpret the ancient revelations—Thirdly, teachers who boldly preach the gospel through the world, and confirm it by miracles—next, those who communicate to others the spiritual powers. Then those who possess the gifts of healing diseases—Helpers, who speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others—Directors, who, by the gift of discerning spirits, are fitted to direct the congregaiion—Lastly, persons who, having the gift of speaking different kinds of foreign languages, can preach to every nation in its own language.

This splendid exhibition of the gifts of the Spirit, was designed to effect a special object—and when accomplished, these supernatural powers or gifts were to cease. This course of procedure corresponds precisely with the condition, circumstances and philosophical organization of man, and the course of practice man has been necessarily accustomed to, owing to the faculties with which he has been endowed. For instance, it may be considered as infallibly true, that the complete record of a trial produces as powerful results and the same convictions on the minds of those who read, as the verbal narrative produced on the minds of the original bearers. This may be considered a part of the philosophy of our nature, if I may so speak.

The recorded fact, that Brutus stabbed Caesar is just as readily believed by the reader, as it was by the hearer of the verbal

statement of the witnesses—yea, it is just as firmly confided in by this generation as it was by those who saw the bloody tragedy.

This then being, according to the wise and benevolent arrangement of Heaven—when the gospel and law of Christ was fully developed, confirmed and stablished, the church or congregation of Christ would be fully competent to exhibit the manifold wisdom of God without the continuation of the spiritual gifts. This subject merits to be well understood and elaborated—for mistakes here have filled the world with speculations and spiritual delusions—and the character of God has been awfully traduced, degraded and misrepresented.

To the reflecting and candid mind a few queries may be profitable. After an apostle has wholly revealed or made known his mission—has confirmed his pretensions by credentials of equal dignity with the *truths* embraced in his mission—and left the same on record for our perusal, what profit or necessity is there in sending another person thus qualified to persons in possession of the record? But suppose another were thus qualified and sent, what would be the character of his mission? Would he reveal any new or different truths? All admit that he would bear the same tidings, or it would be an evidence of the falsity of the mission. Then upon this concession, if the same truths are announced, accompanied by the same or no miracles at all, what effect would be produced different from that which the first record produces? If the revealed truths, contained in the Bible, are of divine origin, as all christians admit; and if those truths are fortified by a mass of testimony, irresistible to all who impartially examine it, then it is entirely useless to inspire others to speak the same truths, so long as those truths are accessible and so long as those truths are made credible or worthy of our belief by sufficient testimony. Thus you see, that a man must have the hardihood to declare the truth, that Jesus is the Christ, the Son of God, incredible, if he deny the competency of the testimony accompanying it. And you discover that we are just as wise as an apostle, if another were to appear, so long as he would be confined to a revelation of the same truths.

The same truths that enlightened, cheered and animated the hearts of men then, have the same power yet. The same signs and wonders, and divers gifts of the Holy Spirit which confirmed and established the truth then, and rendered it credible, answer precisely the same purpose as they stand recorded. This subject may be continued.

J. T. JOHNSON, Editor

DOCTRINAL PREACHING.

Extract from Dr. Skinner, of the Andover Theological Institution

"The prejudice against doctrinal preaching, so common amongst professed christians, is too congenial, if we mistake not with the spirit of infidelity. It appears to countenance the in

sidious scorner, who, behind a veil of seeming veneration for our religion, hides his unfriendly purpose; saying with a leer, Christianity is too sacred a thing to be reasoned about, and rests not upon reason, but faith, and is to be received, not understandingly, but implicitly; not upon conviction, but upon trust. Should any blasphemy sooner awaken the Christian's indignant resistance? If the religion of Christ be not defensible by sober reasoning, it is not capable of being successfully defended. If it be not founded in reason, it is not founded in truth; and if not founded in truth, it is the greatest of impostures, and Christians are, of all men, the most to be pitied or despised. But if our religion be founded in truth and reason, then may it safely challenge rational investigation, and not fear the penetration and strength of the mightiest understanding.

There are things in Christianity, as there also are in nature, above human reason, and which that reason itself would never have discovered; but that does not empower human reason to discard those things, unless a mere sparkle of intellect has become transcendent above the great Source of Wisdom whence it sprang.

It is, then, the greatest indignity to our divine religion, for its preachers and disciples to decry reason as unfriendly to it, or to discourse of it in a way which implies that its affinity with reason is not perfect. Its worst enemies could do it no wrong. What should we more desire that that a religion *which is the perfection of reason*, should be subjected to reason's severest tests?—What more should we ask of an adversary, in order to his confutation, than that he open the eyes and ears of his understanding? What ill consequence were to be apprehended? If the spirit of sect, or some cunning deceiver hath associated with the Gospel, dogmas which are not true, these dogmas would be detected and condemned, but every word of the Gospel would be found to be pure, as silver in a furnace of earth purified seven times."

From the Standard.

OUR CHURCH IN IRELAND.

The following is from a sermon preached by Rev. James Morgan, before the General Synod of Ulster, on the 26th June 1832, entitled "The Foundation, Character, and Security of the Christian Church:

The Presbyterian Church in this country, so far as we are connected with it, has arrived at the most critical period of its history, in these latter times. The Synod of Ulster, within a few years, has undergone important changes; and if I mistake not changes still more important are yet to be undergone. Our church entered on the labors of Christ's vineyard, in this kingdom, with great zeal—she prosecuted them long, with unabated ardor—her God crowned them with almost unprecedented success—and our Jerusalem became "a praise" in the land. But

prosperity is not easily borne. In process of time she left her first love, she became a backslider from God, and too long did she seem determined to run into final apostacy. She had been an undaunted witness for the truth, but she knowingly permitted error to take shelter under her name; she had maintained inviolate the discipline of Christ's kingdom, but the barriers between the church and the world she allowed to a great extent, to be taken down, she had burned with zeal for the Lord of Hosts and the extension of the Gospel, but the missionary spirit had departed from her, and she became indifferent to the evangelization of the land; she had been distinguished for a high tone of morals, but many evil practices crept in and met not with a severe repulse. This low state of the church has prevailed throughout a considerable part of the last century; but we are now blessed to see a revival. For some years there has been a growing spirit of impatience with long tolerated errors and abuses. Lately, a vigorous effort has been made to cast off a heavy weight that pressed down the moral and spiritual energy of the body; effective measures have been taken to restore the church to purity in doctrine and discipline; and there seems generally to prevail a spirit of readiness to obey the command of God by the prophet Jeremiah, "Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein." To all this there is abundant evidence in the discussions that have already taken place, and the notices of important measures found upon your books. Our church is therefore in a situation the most critical and eventful. She has been roused from her lethargy, and what she may do is a deep concern to her enemies and friends; she has been moved, and what direction she may eventually take, we are solicitous to know; she has taken the attitude of a reformer, and her acts will determine the destiny of thousands yet unborn. Should her councils be wise and her measures effective, she will become once more "fair as the moon, clear as the sun, and terrible as an army with banners;" but should she now take a false step, her hopes may be disappointed, and her ruin begun. May God in his mercy, enable her to remember and plead his promise with faith; "Acknowledge me in all thy ways, and I will direct thy steps"—"Lo I am with you always"—"On this rock I build my church, and the gates of hell shall not prevail against it."

Religious Intelligence.

Bro. Joel Hughs of Columbia, Ky. writes Dec. 7.—"Brother Steele baptized 5 last Lord's day."

Bro. H. D. Palmer of Carlisle, Ia. writes that 18 have been added to the church at Republican since August; and 25 at Union.

Bro. Wm. B. Douglass of Fruits, Mo. informs us that 5 have lately joined the church at that place.

Bro. Luke Flinn of Troy, Mo. writes Dec. 4.—In Callaway co. there is a small church to which 21 members have been added since last of August, 12 of whom I immersed, several of the rest of the old Baptist Church. In and around Troy, we and the Reformers have united in one church of 24 members. Additions are made almost at every meeting.

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Bro. David H. Hathaway writes, Lewis co. Ky. Dec. 17, 1832. Since April 165 have been added to the churches where I labor —111 of which I have baptized.

—

Bro. G. W. Trabue of Glasgow, Ky. writes Dec. 10.—Our number is 65 with frequent additions. We live in perfect peace and fellowship.

—

Extract from Elder Saml. Bottenfield.

WOODSFIELD, C. Nov. 26, 1832.

"I am glad to hear that the cause of Christ is still prospering in your country. May the good Lord give success to the gospel, when preached in ancient simplicity! (Amen.) We have much opposition in this country; but the good cause is still rapidly progressing—additions are making in every direction."

—

CLINTON. Nov. 27, 1832.—*Canada.*

To the Editors of the Christian Messenger:—Truth is gaining ground in Canada—people begin to inquire for themselves. I have been trying for a short time to teach the ancient gospel. and blessed be God! my labors have not altogether been in vain, Since the latter part of August last I have immersed for the remission of sin, 15, and constituted a church upon the New Testament alone, of about 16 members—and, we trust, are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. We receive into fellowship all who make the good confession, viz: that Jesus is the Christ, the Son of the living God, the only Saviour of sinners, and submit to the one baptism taught by the Apostle Peter on the day of Pentecost; and who continue to justify their profession by a life of practical piety. We are surrounded by Sects, who are combined against us, and the priests and clergy are doing their utmost to prejudice the people, to prevent their searching the scriptures for the truth, by teaching them that the Bible is a dead letter, and that without some special or mysterious operation, they cannot understand it. We rejoice that Christ is King in Zion, and must reign till all enemies are put under his feet. Could we but have some able and intelligent proclaimer of the ancient gospel, much good might be effected. Dear brethren, pray for us that we may not be weary in well doing, and that we may understand, and walk in the truth—that we may be Christ's disciples indeed. Being in great haste, I conclude by subscribing myself yours, in the bonds of love and union.

DANIEL WIERS.

—

RUSH COUNTY, IA. December 2, 1832.

Dear Brother Stone:—The good cause is still advancing beyond all calculation. Since I wrote you last, I have immersed about fifty; and others of the preaching brethren, H. Logan, W. Thompson and J. Okane, have immersed a considerable number more Next Thursday I have 2 more to baptize, one of them a man that is laying low with the consumption, who says he cannot die happy without he obeys the Lord in that institution. Yours, in the Lord,

JOHN LONGLEY.

—

NEW ALBANY, IA. December 1, 1832.

Brother Stone & Johnson:—Seeing that you frequently mention the revivals of religion, and the goodness of God to a dying sinful world, I thought I would communicate some of the great and good dealings of our Lord and Messiah to us in this town. You know that our ears have heard. and, perhaps, some of our eyes have seen some of the wonderful effects of the pestilence that has ravaged almost all over our towns and cities, throughout our happy land; but we have great reason to rejoice in the goodness of our dear Redeemer, while other places are recording the death of their citizens, their neighbors, friends and relatives, we have had the pleasure of recording the birth and a new life of many, (while the destroying angel has as yet passed by. Not one of our citizens has fallen a victim to the disease, that has swept off thousands in other places.) I baptized 14 last Lord's day, on a profession of their faith in the Lord Jesus Christ, and within about six weeks I have baptized 39 O! what reason have we to rejoice in the goodness of God! While others are mourning the loss of their near and dear friends by death, we are rejoicing with our sons and daughters, that are born into the kingdom of our Lord and Saviour, Jesus Christ. O! may the good Lord still carry on his work of grace, till all of our neighbors and friends shall bow to the mild sceptre of King Jesus, and his name have all the glory.

Yours, in the bonds of christian fellowship,

SETH WOODRUFF.

—

Brethren Stone & Johnson:—Since I last wrote you, there have been immersed into the peerless name of Jesus, 18 persons at Mount Zion and Salem; at Hopkinsville, 3; at Noah's Spring, 3; at Cumberland Town, 6. On last Lord's day a church was organized in Hopkinsville with 16 members. On yesterday one gave her hand for immersion, and I think the prospects flattering in that place. The cause of God and truth are prospering

with us beyond our most sanguine anticipations. The intelligence of the progress of the Gospel in your Messenger is truly cheering and encouraging to the disciples. Can you not prevail on some of the teaching brethren to visit us? I am, dear brethren, in the hope of a glorious immortality.

W. DAVENPORT.

Nov. 27, 1832.

P. S. Bro. Boon has immersed 4 near Mt. Gilead Meeting-house, Todd county, Ky. Bro. Robbins arrived last night from the union meeting of the brethren at the Rock Spring-house, about 20 miles beyond Nashville, Tennessee. 31 were immersed, and 4 added who had belonged to the old brethren.

W. DAVENPORT.

Dec. 3, 1832.

JAMESTOWN, O. Dec. 2, 1832.

Brethren Stone & Johnson:—In August, 1830, bro. Aylett Rains proclaimed the glad tidings in our village and vicinity, and I was one among the first fruits of Jamestown. Since which time, there has been a gradual increase of the body, which now amounts to 106 names; all of whom endeavor to continue steadfast in the apostles' doctrine, in fellowship, in the breaking of bread, and in prayers, praising God. We meet on every first day of the week and shew forth the death of our Lord, looking forward to him who is the author and finisher of our faith, and waiting with patience for the redemption of our body.

Yours, in the Gospel,

M. WINANS.

NASHVILLE, Dec. 15, 1832.

Dear Brother Johnson:—The good cause is advancing in this part of Tennessee, generally. In every neighborhood, the people are inquiring after the truth, and more than an usual number bowing to the king of kings.

Yours, in the hope of eternal life,

MOSES NORVELL.

DRY CREEK, KY. Dec. 3, 1832.

Brethren Stone & Johnson:—On the evening, and next morning of the 27th and 28th of November, myself and bro. Joseph Trowbridge had a meeting in the neighborhood of old bros. Wm Masters and Jas. Bristoe; near 30 persons came forward and united in christian love and fellowship, and we baptized 11; and on the Thursday evening following, I had meeting on Licking River 3 miles from my house, and 3 persons made the good profession and on Saturday last I baptized them: and I baptized 2 the last Sunday in Nov. 6 miles from my house on Licking River in Culbertson's neighborhood, and there are 4 more at the same place

who have made the good profession, and are to be baptized shortly.

I am yours in hope of immortality,

J. G. ELLIS.

CINCINNATI, Jan. 2, 1832.

Dear Brethren:—Since my return to this place last July, I have had the pleasure of introducing into the kingdom 50 or 60 persons. On a visit to the Rising Sun, Indiana, a short time since, 16 made the good confession, and were immersed for remission; and several disciples, who had not united with any church since their residence in that place, and others, who had occasionally met for worship on the 1st day, came out and agreed to meet regularly to attend to the institutions of the Lord. I anticipate a second visit shortly to that place, and anxiously expect to reap another harvest. Our accessions are regular and constant in the city, and my time is so much taken up in watching the interests here, that I have but little opportunity to visit the adjacent parts. We are greatly in need of zealous, intelligent and daily laborers. "The fields are already ripe for harvest."

Your brother in the Lord,

JAMES CHALLEN.

Bro. John Roberts writes from Crooked Creek, Ky. that he had just returned from a tour of 3 weeks. In New Liberty, he says, there is the greatest excitement he has seen. He was urged to stay and baptize and organize a church, but could not. He baptized on his tour five—others made the good confession. During his absence, bro. Wm. Walters baptized 12 in the neighborhood—he, bro. Walters, had previously baptized 22 at Flower Creek, and 5 at McKenney's, which number we made mention in our last.

Extract from Eld. B. Allen of Oldham co. Ky. Dec. 20, 1832.

"I am not willing to close this letter without informing you that notwithstanding the "decrees" and "proscriptive" measures of the Association—with the violent opposition of all the sectaries—the truth is prevailing mightily among us. There have been near 80 immersed "for the remission of their sins," and added to Harrod's Creek Church within 3 months past, and about 30 to the churches of Flat Rock, Goose Creek and Pond Creek. These additions are from the age of 60 to 11 years old, both men and women; some 5 or 6 from among the Methodists, and one Presbyterian. O that they all may hold fast their begun confidence firm to the end!

I wish you to publish in due time in your periodical (if you please,) a three day's meeting for us at Chinoweth's Run, commencing the Friday before the 2d Lord's day in May; and another at Harrod's Creek, commencing the Friday following—a

which meeting we particularly invite our preaching brethren at a distance.

In the common cause of our blessed Redeemer, I subscribe myself your brother, B. ALLEN."

Extract from John Rogers the evangelist, Carlisle, Dec. 27.

"On Christmas day we concluded another four day's meeting here. Bro. Js. Hughes was with me; ten made the good confession. Some of them were important additions. Seven were immersed. Our cause is advancing greatly here. The sects are more and more enraged. Truth must prevail."

Elder H. Monfort of Eaton, O., writes that the good cause is measurably flourishing at Oxford. About 15 months ago, the brethren, 6 in number, organized a church there; their number is now 23, and the prospect is good; and generally through that section of country the people are inquiring after truth, and at some of their meetings many confess the Lord. Bro. Monfort speaks in high approbation of our union, though some brethren, he says, do not like it. He thinks with us, that all who oppose such union must oppose the prayer of Jesus, that all believers might be one, as the Father and Son are one. He rightly thinks that such union will never prevail, till all anger, malice and envy (the very spring of persecution) be laid aside, and love become the bond. He adds, "When the world, and sectarians say, the Christians have joined the Reformers, or the Reformers have joined the Christians, let us never mind it, but press forward in persuading the world to join Christ—to receive his laws, and be governed by them." (Amen!)

Bro. H Osborn of Illinois writes, Dec. 19, that the good cause is advancing in Jacksonville and Carrollton, and other places in that country. About two weeks ago, he had baptized in Carrollton 3, and 2 more confessed their faith in the Saviour. The church at Carrollton consists now of 97 members. Many in Jacksonville are inquiring the way to Zion, who will soon take the line of march Great peace and unity prevail among us.—(Thanks and praise to God for his great mercy.)

Bro. J. J. Ellis of Campbell co. Ky. writes, Jan. 3, 1833—that in 8 days he has received 9 persons into fellowship, and baptized 2. Appearances are good

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BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VII. { GEORGETOWN, KY *FEBRUARY*, 1833. } NO. 2.

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ESSEX, VIRGINIA, Dec. 24, 1832.

Brother Stone:—I received your *Messenger* for November, and am pleased to see you have noticed the proceedings of the Dover Association. There is no difference in our views of sin, faith, repentance, baptism, the agency of the Holy Spirit, the christian ministry, and the whole scheme of christian benevolence from those you have expressed in the Messenger. How these men, after much "*prayerful deliberation*," (over that preamble and resolution which was written two or three months before the meeting of the Dover Association,) could have drawn up such a palpable misrepresentation of our views, *at the association*, is a mystery to me, and I wish it to remain so. They have asserted that the Association was nearly unanimous in its adoption.

When this matter is correctly stated, these men will find themselves guilty of what they have endeavored to charge us with—"demoralizing society." I was not at the association, and there was about sixty members, as I have been informed by those brethren, present. The association, when fully represented, contains about 150 members. The preamble and resolution was filled up before Broaddus, Micou, E. Montague Claybrook, and others saw it. The writer being conscious of its not containing the truth, as you have clearly proved, wanted others to aid him in giving weight to his misrepresentations. Verily he has received his reward, and I can but feel for him;—He has by this, and other acts of his, incurred such odium that he has lost the standing he once had in the city of Richmond, and thrown up his pastoral charge. When the committee reported, and the question

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upon the preamble and resolution was taken upon its reception and adoption, one of the members rose and observed, that some men were upon the fence in politics, and it might be so in religion, and proposed that every member of the association should be called on to decide, on which side he was. Elders Broaddus and Kerr, both opposed an individual vote. It was then decided by ayes and noes. How they could have said it was a "*vote almost unanimous*," when a great number did not vote at all, as they have imformed me, and ten or twelve was supposed to have voted against its reception and adoption, proves what was their object for not calling upon every individual to vote upon it.

You will find in the Religious Herald of the 14th inst. Mr. Broaddus' "unfair representation exposed." "Now I really wonder—yea, I cannot help wondering" that Mr. Broaddus did not think of the unfair statement he gave his sanction to, in the association. But let us take a peep into his cabinet garment he has dressed the proceedings of the association in. First, he endeavors to screen himself, and well he may, from such "unfair representation" of our views. He cannot, and no other good man can undertake to defend such conduct. He asks "under such circumstances, what else could be done?" He reminds me of the Jews that were conscious of having shed the blood of the Son of God.—Men and brethren what shall we do? I answer they ought to reform. These men have produced this state of things themselves. Mr. Broaddus advises one and all to reform. Hear him: "Let us aim to pursue and inculcate a scriptural course, in faith and practice; insisting on an increased attention to the word of truth, and a progressive personal holiness; and in a word, REFORMING, WHENEVER WE CAN DISCOVER REFORMATION TO BE CALLED FOR." Can Mr. B. be sincere in this advice? If so, how can he undertake to cut off from the body of Christ those members that have followed his advice? He knows this is what we are doing; "REFORMING, WHENEVER WE CAN DISCOVER REFORMATION TO BE CALLED FOR." But Mr. B. wants us to wait until he takes the lead in reformation; or until all the Baptists will move on together. If this is not what he means, then he stands condemned for suffering himself to be numbered with a faction.

But he says, "the association has taken this step with a view to peace." What can he mean by this? Does he intend to *divide the body of Christ in his members*, and then unite them in the bonds of peace? Paul taught us, that while Jew and Gentile was twain, there was an *enmity between them*—and that "Jesus Christ was our *peace*. (How?) By making *both one*!—Breaking down the middle wall of partition between us; *having abolished in his flesh the enmity*, TO MAKE IN HIMSELF OF TWAIN ONE NEW MAN, SO MAKING PEACE; AND THAT HE MIGHT RECONCILE BOTH UNTO GOD IN ONE BODY BY THE CROSS, HAVING SLAIN THE ENMITY THEREBY; and came and preached peace to us which were afar off, and to them that were nigh. For through him WE HAVE ACCESS BY ONE SPIRIT UNTO THE FATHER."

I ask, does not every lover of truth discover that reformation is called for among all those that are contending that divisions are necessary to make peace among the disciples of Jesus Christ? Does not "such doctrines tend to disorganize and demoralize society?" What! separate THE ONE BODY, THE ONE NEW MAN, which JESUS CHRIST HAS MADE IN HIMSELF, SO MAKING PEACE? with a view of making peace? If this is not crucifying the Son of God afresh, and putting him to open shame, I cannot see how it can be done on earth. If this is not reviving that enmity, which was slain by the cross, and destroying the *unity of the body of Christ*, I do not know what is.

I have said these men produced this state of things;—yes, they could have preserved the peace and harmony of the churches, had they done their duty in the beginning. I informed them what would grow out of their countenancing and encouraging those factious individuals four years ago. I then advised them to rebuke those that were endeavoring to prevent us from doing what Mr. Broaddus himself has advised us to do,—and if they would not desist, to exclude them for being factionists. But unfortunately for Mr. Broaddus, his own brother took the lead in this business of creating intestine broils and contentions among the disciples of Jesus Christ.

Mr. Broaddus brings in the union of the christians, so called, and the disciples with you, as a cause why a separation should take place. Hear him again: "If we continue in *one body*, we must either agree, that a *system of religious views*,* some of which were believed (upon what testimony but his own?) to be subversive of most important principles, should be propagated amongst us, and receive our tacit sanction; or, we must oppose such views, and thus exhibit the inauspicious spectacle of "a house divided against itself." Such was the alternative. To this I may add, that through the people called Reformers, we found ourselves virtually connected with the *Unitarians* and *Arians* of the West, who deny the divinity of our Redeemer."

Thus you will see he implicates us. You will, from the above extract, see the necessity of setting him right in this matter. Please request brother Campbell to give your reply, *a place in the Harbinger*, that he may know what are yours, and those brethren's views. But what sophistry does he use in the above extract. Are we taught in the New Testament, that the *views* of any man living, should be an article of faith and a bond among

*Mr. Broaddus knows we make no views of ours as terms of fellowship, or communion and union. We have no doctrines of our own that we dare impose on any man. The New Testament, as handed down to us, alone is our rule of faith and bond of union among the disciples, with a good christian character.

the disciples of Jesus Christ? If the Baptists have disciples distinct from the disciples of Jesus Christ, then his reasoning would be just. But to call themselves the disciples of Christ, and then make *their views* a rule for his disciples, is assuming the place of Christ. This is the besetting sin of this generation. The inauspicious spectacle of a house divided against itself, is removed by one part of the family parting the other from his own house, thereby laying a foundation for enmity between the same family, while they live!!

Of all the productions from the pen of this beautiful writer, this is the weakest. He evidently is stranded, and without he throws overboard his cargo, or get help, will go to shipwreck. He charges bro. C. and I suppose with him, all the disciples of Jesus Christ, that take not *his views*, but the New Testament alone, as a rule of faith and bond of union with excluding all the Paido-Baptists from the privileges of the kingdom of heaven. This he brings up to prove that the Dover Association has done no more than what brother Campbell, he says, has done. It requires a magician to tell how bro. C. and the disciples can exclude from the kingdom of heaven, men that are earnestly invited to *enter into this kingdom of Jesus Christ*, according to the constitution and laws of the king, and they will not. It is one thing to exclude a subject from his privileges that is *within the kingdom*, and lives in obedience to the laws of our king, and another thing to exclude one from the privileges of a citizen of the kingdom, that will not become a citizen according to the laws of our king. To exclude OUT OF THE KINGDOM obedient subjects, without express authority from the king, is a usurpation of his throne, and the rights of his subjects. He also says brother Campbell has "excluded Isaac Watts, Philip Doddridge, James Hervey, George Whitfield, John Wesley, John Newton, and as many others, now living from the Lord's table." How men, that were dead before we were born, could be excluded by us from the Lord's table, requires the wisdom of one that keeps the keys of the kingdom.

He complains heavily about brother C's, saying, "there is no patmos, jail, or pillory, known in Virginia law, for those who think differently," &c. Now, it is a matter of fact, supported by history, that when men fail to carry their point, by revelation or reasoning to demonstration, and resort to numerical or physical force to decide the contest, they have put forth all the power they possessed. If they failed, it was for the want of more power. What was the *cause* of the earth's being drenched with the blood of the martyrs? They only *differed from the "views"* of the preachers of that day. The *same cause* will produce the *same effect* under the *same circumstances*, is a self evident truth. Those that differed from the "*views*" of the clergy, they were pronounced heretics, and turned over to the civil authority to atone with their blood *for differing from the "views" of their preachers.*

Yours, in the fellowship of the gospel of Christ,

THOMAS M. HENLEY.

QUERIES BY J. M. APOLLUS, OF TENN.

Ques. 1st. Is the regeneration in Matt. 19-28, and in Tit. 3-5, the same word in the original?

Ans. Yes.

Ques. 2d. Did the righteous, or the wicked receive the baptism of fire, spoken of in Matt. 3?

Ans. The junior Editor has answered this query in our last No.— To which I will add—333. pa. 2.

The diversity of opinion is of little moment, seeing all of us agree that the baptism of the Spirit was received by the righteous only; and that all the wicked shall have their part in the lake that burneth with fire and brimstone. If this be called the baptism of fire, I will not contend. One thing to me is certain that the baptism of the Holy Spirit was never designed to purify the subject of it from sin; but only to confirm the gospel of the kingdom. It continued no longer in the church than after this end was accomplished—therefore, this end being long since accomplished this baptism has long since ceased; and should not now be expected, nor prayed for.

But, it is said, Does not God give the Holy Spirit to them that ask him? Do not all obedient christians receive the Holy Spirit? Yes, certainly! But this is not the baptism of the Holy Spirit. This Spirit was given to saints in every age; but the baptism of the Holy Spirit was never given, till the day of Pentecost.

Ques. 3d. Does the end of the world in Matt. 24. 3-28-29 and Heb. 9-26 refer to the same period of time?

Ans. It is evident that Heb. 9-26 referred particularly to the time when Jesus died, called the *end of the ages*—all the preceding ages or times ended in him at his death and resurrection.— Now commenced the new age, the age of Messiah, or gospel age. To his disciples he promised, "Lo, I am with you alway, even unto the end of the world, or the end of the age." This age did not refer to the time of his death; for he spoke this after his resurrection. Neither does Matt. 24. 3 refer to the time of his death; for the apostles, who asked the question, never once dreamed that Christ was to die. It seems plain that these two last texts refer to some other period of time, different from that in Heb. 9-26.

To understand the subject we must attend to the three questions proposed to Christ by his disciples. 1st. When shall these things be? 2dly. What shall be the sign of thy coming; and 3dly. of the end of the world? The first query grew out of the declaration of the Lord, "There shall not be left one stone (of the temple) upon another, that shall not be thrown down." When

shall these things be—this destruction of the temple, and these destructive judgments on the Jewish nation, spoken by our Lord immediately before. Chap. 1 23 35 36. This question is particularly answered by our Saviour.

The next query is, What shall be the sign of thy coming? This question grew out of the last verse of the preceding chapter, "Ye (Jews) shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The plain meaning of which is this: The Jews shall again see the Messiah; but not till they believe in him, and submit to him, or call him blessed. This event has not yet taken place, therefore this coming of Messiah was not accomplished at the destruction of Jerusalem, and the dispersion of the Jewish nation. But to this it may be objected, that Jesus did come to the destruction of Jerusalem. I must confess that so I once thought; but I cannot find it expressed in the scripture. We read in Matt. 24 30 of seeing the son of man coming in the clouds of heaven with power and great glory; but this was to take place after the tribulation of those days, when Jerusalem was destroyed, and the nation involved in midnight darkness, as they have been ever since. This coming of Christ did not take place at the destruction of Jerusalem; because John often in the Revelation speaks of it as yet future: "Behold he cometh with clouds, and every eye shall see him," &c.—"Behold! I come quickly." The Revelation was written near 30 years after the destruction of Jerusalem. At the coming of the Saviour, he will send his messengers to collect his elect (the Jews) from the four winds of heaven, where they have long been scattered. This will be an awful period. Till th n Jerusalem shall be trodden down of the Gentiles. There shall the Jews be redeemed, and the millennium commence. See Luke, 21 24 28.

Two special comings of the Son of God are recorded in the scripture. his coming in the flesh, and his second coming. These are his comings in person;—as to his coming in his kingdom and abiding in his saints, &c. this is properly called his coming in Spirit.

The 3d Query is, "What shall be the sign of the end of the world, or of the age." The disciples knew very little about the coming of Christ, and of the end of the age. They had no idea of his dying, rising from the dead, ascending to heaven, and coming again. They had been told by Christ that he would go away, and come again—that he should go into a far country to receive a kingdom for himself, and return, and punish those who would not have him to reign over them. They probably thought that the far country, into which he was to go, was Italy or Rome where Cæsar Augustus lived, and where he was to receive the kingdom of Judea from him—and with the kingdom, receive also an army to place him safely on the throne of David, and to cut off his enemies. This they might have thought would be the end

of the age, or of the period of time, when these events should take place. Our Lord, knowing their ignorance, and how hard it was to heal it, describes particularly the destruction of Jerusalem; and plainly glances at his second coming and of the end of the gospel age, or reign of Christ as mediator—when he shall have put down all the rule, authority, and power, received from the Father, and be subject to him that God may be all in all. These ideas are humbly suggested to inquiring minds.

B. W. STONE, Editor.

MILLFORD, OHIO, Nov. 16, 1832.

Brother Stone & Johnson:—Your pamphlet is read with interest in this section of country. Truth is gaining ground, though bitterly opposed. The people are becoming to believe that all scripture is profitable for doctrine, and have a desire to understand and obey.

The question is frequently put to me, What was the tree of life from which the Lord drove Adam from the garden, least he should eat thereof and live forever? I have written this by request. If you think this query worthy of an answer, please give your views of it in the Messenger.

WALTER MARSH.

On the query above, we will make a few remarks for the satisfaction of our worthy brother, and others who may desire them.

By the tree of life, I understand the tree or trees, which bore fruit in the garden of Eden, which fruit was for the sustenance of the natural life of our first parents. In it was that healthful quality, that had they continued to eat it, they would never die. But after they had, contrary to the warning voice of God, eaten of the tree of the knowledge of good and evil, they began to die. Had they remained in paradise, they would still have eaten of the tree of life, and have perpetuated their existence, now afflicted with pain, and disease. It was a merciful act of God as well as just, to drive them from the garden, to prevent them from stretching forth their hand, and taking of the fruit of the tree of life, and so living forever in a mortal, painful state. Such an existence could not be a blessing but a curse.

B. W. STONE, Editor.

From the Gospel Luminary.

REFORMATION IN THE CATHOLIC CHURCH.

We find the following important statement in the correspondence of the New-York Courier and Enquirer, under date of Paris, Sept. 29th:

The new sect of which the Abbe Chatel is the chief, is making considerable progress in this country. Its leading doctrines as distinguished from the Roman Catholic faith, consists in the denial of all human infallibility whether assumed by the Pope or

by the Episcopal councils. The service is conducted not in a dead language, but in the living idiom of the people. The priests of the new church are permitted to marry. There is no monopoly of the interpretation of Scripture. Meagre days and abstinence are suppressed. Dispensations to permit the marriage of persons within prohibited degrees are abolished. The previous existence of the civil contract is sufficient to warrant the nuptial benediction, and no excommunication or other censure of the church, is available against the burial of the remains of the excommunicated party in consecrated ground. The priests of the new faith are chosen by popular election. Six places of worship have already been opened in different parts of the country, and three others are in a state of progress. The Abbe Chatel, the founder of this reformation, was a chaplain in one of the regiments of the guards of Charles X., and even at that time had discovered some rays of the light which has since dawned upon him. A sermon is announced for to-morrow by one of the priests of the new faith, in which the infallibility of the Pope and of councils is to be openly attacked. Unhappily, however, the French people in general hold religion of any kind in such sovereign contempt, that there is little hope that the new sect will make much progress, especially in Paris, where infidelity and scepticism are almost universally prevalent. It is said that the delay which has taken place in supplying the bishopricks which have fallen vacant since the period of the revolution, has, in some degree, been owing to the difficulty of finding three prelates who would consent to assist at the consecration of the bishop elect. In the case of the new bishop of Dijon, it was found necessary to apply for a dispensation to the Pope, to allow the consecration to take place by one member of the episcopacy in place of three, and even for this one it was found necessary to apply to a Spanish refugee, the bishop of Carthagena, the only prelate of Spain whose constitutional opinions have sent him into exile. The other bishopricks which have fallen vacant, those of Versailles, Beauvais, and Chalons, have been supplied by clergymen less unwelcome to the elder dignitaries of the church, through the interposition, it is said, of her Majesty the Queen of the French, to whose wishes M. Girod de l'Ain, the present minister of Public Instruction and of worship, has not refused to yield his consent.

From the Christian Watchman.

THE MORMONITES.

Sir,—Dwelling as I do among a people called Mormonites, and on the very land which they sometimes call Mount Zion, at other times the New Jerusalem; and where, at no distant period, they expect the re-appearing of the Lord Jesus to live and reign with them on earth a thousand years,—I have thought perhaps

it might be a part of duty to inform those who may feel interested in relation to this subject, that although there has, from first to last, four or five hundred Mormonites in all—men, women, and children—arrived at this place, yet there is no appearance here different from that of other wicked places. The people eat and drink, and some get drunk, suffer pain and disease, live and die like other people, the Mormons themselves not excepted. They declare there can be no true church where the gift of miracles, of tongues, of healing, &c. are not exhibited and continued. Several of them, however, have died, yet none of them have been raised from the dead. And the sick, unhappily, seem not to have faith to be healed of their diseases. One woman, I am told, declared in her sickness, with much confidence, that she should not die, but here live and reign with Christ a thousand years; but unfortunately she died, like other people, three days after. They tell indeed of working miracles, healing the sick, &c. &c. These things, however, are not seen to be done, but only said to be done. People therefore who set their faces for the Mount Zion of the West, (which by the by is on a site of ground not much elevated.) must calculate on being disappointed, if they believe all that is said of the place, or expect much above what is common in any new country of the West.

Of the Mormons as a sect, I am prepared to say but little, except that they seem to be made up of people of every sect and kind, Shakers, Baptists, Methodists, Presbyterians and Campbellites, and some have been of two or three of these different sects before they became Mormonites. Their best prerequisite, for the reception of their expected Saviour, it should seem for the most part, is their poverty. There is no doubt but that some suffer for want of the necessaries of life, and in this respect not a little imitate the good Lazarus. But they have no fellowship for Temperance societies, Bible Societies, Tract societies, or Sunday school societies.

Their first, best, great and celebrated preacher, Elder Rigdon, tells us the Epistles are not and were not given for our instruction, but for the instruction of a people of another age and country, far removed from ours, of different habits and manners; and needing different teaching: and that it is altogether inconsistent for us to take the Epistles written for that people at that age of the world, as containing suitable instruction for this people at this age of the world. The Gospels too, we are given by them to understand, are so mutilated and altered, as to convey little of the instruction which they should convey. Hence we are told a new revelation is to be sought, is to be expected, indeed is coming forthwith. Our present Bible is to be altered and restored to its primitive purity, by Smith, the present prophet of the Lord, and some books to be added of great importance, which have been lost.

They profess to hold frequent converse with angels; some go if we may believe what they say, as far as the third heaven, and converse with the Lord Jesus face to face. They baptize, saying, "I, John, the Messenger, baptize thee," &c.

More secretly, they are said to impart to their converts the gift of the Holy Ghost. They profess to know where the ark of the covenant. Aaron's rod, the pot of Manna, &c. &c. now remain hid. They who can believe all this, will no doubt expect a Saviour soon, and without hesitation will worship the first object that may be proclaimed and presented to them for that purpose.

The last preaching I heard of theirs was a most labored discourse; its object was to prove that this place, here fixed upon by the Mormons as their location, is the very Mount Zion so often mentioned in Scripture. This alone, it should seem, would be a sufficient index to the head or the heart of the preacher, and the belief of it a sufficient index to the reading and understanding of the hearers.

Their possessions here are small, very small, compared with their numbers; something less, I believe, than four sections of land, which would cost but little more than three thousand dollars. Twenty acres is the portion assigned for each family to use and improve while they continue members of the society; but if they leave, they are to go out empty. Some in comfortable circumstances at the East have spent or given to the society their little all in coming to this land of promise, and now find themselves in no very enviable circumstances, looking here and there for labor, and women going to wash for their neighbors of the world, to supply themselves with the necessaries of life.

The idea of equality is held forth; but time will show that some take deeds of property in their own name, and those too of the most zealous and forward in the causeand prosperity of the society. And perhaps they do not pretend, like Ananias and Sapphira, to have given all to the society; yet it is a point of duty they most rigidly enjoin on all their proselytes to cast their all into the common stock. Under these circumstances, it needs no prophetic eye to foresee that there will soon be a murmuring of the Greeks against the Hebrews. Indeed there already begins to be some feeling and some defection arising from this subject. There is much reason to believe they cannot hold together long. With Theudas, it is more than probable they will soon be scattered and brought to nought.

The very materials of which the society is composed must at length produce an explosion. Yet judging from the past, and from what our Saviour has told us of the future, that there should be false Christs and false Prophets, showing signs and wonders so as to deceive, if it were possible, the very elect, we may well look on this new sect as ominous of the latter day approaching, and calling upon all to watch and pray, and to give good heed to the word of our Saviour, where he says, "Go ye not after them, nor follow them." Yours, &c. B. PIXLEY.

Independence, Jackson co., Mo., Oct. 12, 1832.

DR. MILLER ON REGENERATION.

Gospel truth is the grand means which God employs for the sanctification of sinful men.

We are not to suppose that Truth is able of itself to produce the sanctifying effect of which we speak. This blessed effect is produced, our text tells us, through the truth—that is, by means of it—as the instrumental cause; not by its own inherent power as a primary agent. The truth, or the word of God, is the "sword of the Spirit." The power which wields it is divine. Without that divine energy, it would be as inert and powerless as any other word. Though it were held forth with all the logical force, and with all the touching eloquence that ever attended an angel's address, still never would it slay a single corruption, or penetrate effectually to the seat of moral sensibility and action, in a single soul, were it not borne home to the heart and savingly applied by the almighty Spirit of God. We may say of this, as well as any other saving influence on the soul of man—"not by might nor by power, but by my Spirit, saith the Lord."

A *second* caution, to be ever borne in mind, when contemplating this subject, is, that the Holy Spirit, in applying the truth to the understanding, the conscience, and the heart of the sinner, *does it in a manner fully consistent with his liberty and responsibility as a moral agent.* No violence is done to any faculty. The truth is so exhibited, and the intellectual and active powers of the soul, so benignly influenced and wrought upon, that the happy subject of this influence is not forced against his will—but "made willing" to receive and obey the truth in the love of it. He is not wrought upon, as a workman operates upon a piece of inanimate matter; or as an officer of justice drags a reluctant criminal, contrary to his inclination, to a place of confinement. But by an almighty and sovereign moral influence, addressed to him as a rational creature; an influence immediately impressed on the soul; an influence by which he is made to see the reasonableness and excellence of divine things, and to give up his pride, prejudices and rebellion;—he cheerfully and cordially chooses the right way, and yields himself to the service of God, "through the redemption that is in Christ Jesus." It has been sometimes asserted, indeed, that man is *active* in his own regeneration. This doctrine is either founded on a *quibble*, or it is a *gross heresy*. If it be intended to say, that the power of God in the regeneration of a sinner is exerted not upon inert matter, but upon an active being;—that the moment he is made alive, by the power of the Holy Ghost, he begins to act spiritually and voluntarily;—that in the instant of his vivification, he becomes active in

holy affection and choice;—it is, doubtless, true: and there is nothing to complain of, but a vague expression, and a needless controversy about words. But if it be intended to convey the idea that the sinner *originates*, as well as *exercises* his first holy choice; that the *principle* of obedience, or the *cordial* disposition to obey, which is prior, in the order of nature, to all holy acts, and from which they spring—is the product of his own activity; in a word, that in the production of that state of the soul from which holy exercises flow, the sinner is not *acted upon*, but *acts;*—then the consequence is obvious. The sinner is the author of his own life. He is regenerated by himself, and not by the Holy Spirit. And, of course, the whole Bible doctrine of *divine influence*, as the only source of sanctification is virtually abandoned.

The *third* and last preliminary remark which I beg may be kept in view, is, that the *manner* in which the Holy Spirit applies the truth to the soul, and by means of it renews and sanctifies the man, is unknown to us. I mean that what may be called the *philosophy* of this happy effect, is beyond our comprehension. "The wind bloweth," said our Divine Master, "where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." If we cannot unfold the philosophy of nutrition by food received into the animal body, much less can we understand how that Spirit who made every faculty, and sustains them every moment in exercise, can reach and immediately act upon them without impairing their liberty; can enlighten, control and purify them, by the instrumentality of his own truth, and thus transform them into his own image. Of the *essence of things*, or of the *real nature of causation*, in any case, or on any subject, we know nothing. Surely, then, it is no wonder that we cannot explain the *nature* and *process* of that divine causation by which the spiritually dead are "made alive to God."

REMARKS ON DOC. MILLER ON REGENERATION.

Coming from so respectable a source as this dissertation does, and believing it, as we do, to be the very sense in which this doctrine is held by the generality of those, who profess the christian religion, and being firmly persuaded that it is anti-scriptural, and injurious to the souls of men, we feel constrained to notice it.

His first position is, That truth of itself is unable to produce sanctification—this effect is produced through the truth, that is, by means of it, as the instrumental cause—the sword of the Spirit, which is as inert and powerless as any other sword, unless wielded by divine power, or savingly applied by the almighty Spirit.

To prove all this, but one solitary text is advanced, and this very foreign from the points to be proved, as the whole context shews. The text is Zach. 4 6. "Not by might, nor by power, but by my Spirit, saith the Lord." As this scrap of the Holy Scriptures is often introduced, and much relied on by the modern orthodox to establish this doctrine, we will search for its true meaning. Zech. 4. 6. 7. "This is the word of the Lord to Zerubbabel, saying, not by might (*an army*, marg.) nor by power, but by my Spirit, saith the Lord. Who art thou, O great mountain, before Zerubbabel thou shalt become a plain; and he shall bring forth the head stone with shouting, grace, grace unto it." The prophet here predicts the deliverance and return of captive Israel from Babylon, called by him a great mountain, and by Jeremiah "the destroying mountain." Jer. 51 25. This deliverance from Babylon was effected not by might, or by an army, or by human power, but by the Spirit of the Lord. But how was this deliverance effected by the Spirit of the Lord? This is plainly declared in the two last verses of 2 Chron. and in the first verses of Ezra. "Now in the first year of Cyrus, king of Persia—the Lord stirred up the spirit of Cyrus, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia. All the kingdoms of the earth hath the Lord given me; and he hath charged me to build him an house in Jerusalem. Who is there among you of all his people? The Lord his God be with him, and let him go up—let him go up to Jerusalem, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem." On hearing this proclamation, the captivity of Isreal, under their leader Zerubbabel removed from Babylon to Jerusalem, and began to build the temple of the Lord. When the foundation was laid, the people shouted with a great shout. Ezra 3. Now, is it not plain that the salvation, or deliverance of Israel from oppressive Babylon, was effected, not by human might nor power, but by the Spirit of the Lord by Cyrus. Do not the great Doctors of divinity know this plain fact? Why then torture plain scripture, and force it to speak a different sentiment in order to establish an unscriptural system?

We cordially agree with the Doctor that the truth is the means, or instrumental cause of sanctification, regeneration and salvation. When he says, the word of God is the sword of the Spirit: this we firmly believe. But when he says this sword is as inert and powerless as any other sword, till wielded by the Almighty Spirit, we must dissent. To us such a sentiment seems to border on a calumny of the scriptures, against which sentiment the infidel would not object. If it is inert and powerless, Paul would have been ashamed of it; but he says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth—that it effectually worketh in them that believe. "The sword of the Spirit is as inert and powerless, as any other sword!!" Now, as the sword of the Spirit is the word of God, then is the word of God as inert and powerless as any other word, even the word of a man, even as

an old almanac or as, in common phrase, an old newspaper. If this be not a libel on the scriptures we know not what is.

Though we agree with the Doctor that the word of God is the means, or instrument of our sanctification, and regeneration; yet the difference between our views of the application of the means is, we acknowledge, very great indeed. The Doctor represents the word of God as the means used not by us, but by the Spirit to sanctify and regenerate the soul. We say, that the word of God is given by the Spirit to us, as the means to be used not by the Spirit, but by ourselves, in order to obtain the regene ration, salvation, and sanctification of our souls. The Doctor puts the sword of the Spirit into the hands of the Spirit himself, which he wields upon the sinner with almighty power, and regenerates him. This sword the Lord puts into our hands, which we ourselves are to use in order to obtain these blessings, "Take the sword of the Spirit, which is the word of God." As the means, the gospel is the power of God unto salvation to every one that believes—but to the unbeliever it is powerless; simply because he does not believe and obey it. On the Doctor's plan the case is reversed. Here is a poor, unbelieving, dead sinner—the Spirit takes the inert, powerless sword, and wields it with almighty power on him—by the stroke he is made alive or quickened, sanctified and regenerated. Now can it be said, that the gospel was the means of saving, or regenerating this sinner, when it is plain the work was done prior to faith in, or obedience to the gospel? Paul says that the gospel is the power of God to salvation to every one that believes; but the Doctor will have it to be the power of God to salvation to the unbelieving sinner. A wide difference indeed!—"These are written, says John, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name." But does not the Doctor represent the sinner as stricken by the sword, and made alive prior to, and without faith?

If the gospel be the means of regeneration or sanctification, we would humbly ask, why is it not effectual to this end to all sinners? The Doctor's answer is at hand, because the Almighty Spirit does not apply it—does not wield this inert, powerless sword to produce this effect in them. The apostle Paul answers differently—the very reason assigned by him is, that the gospel preached to them, does not profit them, because not mixed with faith in them that hear it. On the Doctor's principle, the sinner is blameless in not being saved by the appointed means; because the Almighty Spirit did not choose to use this means to effect that end, and unless the Spirit used the sword, it was inert and powerless, and therefore of no more use to the sinner than another sword. How can God say to the sinner, Why will you die? Might not the sinner justly say, Because thou dost not apply, by almighty power, the truth to effect life in me. How could he say, "As I live, saith the Lord, I have no pleasure in the death of

the wicked, but that the wicked turn from his way and live;"—and yet God refuse to use the means, or sword in his own hand to effect the work!—God is declared to be "not willing that any should perish, but that all should come to repentance"—and yet will not use the means with almighty power to effect the thing willed by himself!!—God asks, "What more could I have done that I have not done?"—and yet knowing, that though he has given to sinners the means of salvation, these means are as useless as an almanac to their salvation, and that unless the almighty Spirit do more, that is, use these means himself with his divine power, they cannot be saved! To us universalism appears more consistent, and indeed, seems to grow out of this system.

The Doctor endeavors to palliate the doctrine, by saying that according to his plan, no violence is offered to any faculty of the sinner. We receive it as his opinion; but no farther. But should this opinion be admitted, we humbly ask, is no violence done to the sacred oracles?—Is none offered to the character of God? Is no violence done to the poor unfavored sinner, in God's making him proposals, to which he cannot accede, and then damning him eternally, because the Almighty Spirit did not choose to wield the sword, and regenerate him?

The Doctor finally resolves all into mystery, the dernier resort of modern orthodoxy. "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one born of the Spirit."—Yes; we hear the sound of the wind, and see and feel its effects. So we hear the sound of the Spirit, in the scriptures, and feel his divine effects in regenerating and sanctifying our souls. This effect is produced in us by hearing, believing, and obeying the truth, or the sound of the Spirit in the scriptures. Does any expect to hear any other sound or voice of the Spirit than in the scriptures?—and does any expect to receive the Spirit, or his operations, but by faith and obedience? If he does we should be glad to see it proved by the scriptures—any other proof to us, is as light as air.

We repeat our unwavering conviction, that the word of truth is the means of our regeneration, sanctification, salvation, and of every divine grace—that this means is given to man by God our Saviour—that he has required man to believe and obey it in order that he may obtain the blessing. If man does not believe nor obey, these blessings he shall not obtain. This we believe to be God's plan of saving sinners.

B. W. STONE, Editor.

UNFAIR REPRESENTATIONS EXPOSED.

Under this caption Mr. Broaddus, in the Religious Herald, attempts a justification of the Dover Association for excluding from their body a number of preachers for the crime of differing from them on some points in their religious creed. The third

and last reason assigned by him for their exclusion is this: "that through the people called *Reformers*, we found ourselves virtually connected with the *Unitarians* or *Arians* of the West, who deny the divinity of our Redeemer; for have they not there become one people?"

This is one of the most extraordinary reasons for excluding the dissenting brethren, that we have seen recorded. It is true, that many congregations of the people, called Reformers, and many of those called Christians, stigmatized by unkind sectarians, as Unitarians and Arians, have become one people in the complete sense of that term. But what has this to do with the Reformers in the East? They may have been as ignorant of us in the West, as we are of them. The errors of Reformers in the West, surely should not be imputed to those in the East; especially when they were united by no written compact, no association, no conventional constitution. As well might the Baptists in England exclude all Reformers there from their body, because a few Reformers in the West of America had wickedly become one people with the Christians, whom malicious sectarians had agreed to style *Unitarians* or *Arians;* names with which Catholics branded the poor Waldenses of old, for the same purpose, to sink them in the estimation of the world, and to justify themselves in cutting them off by death.

Mr Broaddus seems to have forgotten the simple and independent form of government of the Baptists in their best days. The churches were not then bound together by an authoritative creed, or by a dictatorial association. They were free to think for themselves without the dictation of ghostly Bishops. We wish Mr. Broaddus and his brethren to know, that the Reformers and Christians in the West became one people, not by the decree of a general council of Bishops assembled; but we were drawn together by the spirit of truth as taught by our common Lord, and experienced by us, the subjects of his kingdom.

Lest Mr. Broaddus may impute to us, under the very general and indefinite terms *Unitarians* or *Arians*, sentiments which we disavow, I will state once more, that we firmly believe in the Father Son, and Holy Spirit, and every thing the scriptures speak of them. Is not this enough? Or must we believe more? We know that boasting orthodoxy believes and teaches more; but we dare not receive such teaching from them, more than from his infallibility at Rome.

B. W. STONE, Editor.

SIGNS OF THE TIMES.

The unprecedented success of the Gospel within the last year —the present favorable prospects—the crowds of anxious and intelligent listeners—the kindness and affection manifested towards us by many of the members of the *orthodox* establisments —the disposition which prevails, more and more, to lay aside

human creeds and speculations—the divisions which are constantly taking place amongst the Sects—and the increasing desire, daily manifesting itself amongst the pious and intelligent in every direction, to rally to the only true standard, the word of God—all, all these are most favorable indications in respect to the progress and final triumph of pure and unadulterated gospel principles. Those principles we have, we trust under God, been endeavoring to disseminate. Whether we have presented the only foundation and union, we are willing to test by that word which is to judge us at the last day. We will not condescend to vilifying epithets or blackguardism. Those who have neither arguments, nor reason, nor scripture authority to offer, have often used such weapons; and we leave them in the undisturbed enjoyment of them. We do not expect to appear in Heaven with such expressions in our mouth—and we thank God that we have no disposition for such spleen, or rancour.

We desire to encourage a spirit of toleration and forbearance—a spirit of freedom and independence which seeks not to please men at the expense of compromising *the truth of the Gospel*—a spirit of love and union amongst all the real friends of the Redeemer

Schims are taking place every year, in those establishments, which claim and exercise the right to make laws for the church of Christ, and who boldly march to the work. Our leader never designed that such arrogant pretensions should prevail; and therefore, he is now, through the efforts of his faithful soldiers, and his blessing, giving them to the moles and the bats.

Many are ashamed of their human creeds and inventions. They begin to deny that they have any, except the word of God. And although some of their churches have adopted the Philadelphia confession of faith, as their creed, many of the members will declare that they never read it, and that it does not contain a true expose of their views, &c.

The presumptuous attempt, to make opinions a test of christianity and a bond of fellowship and union, has been and continues, a fruitful source of dissention and division.

In illustration of this truth, cast your eye over the Baptist denomination. Division upon division has been effected by those very persons, who have dared to usurp the law giving power. Associations and churches have, with the horn of the beast, driven many of the pious and intelligent christians, from their bosom. And now that they begin to look within and contemplate themselves, they discover more evidently the seeds of dissolution, which will shortly end their career. If we turn our attention to the Presbyterian Sect, we find they have been, for some time, on the verge of division. It cannot be otherwise, so long as they make philosophical notions, whether true or false, a part of the christian scheme. The differences amongst them, are as great and diversified, as with any other sect. And the charges

issued, from their periodicals, against each other, indicate great malignity and heart burning. Such heterogeneous materials cannot exist together. Such is the character of their teaching, when compared with the infallible record, that whether they remain united or divide, as a body they must fall. Such bold attempts at aping the governments of the world,—the increase of offices, &c. evidently to provide for favorites and to prop a human system, which ever itches to take hold of the reins of government, cannot long maintain its ground in the face of an enlightened public, and in the full blaze of the Gospel, which is designed to put to shame all such splendid *human machinery and human wisdom.* Cast your eye over the Baptist Sect and you discover its agony is far from being over. The year 1833 has been ushered in by a division at Paris, in the congregation over which bro. G. Gates has long presided with great piety and ability. The minority, being 48 in number, as we are informed, could not longer tolerate their brethren, and withdrew—thus adding fresh testimony to the oft repeated truth, that opinions and inferences, as tests of christian union, instead of drawing and binding christians together, are the best means of severing the ties of christian love and fellowship Brother Gates is one of the mildest, most amiable and enlightened christian teacher in Kentucky—yet such is the repulsive tendency of speculation, and a false philosophy, when connected with the christian religion, that it cannot make allowances for differences of opinion.

The Baptist congregations around us seem to be under the influence of revolutionary principles. For some time, the signs of dissolution were portentous. The lines between Calvinism and Fullerism have been more distinctly marked. The parties have placed themselves in battle array; and here in our neighborhood, some bold assaults and passes have been made. Fullerism seems to be on the decline at present. Letters have been taken by several members, a part of whom have rallied under the standard of personal, particular and unconditional, eternal election. If the goodness of their cause be tested by their zeal for the doctrine, then indeed there would be some foundation for its truth; but so long as men have the oracles of truth in their hands—the love of it in their hearts, and an unbiassed mind to examine those oracles, such doctrines cannot more than survive the present generation, if the signs of the times are any index to the future.

Both parties maintain their opinions with great tenacity, when contending with each other; but when they meet a heretic, as they are termed, or Campbellite, they forget their antipathies and unite in opposing him with all their combined powers.

What is peculiar to each party is, that they fear to bring their forces into the field of fair and open and manly discussion. Although they depend upon eternal election and irresistible spiritual operations, and claim to be the subjects of such operations, they fear to come in contact with the truth as presented in the New Testament—because they have seen and felt its irresistible influence. Many of their friends have bowed to the majesty of the truth and left them. This has been the constant action of the word of God where it has been listened to by unprejudiced minds.

Their losses have been so great, that they have tried almost every expedient to put a stop to it. Restraining orders have been found most effectual.

It is very easy for a man to proclaim what he pleases, when there is no person to answer, and present the objections, whether of reason or scripture, to his views. We have heard some, with great apparent self gratulation and in a triumphant tone, tell their congregation, that the Gospel was not to be preached to sinners; but that it was the gospel of the kingdom, and as such belonged exclusively to christians who were in the kingdom. What did the Saviour mean when he said, I came not to call the righteous, but sinners to repentance or reformation? To whom did John and the Saviour preach, when they said, repent, or reform, for the kingdom of Heaven approacheth? Whom did Peter address in the day of Pentecost, when he got up, and replied to the surmises and questions of the Jews? Who were they, that heard what he said· were pierced in their hearts, and cried out. "What shall we do?" To whom was Paul sent to announce or preach the Gospel? To whom did he go and preach? It is much easier to ask these questions, than for those to answer them, whose system compels them to evade their plain and obvious and necessary import. We do pity such delusion, and tremble for them, when thus sporting with the word of God. Let all such read attentively the 2d ch. of Paul's 1st letter to the Thessalonians. Mark the emphasis commencing at the 13th verse—"For this cause also thank we God without ceasing, *because*, when ye received the word of God, which *ye heard*, of us, ye received it not as *the word of man*, but (as it is in truth) *the word of God*, which effectually worketh also in you that believe." Here the emphatic declaration is that they received the word spoken to them, not as the word of the apostles, as men, but as the word of God spoken through the apostles, and it effectually wrought in them, that believed it, "For ye brethren, became followers or *imitators* of the churches of God, which in Judea are in Christ Jesus: for ye (Gentiles) also have suffered like things of your own countrymen, even as they hav of the Jews, who both killed the Lord Jesus and their own prophets, and have persecuted us: and they please not God, and are contrary (or the enemies) of all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." Let every unprejudiced mind read and consider, in what connection, and for what cause, the wrath of God came on the Jews, to the uttermost—that is,

to their awful destruction and dispersion as a nation. Was it not, that they had killed the Lord Jesus and their own prophets —that they persecuted the apostles;—that they pleased not God, in thus acting, and were the enemies of all men, forbidding the

for doing this—for using the words of
Mr. Cleland accosted in the following
style:—
ee"—"of this wonderful invention"—
—"inventor of a watery machine"—
his soul-chilling, heart-rending, new

When we first saw the anonymous No's. headed Campbellism, published in the Western Luminary, we determined to make some strictures on them, and commenced the work: but finding bro. A. Campbell of the same mind, we desisted; and left the execution with him, intending to transfer his No's. to our columns

From the Millennial Harbinger.

REMARKS ON DR. CLELAND'S NO. 7.

NO. III.

MR. CLELAND, like the scuttle-fish in danger of its

Christian Scriptures. Bu
Peter—we have been by
courteous and gentleman
"This successful patent
"this moral mechanician
"the safety valve"—"of

LIBERIA.

The writer of the following letter commanded the James Per-
kins, whic fruit of their patient perseverance!

The Liberian colonist, on the contrary, has a climate uniform-
y warm, but by no means so hot or uncomfortable as I was led
o suppose, from the geograpical situation of the country, the
hermometer rising no higher than 83 at any time during my stay;
nd, with very few and trifling exceptions. I am inclined to be-

alreadyvery considerable, is rapidly increasing
icans, English and French; and during the time
only 12 *days*, the harbor was visted by the Eng-
Favorite cruising on that coast; by 3 English
trading vessels; and it is deemed a rare occur-
s renew our exertions, & faint not at any dis
opposition made to the benevolent plan. Let
our attendance to the meetings of the society,
e time to pay our annual subscription. We
our favored nation will yet be convinced of the
ll as the justice of removing this oppressed
contrast, in my opinion, with
rs, who landed on Plymouth Rock, inasmuch
rigours of the long and tedious New Eng-
bat, together with numerous hordes of hos-
beyond the reach of any friendly power to
ings. Yet what blessings are the many mil-
was too much drawn
uties; but the novelty of the
e only white person present,

must plead my apology to man; my tears of sympathy and sensi-

REV. R. R. CURLEY.

Appended to to this letter are many extracts from gentlemen and ladies of Virginia, Tennessee, Mississippi and North Carolina, to the sectretaries of Colonization societies wishing to know how and when facilities could be afforded. *African Rep.*

EAST DENNIS, (Mass.) October 1, 1832.

DEAR SIR:—Permit me to offer a few remarks from my own observation, during my voyage to Liberia in the James Perkins, in relation to the present prospects, &c., of the colony, so recently established there.

the tropical productions.

On the Sabbath. I attended public worship at the Babtist church, and heard a very impressive and useful sermon delivered by Mr. Warning, one of the colonistss, whose hearers were numerous, and the whole services performed with that devout and ser-

and experience; and the liberty and happiness of more than 2000 manumitted slaves and free colored Americans, now testify to these assertions.

I am, respectfully, Sir,
Your obedient Servent,
SETH CROWELL.

shall meet together, and righteousness and peace shall kiss each other." It is evident to all, that as Christianity progresses, and as its light and savor increases, so in the same ratio, do the horrors and injustice of slavery appear, and its asperities and op

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pressions diminish. The most of those who have lately reformed, look at slavery in the light of truth, and turn from the sight with sighs and tears.—They are well persuaded that this state of things cannot exist in Melenial glory. More light and piety will utterly remove the evil. Christians in deed will do right, if they have to make great sacrifices in doing it—they will forsake father and mother, brothers and sisters, husbands and wives, houses and lands, and slaves too when convinced of the evil, for the kingdom of heaven's sake. If they will not do this, says Jesus they are not worthy of me. The plan is now proposed to all to free themselves from this evil—I mean, the Colonization society. Let christians avail themselves of the plan, and speedily, lest death forever put it out of their power

Let all christians indignantly frown upon the practice of men buying up droves of negroes for market, and chaining them together, and driving them like brutes, regardless of their tears, which flow at the constant recollection of being torn, forever from the loving embraces of parents, or children, or wives, or husbands. Can a christian do this? In the former days of ignorance and darkness it is possible—but in this day of light, we must doubt. B. W. STONE, Editor.

OBITUARY.

Elder Wm. Kinkade, died in New-Baltimore, Ohio, Sept. 20 1832, after a long and painful illness. It stands confessed that he was a great and good man—eminently useful as a preacher of the Gospel—and beloved by all who best knew him. He bore his afflictions as becometh saints, and died as he lived bold and unwavering in faith and hope.

Died at her mother's on Big Eagle, the 4th of February, 1833 in the seventeenth year of her age, the amiable, blooming and beloved MARY ELIZABETH HERNDON. She was the only surviving daughter of her widowed mother—never was a mother blest with a more tender, affectionate and dutiful daughter; and never did a mother more affectionately doat upon a child But death disregards the dearest ties. She has left her mother and three brothers to weep—she has left a world of toil and labor for the land of rest, we hope. (for she fervently prayed for mercy)—and she has left a *memento mori* to all her young friends.

NOTICE.

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EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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GOVERNMENT.

The government of the Church of Christ is completely a monarchy. The Son of God is alone anointed King in Zion, and he alone is the legislator and executor of his laws. It is worthy of remark, that no king, priest, or prophet, acting in the fear of God, ever attempted to make laws for God's people under the old dispensation; the priest's lips kept knowledge, and made known the revealed laws of the great King to the people—the prophets warned, and exhorted them to obedience, and the King of Israel executed the laws already made. So in the new institution—no uninspired man, living in the fear of God, ever presumed to make laws for the Government of King Immanuel's subjects. If at any time they were in difficulties, they went, or sent to inspired apostles to learn the law, by which they were to act, and these laws were given by our King to his people. Had any one presumed, under the old institution, to have added to the laws of God by Moses and the prophets, and taught them as authoritative upon his people, that man would have been guilty of treason or rebellion. So under the new institution—that man who adds to the laws of King Immanuel, and imposes these laws as authoritative on his church, must be guilty of the same offence.

For sake of illustration: A monarch of Euprope gives his numerous subjects a book of laws for their government. For a while it is observed by all, and all are in peace and unity. Afterwards a person of note rises in a corner of the kingdom, and

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For sake of illustration: A monarch of Euprope gives his numerous subjects a book of laws for their government. For a while it is observed by all, and all are in peace and unity. Afterwards a person of note rises in a corner of the kingdom, and

persuades the people that they did not understand the king's laws, that they meant differently from what the letter and his government, yet each party were governed by laws of their own, and each party made their book of laws, the test of unity and peace. A few remained attached to their king, his laws and government, and these for their loyalty were opposed by every sect, and excluded from their societies; and if any one of the sects were convinced of his error, and should unite with the loyal subjects of the king, persecution by the sects was his lot.

Exactly in this state is the world of professed Christians.—This is the state described in the scripture by the term Babylon—this is the reign of the man of sin, which was to continue 1260 years from his commencement. The fall of Babylon, and the reign of the man of sin will terminate at the same time, and at the same time the church will come up out of the wilderness. These events will precede and usher in the millenium.

I ask the pious Christian of every sect, whether these things just stated be not facts—incontrovertable facts? If so, are not the different opinions, their harmony, peace and unity fled away, and discord, war, and division succeeded. The whole nation was distracted—it was babel confusion. The King, his laws and government had a nominal existence only. Each party acknowledged the King, his laws, and round in search of their king, dly follow him, and rest as he rests, vernment. So are the various sects rest again, till they find their righ-, and submit to his governmen.—

Many sinners are converted and saved amongst us. I am not disposed to doubt, but joyfully admit, that many are blest of God by the means of the different sects. Some precious truths of the scriptures, with a great mixture of the doctrines of men, may be presented to the mind of the sinner, by which he is brought to faith and repentance. Having experienced this great change, he loves God, and his people, delights in his word, ve a dear re- that to reveal -that a reve- ing known to

r out of confusion. O Lord! Hasten this hen.

B. W. STONE, Editor.

"CALLED AND SENT."

ecent publication, that the modern Clergy confined—his neighbor and companion converted e with himself, but united with a different sect, brother of his heart, is now treated with cold- d as an enemy. This is the work of sectarian-

The same writer concluded his piece by remarking, that "an *uncalled* and *unsent* Ministry was the curse of curses to the Church of Christ." In this enlightened age, when Christianity begins to shine forth in its native simplicity and grandeur and glory, these boasted claims of the Clergy are presented for our reflection.

It will be conceded by all rational men, who hive—confused they fly ro When they find him they and become subject to his at this time—they never ful king, flow to his stand gard for themselves and an intelligent communit any fact, is to make it *known*—or, in other word lation from God to man necessarily involves the n

God will bring o desirable work.

TH

We noticed, in tions are also at the same though once ness, and shu

e distinguished honor of being *specially called, qual- t*, by the Spirit of God, to preach the Gospel. They d does communicate to every man whom he designs y his Spirit, a sense of his duty in this case, just as cates to sinners a sense of the necessity of repent-

still claim *ified, and* say that " to preach he commu

, correction and instruction
may be perfect, thorougly
d works.
een, ear had not heard, and
out which God had prepared

ject and design of his selection—thus—"and he said, the God of our fathers hath chosen thee, that thou shouldest *know his will and see that Just One*, and shouldst *hear* the *voice* of his mouth; for thou shall be *his witness* unto all men, of what thou hast seen and heard." Acts 22, 14, 15. The apostles having, in the judgment

in righteousness, that *the man of Go*
furnished unto, or in order to all goo
The things, which "eye had not
had not entered into hearts of men.
for those

s there a failure to qualify the Apostles to preach
gs of the reign of God? Or did they make their
ons in such an unintelligible manner as to fail in
elves understood? We hope there are none so bold
make such charges.

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ong all

ortality
an ac-
were revealed to the Apostles by the
known to the world.
God have not been revealed or made
ligible, then it becomes necessary to
men to explain what the Son of God
d to do. Did the Son of God fail in his

communicate intelligibly the object and design of their mission.
are anxious to learn what defects, if any, in the Apostolic
aching or preaching they have been commissioned to supply,
and in what respects they are superior to the Apostles.

We have seen some of this order of men, whose pretensions
Mat. 19—28. Added to this, the Apostle Paul was a c
vessel "to bear his name before the Gentiles and Kings an
children of Israel"—and straightway Paul preached Chri
the Synagogues that he is the Son of God.—Acts 9, 15, 20.

They were endued with power from on high to exh
nounce and confirm the glad tidings, "*Jesus and the resu*
This was done in order to obedience to the Gospel, a
nations, on account of his name.

By these means—presenting the glorious hope of imm
and eternal life, it was designed to convert the world t
knowledgement of the Lord Jesus a

mission? W
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making them
or rash as to

bring such pretensions to the touchstone of truth, *the Bible*? On such matters, no man's mere declaration will do. The Savior himself said, if I bear witness of myself, I do not call on you to regard it. He had testimonials equal to the high character he professed. All scripture is given by inspiration of God, and is profitable for doctrine, reproof, cannot be censured for requiring credentials in proof of their *special call* and mission.

No Christian will pretend that there has been committed to him any message from God, to announce to the world, independent of that already announced to the Apostles, and recorded in the book.

of all, accomplished their mission, what, permit me to ask, remains to be accomplished by these modern *called* and sent Preachers, as a separate order of the community?

When they speak of being called, qualified and sent, we should be much gratified, if they should be precise and definite; and

Spirit, and by them made
If these deep things o
known, or rendered inte
qualify another order of
and his Apostles attempt

our natures, that were christianity as certainly false as it is cer-

es even ridicule the
heretricious appear
en of Heaven—the
any embellishment,
e came forward like

vince him of the realities of eternity without success, he wisely exclaimed: If there be no futurity we, who believe there is, are as safe as you; but if there be an eternity, my Lord, what will become of you who disbelieve it. A consideration of this kind might perhaps, be of some avail to those lukewarm christians who, if not in theory, in practice oppose

rates a holy temper, bowels of mercy, lowliness, meekness,

a *form* of godliness but deny and somet
power thereof. How different from this
ance of apostacy was the splendid Q
primitive Church. She appeared devoid
save those of righteousness and truth.

nce, Mo. writes, Jan. 30th.
rches in this county (Jack-
rs, and I have no fellow-la-
of Joseph Smith, (the New-
ds of 1000 souls in this coun-

Do they open the eyes of the blind? do they cause the deaf to hear—the dumb to speak—the lame to walk—the dead to hear, &c.? They may affirm that they can do, and have done these miracles; but who, beside themselves, have seen them done?

Que. 5. Why do you not lay on hands for the reception of the Holy Ghost?

Bro. Js. Lovelady, of Indepen
1833 "We have two small c
son,) consisting of 35 or 36 mem
borer in the gospel. The devote
York impostor,) now number upw

MIAMI Co. OHIO, February 7th, 1833.

Messrs. Stone & Johnson—

Religion, pure Religion, I hope is on the advance. There has been a goodly number the last summer and fall, who have professed faith in the Lord Jesus, and have engaged in obeying the faith once delivered to the saints I cannot give you the exact number on the waters of the Great Miami and Mad-river above Dayton; but I think little if any short of two hundred have been added to the several Churches in the boundary included. We have had some very interesting meetings, indeed. I rejoice to hear of the spread and triumphs of truth. There is nothing but the truth that can make us free.

SAM'L KYLE.

Mrs. T. R. Shackelford of Mayesville, writes, Jan. 33, 1833. "We have been going on in a pretty good way with regard to religion. Within the last two or three weeks bros. Burnett & Scott have immersed a good many of our most respectable citizens."

John Rogers, the Evangelist, of Carlisle, writes, Jan. 30, 1833, "Since the date of my last 13 have made the good confession in the bounds of this Church."

DRY-CREEK, Ky. Feb. 14th, 1833.

Brethren Stone & Johnson—

On the 3d Sunday and the Saturday before, myself and brother Dugan had a meeting near the Richwoods Station, and seven persons made the good profession. I am persuaded that if I had some pious, good preacher to assist me in proclaiming free salvation to all who obey the glad tidings of the gospel that in this section of country, large additions could be made, &c.

I am yours in hope of a blessed immortality,

J. G. ELLIS.

GALLATIN Co. KY. Feb. 12th, 1833.

Brother B. W. Stone—

We established a Church here, (which is about four miles below Madison, Ia.) on the 12th of November last. We have now about 44 members, and a flattering prospect for more, the most of them young converts. Six members of the regular Baptist Church joined us, and I think there will yet be more.

Yours with great respect,

JOHN B. FLOYD.

Bro. D. H. Hathaway writes, Lewis Co., Feb. 26,—the word of the Lord is gaining—people are reading for themselves. On Friday last I baptised three more.

REGULAR APPOINTMENTS FOR JOHN W. ROBERTS, THE EVANGELIST.

Bro. John W. Roberts preaches at Crooked-creek, Harrison Co. on the 1st Lord's day in each month; Monday following at Williamstown; Tuesday, at Liberty, Owen Co.; Wednesday, at Wilhite's, Owen Co.; Thursday, at Wallace's Ware-house, and at night, at Robt. Irvin's, in Henry Co.; Friday, at South Long Run, Shelby Co., and at night, at Floyd's Fork; Saturday, at Chenowith's run, Jefferson Co., and at night, at Bro. A. Kellar's;—2d Lord's day every month, in Louisville; Monday, at Beargrass, and at night at Goose-Creek; Tuesday, at Flat-rock, and at night at Bowlington, Oldham Co.; at Harrod's-creek day and night, on Wednesday; Thursday, day and night, at Pond-cr. Oldham Co; Friday, Antiock; Saturday, Lagrange, and at night Hendrensville; Lord's day, New-Castle, night; Point-Pleasant; Monday, same place; Wednesday, Fox-Run, say at Wm. Donaldson's; Thursday, at Harvey Stone's; Friday at Thos. White's, and at night also; Saturday and Lord's day, at Shelbyville; Monday, so, Benson: Tuesday night, Georgetown.

In that length of time the last tour, just concluded, Brother Roberts says 40 made the good confession.

Our Bro Roberts has been encouraged to ride as an Evangelist by us and our brethren. We indulge the best hopes that the brethren will remember he has a large family looking up to him for help; that help he can not afford them, unless the brethren supply his wants. Surely in so extensive a tour, as that he takes, and through so fertile and wealthy counties and where his labors are so blest, that pecuniary aid will not be withholden from him. We wish to to see a co-operation of the societies in this particular, and that they co-operate speedily.

EDITORS.

OBITUARY.

DIED, In our town, very recently, the consort of Mr. Elijah Craig. She was a venerable mother in Israel.

——, Also, Mrs. Mary Story, wife of Mr. William Story. She was also a professor of religion, and will be greatly missed by the afflicted, and distressed of our town, to which class she was particularly attentive.

——, Also, Miss Catharine Gregg, of Campbell Co. an intelligent and exemplary member of the Christian congregation. She died joyful in the assured hope of immortality.

Receipts for C. M. from Dec. 1832 to March, '33.

KENTUCKY.—*Lexington*—By Eld. T. Smith, for A. Bowman, for vol. 6; for H. Jeter, do.; for G. Shivery do.; for Lloyd Benton, do.; for G. Shryoch, $5 in full, including vol. 6—by Mrs.

Tilton, vol. 7—*Petersburgh*—By John Terrill, for 7, for F. Terrill, for 6 & 7—*Crab-Orchard*—Wm. Hansford, for Kircandell $4 in full; for Tho. Hansford, for vol. 6—*Bethel*—H. Roborts, Mrs. Downs, Mrs. Wood, J. Stone, Saml. Chew: all for vol. 6, and Geo. Williams, for vol. 7—*Maysville*—Eld. Philips for vol. 6; Saml. January for 6 & 7—*Georgetown*—Rob. Allen. for vol. 5; R. J. Ward, vol. 6; Wm. I. Craig, do.; I. Herndon, do.; Doc. A. Keene, for vol. 7; Col. I. Miller, do.; I. Garth, co.; Val. Rogers, do.; I. M. Patterson, do.; Saml. Benton, do.; J. Gaines, do—by J. Emmerson, for self, vol. 7; Ben. Emmerson, do.; R. Prewit, do.; Wm. Porter, do.; L. T. Smith, do.; E. Prunty, do. Mrs. Briscoe, do.; J. M. Elgin, do.; and for Wm. Bledsoe, do., Henry Fisher do.; Js. M'Cleary, vol. 6; Dan Bradford, do.; Eve. Johnson, 5 & 6; Levi Lusk, 6; Col. M'Hatton, for 5 & 6—Ben. Finnell, for 7; Col. Miler for son Garrett of Miss. do.—*Centreville*—Wm. Conn. 5 & 6: *Frankfort*—E. P. Johnson, vol. 6; A. Thomas, do.—*Glasgow*—G. W. Trabue, for vol. 6 & 7—*Paris*—By Noah Spears, for Mrs. S. Spears, for vol. I: for Wm. Williams, for vol. 4, 5, and 6, for his mother; H. F. Wilson, for vol. 6; by B. M. Riggs, for Wm. Hughes, $4 in full; for H. Brent, 6 & 7; for Js. Martin, for 4; by Gen Garraud, for 7—*Cynthiana*—By J. M. January $1; by bro. Henderson for vol 6—*Minerva*—By Mrs. Pattie, for 6 & 7; Sil. M. Johnson for 6—*Hopkinsville*—By Eld. W. Dunkerson, for J. M. Garvey, Mrs. Shipp, C. Hall, B. Wood, all for 6, and Wm. Dickerson for 7—*Leesburgh*—Tho. Stout for 6—*Caneridge*—Mrs. Thornton, for 6; S. Boothe, do.; N. Regers, for 7—*Nicholasville*—By Eld. G. W. Elley, for self & Shreve for vol. 6—*Westport*—By D. Gaith, $5, for all his list for vol. 6. except R. Patterson—*Louisville*—By H. Spears, for 5 & 6—*Columbia*—By J. Hughes for C. Bridgewater, do.; for A. Russell 6 & 7—Wm. Pitman, for 7—*Madisonville*—Eld. J. S. Roberssn for 7, and Jos. Younger for 7—*Marrowbone*—By Eld. W. D. Jourdan for J. Monroe $1, for I. M. Smith, do.; for Wm. Bybee, (*Pace's*) do. Wm. P. Bannion (*Burksville*,) for vol 5—*Greenbsburgh*—By Tho. Casey, for vol 6; for S. Roberson do.; for Sch. Moore, do.—*Carlisle*—By Eld. I. Rogers, for Sanders & Co. vol 6; Js. Foster, do. Rob. Shannon, do., I. McMahon, for 7—*Canerun*—By R. Haley for 7—*Union*—By Eld. T. M. Allen, for P. Hallack, for vol. 7—P. Trouman, do.; I. Giltner, do.; R. S. Russell, do.; T. A. Russell, do.; M. Arnold, for 6 & 7; Wm. Hafford, 7—*Shelbyville*—By Tho. C. Chiles $10 for vol. 7—*New-Castle*—By Tho. I. Scott, for 7—*Newtown*—Lewis Brockman, for vol. 6—*Ver ailles*—Chs. Ware, for 7.

TENNESSEE—*Locust Shade*—By W. B. Jourdan, for Doc. Sevier, for vol. 6—Jackson—By E. B. M'Coy, $5 for all his agency, including vol. 6—he has paid $1 too much—*Mt. Pleasant*—By Hage, for self, Briscoe & Morrow, for vol. 7—*Exchange Office*—Christo. Gist $3, of which $1 for vol. 7—*Sparta*—Eld. Js. Anderson. for McBride, vol. 6, for I. C. Davis, do. and $3 for 7—*Williamsport*—Sam. Baker $3 for 7.

OHIO—*Ripley*—Doc. Campbell, for 4, 5 and 6 vols.—*Felicity*—By Eld. I Powel $5—*Monroe*—By I. Carr, for self, I. Hunt, S. Gregory, E. Boggs, Wm. Kerrs, and Js. Chambers, all for vol. 6—*Lebanon*—By I. Foote, for I. Jack, junr. for 5 and 6; I. Waldren, 5 & 6; I. Nixon, for 5; Jo. Hatfield, do.; Wm. Lyle, 5 and 6; Jo. Redd, 5; for W. Pearson, for 6 & 7; for Simonton 6; and for himself for 6—*Cheshire*—By Eld. W. Caldwell, for Reed, Thomas and Smith $3—*Cincinnati*—By Eld. I. P. Andrew $10 for vol. 7—*Manchester*—By Js. Long, vol. 7—*Steubenville*—Eld. R. Cook, for vol. 7—*Williamsport*—Eld. Geo. Alkire $6—lost by Mail—*Troy*—By Eld. S. Kyle, for Whitmire $2; for C. Worly $1; B. Wharton $1; Js. Brown $1; A. M'Cullough $1, Jos. Coe $1; Wm. Tullis $1, and some one not named $1, all for old volumes, and for J. Peck for vol. 7—*Hillsboro'*—By Sam. Gibson for himself and Saml. Horn, for vol. 7, $2—*Barnsville*—Wm. F. Ross for 7.

ALABAMA—*Athens*—By T. Redus for Js. Beaty 5 & 6; P. Thoma, for 6; R. Glaze, do. Js. Witty, do.; Js. Parker do.; A. Crawford do.; E. Jackson, do.; T. Redus, do.—*Barton's*—Eld. Js. E. Matthews, $10; by do $5, for vol. 6.

INDIANA—*Rushville*—By Eld. I. Longley for I. Kipliner; W. Ellison; I. Lewark; O. Seward; P. Randal; I. Sparks, for vol. 6—*Edinburgh*—G. Mitchell, for L. Hatchill $1 25, and for D. M'Coy 50 cts.—*Liberty*—By L. Purviance, for T. Carr, $1; for I. Mulford do.; for Elder Plummer $3, for S. Waller $1—*Lawrenceburgh*—By Lucinda Towsey for vol 7.

ILLINOIS—*Salem*—By Saml. Hays, for self $3; for S. H. Hays $3; for Hupp $2.

PENNSYLVANIA—*Bloodyrun*—By Eldrs. D. Long and Wm. Caldwell $5—*Washington*—By Henry Slusher $5.

MICHIGAN—*Springarbor*—By Wm. Smith vol. 7.

MISSOURI—*Lexington*—Js. Bounds, for Geo. Marquis vol. 6, Js. Murray, do.; A. Elliott, do.; Js. Sharp, 5 & 6—*Fayette*—Henry Burnham, for Tho. McBride, vol. 6; Sol. Cox, do.; 6 and 7; G. Stapp, 7.

VIRGINIA—*Strasburgh*—D. Stickley, for self, for vol. 7; R. B. Ferguson, do.; Tho. M'Chord, A. Hoffman, do.; Alex. Bennett, do.

NEW-JERSEY—By I. Frees for vol. 7, $5.

NORTH-CAROLINA—By Blake W. Braswell, for vol. 7.

We reqest our agents and patrons, when they send us money, to specify the names of those who pay, and for what volume they pay. This is to us important.

EDITORS.

PROSPECTUS

For publishing a monthly paper in Athens, Tennessee, called the

WARNING VOICE.

EDITED BY CHAS. M. K. WELCH.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Rev. vii. 2, 3.

It will be the prime motive of the Editor, in conducting the proposed publication, to publisn, by query, all momentous questions and responses to them, relative to revealed truth, in plain English style, guided by *Divine Truth* and reason.

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Jesus Christ, the Son of God, appointed King, Ruler, and Law Giver over said kingdom—on what day.

The immunities of the kingdom.

The naturalization of aliens to citizenship.

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Faith, repentance, and remission of actual past sins, the pre-requisites for a personal entrance into the k;ngdom of God.

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"The gospel of the kingdom opposed to party, or sectarianism."

Analysis of some words in the Bible.

A complete restoration of the "Ancient order of things."

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An index at the close of the volume.

TERMS.

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All communications to the editor must be post-paid.

Athens, T. Oct. 1833.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VII. { GEORGETOWN, KY. *APRIL*, 1833. } NO. 4.

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The following communication was designed for the last No. but was pressed out by other matter.

EDITORS.

For the Christian Messenger.

The editorial remarks of Bro. Stone on my late communication are in general satisfactory; yet there are a few particulars which appear to me to require some further elucidation.

Bro. S. contends that Peter did not preach one gospel, one plan of remitting sin, and receiving the Holy Spirit to the Jews, and another to the Gentiles. On this point we are not left to conjecture—Peter's words are on record. Truly, he preached the same gospel in substance to both. To the Gentiles he concludes, "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." "While Peter spake these words the Holy Ghost fell on them," &c. It appears that the evidence of their faith in Christ, and acceptance with God, was such that he believed they were proper subjects of baptism, and without requiring of them a formal profession, he said to his Jewish brethren, "Who can forbid water," &c. But Bro. S. concludes Cornelius had not received remission of sins, and been saved according to the scripture, previous to baptism; because he was directed to send for Peter, "Who shall tell thee words whereby thou and all thy house shall be saved" Again he says, "No doubt had Cornelius died before he heard Peter, he would have been received into heaven and immortal glory, so that baptism is not a *sine qua non*, with regard to future happiness, and consequently of for-

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giveness." I confess it is dark to me, how a person can have forgiveness, and be received into heaven and immortal glory, who had not received remission of sins, and been saved according to the scriptures.

In order to solve the difficulty, I observe, that the salvation of the righteous is spoken of in scripture at future. Rom. 13. 11. Now is our salvation nearer than when we believed. 1 Pet. 1. 5. Who are kept by the power of God through faith unto salvation. They are not completely nor finally saved, neither was Cornelius. Let any one read Acts, Ch. 10 and 11, and 15. I think he will not find the slightest intimation that they were baptized for remission, but rather the reverse. Ch. 15. Peter says, "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts, bore them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith." Some seem to think that the main design, or only end, of Baptism is for remission of sins; that if sin is pardoned their is little use or necessity for baptism. I shall notice a few passages which lead me to think differently. 1 Cor. 1, 12, 13. "Every one of you saith, I am of Paul, and I of Apollos, &c. Is Christ divided, was Paul crucified for you? or were you crucified in the name of Paul." Hence it appears that one design of baptism in the name of Christ, was to designate or distinguish them as his disciples, and an acknowledgement of him as their head and leader; it is implied, that had they been baptised in the name of Paul, there would have been propriety in one saying, "I am of Paul." Again, 1 Cor. 13, 13, "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles—bond or free," &c. From the context it appears that one design of being baptised into the name of Christ, was to amalgamate Jews and Gentiles, that all distinction should be lost in the name of Christ—under the influence of one spirit, being all baptized into one body. "Builded together for a habitation of God through the spirit"—and, Rom. 6, 4, Therefore we are buried with him by baptism into death, that as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life." It is a witness or memorial of the death, burial and resurrection of Christ, and implies that the subject professes to be dead to sin, and henceforth to walk in newness of life. It appears to me that baptism is an initiatory ordinance, by which believers are formally added to the church or inducted to the body of Christ. But this does not prove that they may not virtually be in Christ and receive his spirit prior to immersion.

Bro. Stone quotes from my former communication the following: "It is admitted that faith, repentance, and a new heart, or a change of heart, ought to precede baptism--and yet sins not

remitted." He observes, "the texts adduced by Bro. P. are not in point." "Created in Christ Jesus unto good works. If any man be in Christ he is a new creature. No condemnation to them who are in Christ Jesus." I think he did not apprehend my meaning; viz: That it is a work of God to change the heart, to give a new heart; that it is a blessing promised in the new covenant. That the change is effected in Christ through faith. "If any man be in Christ he is a new creature." Not before he is in Christ. No condemnation to those who are in Christ Jesus The difficulty presented to my mind was, to reconcile a change of heart, and consequently no condemnation, with sin not being remitted previous to baptism. I had heard the admission made in a public discourse and wanted, and yet want, an explanatiou.

Bro. S. says, "Our brother seems to have forgotten, that forgiveness is an act of God, not done in us, but for us." I understand by remission not merely forgives, but putting away sin, that the soul when pardoned is made free from sin, and has his fruit unto holiness. Jesus answered unto the Jews, "Whosoever committeth sin is the servant of sin." "If the son, therefore, shall make you free you shall be free indeed." The spirit of bondage is removed, and the spirit of adoption received. And where the spirit of the Lord is there is liberty. See also 1 John 1, 9—5, 10.

I have no idea that Bro. S. believes on this subject, as I have understood some others to believe. Their plan appears to me to exclude any act of God in forgiveness for us or in us except what was done in the plan of salvation, before we were born. The scheme is in substance as follows. God's work is finished, his plan is fixed, all things are freely given in Christ. It remains for a sinner to perform the condition. Believe, repent, and be baptised, and he will have certain evidence of forgiveness. What is the evidence? His own act, he has performed the condition. According to the scheme, I can see but little profit in prayer. All things, (even the holy spirit,) are given in Christ, and we are to expect nothing more than we receive in believing and obeying the gospel. And we may rejoice evermore, because we know we have done the things that are pleasing to God.

Now I believe something more and somewhat differently from what I have stated. I believe that by a mediator we may have access to God; a way of communication is opened between God and the soul; the soul believing the gospel, is actuated and encouraged to draw nigh to God; to ask every thing he needs, and God will give good things, (his Holy Spirit,) to them that ask him. The reasons of God's appointment are adapted to our needy dependant condition.

"Let us come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need." We may be

importunate like Jacob: 'I will not let thee go, expect thou bless me.'" Believing, like Micah, "My God will hear me." The man who thus looks to God, expecting an answer, finds a joy and peace which he knows is of God. He can say with David. "Thou hast put gladness in my heart," &c. "Come and hear all ye that fear God and I will tell you what he hath done for my soul." "Verily God hath heard me, he hath attended to the voice of my prayer. Blessed be God which hath not turned away my prayer. nor his mercy from me." 'As far as the East is from the West, so far hath he removed our transgressions from us."

The last particular in Bro. Stone's remarks which claims my attention, is on the practice of inviting penitent souls to pray for them. It asks, "Do we we find any pretext or example in the New Testament for inviting penitent souls to come up to the anxious seats or altars, or before the stand or pulpit to be prayed for." I deem it unnecessary to take much pains to prove that it is a duty for christians to pray for sinners or that sinners ought to pray for themselves. Saul of Tarsus prayed and obtained mercy; afterwards he speaks thus, 1 Tim. 2, 1: "I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men" Bro. S. will admit that prayer is as much a means of remission or salvation as baptism, & that it is as much our duty to pray for penitents as to baptize them; and I always do pray for them before I baptise them, and if I did not believe that they prayed for themselves, I could not believe they were true penitents or proper subjects of baptism When we exhort and invite penitents and express a desire to join with them in prayer. we exhort and invite them to their duty; and sometimes they are beforehand with us, and invite us to ou duty, intreating us to pray for them; and many have been blessed in the deed. The New Testament is full of prayer. It is enjoined. "always," "every where." "in every thing," "in secret. and being gathered together. It is the outgoing of the heart and soul to God, who hath never said to the seed of Jacob. seek ye me in vain. And I do think it an extreme error, to speak (as some have done) in terms of reproach of the practice above mentioned of praying for sinners or penitents, or exhorting them to pray for themselves.

But Bro. S. asks again. "have we not express examples in that book for urging such to be baptised straightway." We ought not only to urge them to be baptized. but to observe all things whatsoever the Lord has commanded. And in the way of humble submission and obedience to claim the promise and expect to receive the blessings they pray for. the pardon of sin, the gift of the Holy Spirit. the salvation of their souls We ought to teach them to perfect holiness in the fear of God," to fight the good fight of faith and lay hold on eternal life.

It may be objected, that many invite penitents to pray for them, and do not teach them to be baptised. Admitting this to be a failure, or neglect, it will not prove they are wrong as far as they go They may be zealously and sincerely engaged for the good of souls and the advancement of Christ's kingdom. I recollect the time when Bro. Stone and I, and our fellow-laborers generally acted in that way, and as far as we were sincere and honest in heart and asked in faith we were blest and accepted with God. We acted according to our knowledge. "To him that knoweth to do good and doeth it not, to him it is sin." There is a difference of opinion as respects the doctrine of baptism for remission of sins, and I still believe that some on both sides are too strenuous. Some are intemperate in their opposition. And others forget that in meekness they ought to instruct those that oppose themselves. They have baptism always in front, and endeavor to bear down every thing that appears to stand in the way. Too much reason is given for a saying I once heard of a brother whom I love and esteem, "Let him take what text he will, and he will soon be in the water."

DAVID PURVIANCE.

A Few Remarks on the Communication above.

We are pleased to find our brother so well satisfied with our former remarks on his first communicrtion. He professes to have some remaining difficulties, and states them in the above essay. He says. "br. Stone concludes Cornelius had not received remission of sins, or had not been saved according to the scripture, previous to his baptism; because he was directed to send for Peter, who "shall tell thee words, whereby thou and thy house shall be saved." Bro. Purviance has surely conceded the point in his formmer communication, that the plain. scriptural plan of salvation, or remission of sin. is, to believe. repent and be Baptised. Now I ask, did Cornelius believe in the Lord Jesus Christ before Peter taught him? If not, then it follows that, that good, pious man, who was accepted with God, if saved, or pardoned at all, must have been saved, or must have had his sins remitted, not according to the scriptures, or according to the plan preached in the scriptures, for this was my meaning. The pious Jew received remission of sins, but not according to the plan of the New Institution Cornelius, a Pagan, may have received remission of sins previous to his baptism, but if he did, I said before, and I say it without fear of contradiction, it was not according to the scripture, or the plan proposed in the scripture. Bro. P. misunderstood me. I did not deny that Cornelius was forgiven before baptism, but that if forgiven, it was not according to the scripture plea of the new institution. This will be denied by none.

Does our old brother think it dark, that a person can have forgiven and be received into heaven and immortal glory,

and yet not saved or forgiven, according to the scripture plan in the New Institution? It is no article of my faith, that God cannot, and will not forgive and save the penitent believer without immersion—But if a man knows to do right, and does it not, to him it is sin. Our duty is to teach the good and the right way, and not teach two or more ways to obtain the same end.

Bro. P. thinks that salvation is spoken of in the scripture, as future. Rom. 13, 11; 1, Pet. 1, 5, &c. This is readily granted. But will not our brother also grant that the scripture speaks also of a present salvation?—1 Cor. 1; 18. But to us who *are save d*, it is the power of God."—Eph. 2, 8. "By grace you *are saved*, through faith."—2 Cor. 1, 15; Tit. 3, 5; 1 Pet. 3, 21, and Acts 2, 47. "And the Lord added such as *are saved*, (Greek, *Sozomenous*,) &c.

"One design of Baptism, (says bro. P.) is initiatory, by which believers are formally added to the church, or inducted into the body of Christ· But this does not prove that they may not virtually be in Christ, and received his spirit prior to immersion." We might state five hundred other things it does not prove. What saith the scripture, should alone determine our faith. If by baptism we are inducted into the body of Christ, or if "In one Spirit we are all immersed into one body," of which body Christ is the head, then it may be asked, Does any receive his life, or spirit, or have nourishment ministered by the head, unless he is thus united with his body? I am not disposed to dispute bro. P's opinion; but am firmly persuaded, we had better cleave to the scripture facts. Had our brother done this, he would not have contradicted his opinion, when immediately after he says, "If any man be in Christ, he is a new creature—(and he adds)—not before he is in Chriat."

"The difficulty presented to my mind, (says bro. P.) was, to reconcile a change of heart, and consequently, no condemnation, with sin not being remitted previous to baptism." If we receive nothing as true, till every difficulty be reconciled and removed from it, the probability is, we should reject nine-tenths of reputed truths in the kingdoms of nature and grace. The chief of our difficulties arise out of our old depot of knowledge, compounded of tradition and opinion. Were these removed, but few difficulties would be presented in the scripture. Bro. P. makes *no condemnation* to be inseparably connected with a change of heart. I cannot see, how he has come to this result. It cannot be from the word of truth—nor from experience; for both of these contradict the position. Did not the prodigal receive a change of heart before he was freed from condemnation? Is not repentance a change of heart? and are all penitents delivered from condemnation, and do they experience a deliverance from guilt? These rightly considered, the difficulty vanishes.

As to praying for mourners, according to common practice, it is mere matter of opinion, and should not be considered a a subject worth controverting. Let every one act according to his opinion on this point; provided, he does not neglect the main thing, the more important matter. So much has been written and spoken on the subject of Baptism, that we have long wished our correspondents would let the subject rest for a while, especially as some are so much offended that they cannot attend to it.

B. W. STONE, Editor.

CONTROVETRSY.

A discussion upon the subject of religion, has recently taken place between Messrs. John Hughes, a Catholic Priest, and John Breckenridge, of the Presbyterian denomination. Their writings evince considerable talents on each part; indeed we are personally acquainted with Mr. Breckenridge, and can bear our humble testimony to his talents, his literature and his piety. The slight examination which we have bestowed upon the subject, enables us to say that the controversy has been, so far as we have seen it, managed with considerable talent, ingenuity, and dignity

No impartial person can read the discussion without remarking one striking peculiarity, which, we confess, afforded much gratification. Mr. Breckenridge. in defending his views, occupies the very ground upon which we stand, and for which, in part, we have been denounced as heresiarchs. The position that the scriptures are our rule of faith—and as they were given by inspiration, "an infallible rule," has been sustained by him triumphantly, and will stand "the test of human scrutiny, of talents, and of time." Mr. B. says, "A rule of faith supposes a God to give, and a mind to receive and use it." My God, my mind, and my bible, are therefore supposed in the use of this rule."

The Catholic assumes a position which we had hoped to see directly met and combatted. His 4th proposition is as follows. "The Bible alone cannot be our rule of faith, because we are bound as christians to believe that the bible is an authentic and inspired book, and this I defy any one to prove from the Bible." Even supposing this to be true, Mr. B. very satisfactorily answers the objection. But we are not willing to concede that the Christian religion cannot be sustained from the bible alone. The very principles embraced in the system there exhibited bear the impress of divinity—and if a man can swear to the hand writing of another, from similarity or having seen him write, so can the christian trust his all upon the evidence furnished by the Bible alone.

The foundation, the superstructure, and all the furniture of the sacred building exhibit the stability, the polish, and the

adaptation of means to ends, which bespeak their heavenly Author, the Author of our being. The facts and motives held out to lure us from the snare of the evil one—the testimony furnished, calculated to remove all doubt—and the perfect system of morality, as the end of all the means given—all point to God as their author.

One thing is remarkable—when the great men of the different sects commence a contest with each other, in order to arm themselves with the only successful weapons of offence or defence, they rally to the foundation on which we stand and use the artillery of heaven.

But we will not further detain our readers. We desire them to read for themselves. We therefore extract some of the most important parts of the controversy—and we are gratified that a gentleman of Mr. B's talents and piety should be the author of the sentiments and reasoning which we present to the public.

I. The rule of faith adopted by the Protestants, is the *Bible alone*—and that rule you admit, was established by Christ, and infallible. The Bible includes all the books of the Old and New Testament, acknowledged by the Protestant canon of scripture. Now if Christ established the rule of faith, it certainly was not the bible, for it is an historical fact, that no part of the New Testament was written for several years, and some of it, not until more than half a century after Christ's ascension into heaven. How could the bible, then, be a rule of faith to those christians, who lived, and believed, and died in the first century, *before the Bible was written?* Had they no infallible rule of faith—for they had no Bible? Or did Christ establish *two* rules, one for them and another for us? And if he did, show us the evidence of the fact from the Bible alone.

II. The belief that the Bible alone is the infallible rule of faith, is not only an article, but *a fundamental* article of protestantism. Now it is the peculiar boast of Protestants that they believe nothing but what is contained in the Bible. I ask you to point to the chapter and verse which says that the "*Bible alone* is the infallible rule of faith established by Christ to guide us in matters of religion, and to determine disputes." If there is no such text, then it follows that the Protestant rule is a mere *gratuitous* assumption, unauthorized by the very documents from which they profess to derive all their doctrine. This assumption is the pedestal on which their system stands, and I ask *what* supports the *pedestal itself?* You will tell me that "Scripture is profitable, for reproof," &c. I admit it, but between that and its being the only rule of faith, there is a wide difference. You will tell me that the Jews were recommended by our Saviour, and the Beræans by his apostles to read the Scriptures: I admit it, but all that goes no farther than to prove that they are profitable, &c. St. Paul recommends his disciple, for

having been acquainted with the Scripture from his childhood: I admit it, but St. Peter tells us, that there are persons who wrest the Scriptures *to their own destruction.* Where then, I repeat the question, is the scriptural warrant, for making the "Bible alone" our rule of faith.

III. What do you mean by the Bible *alone?* Is it the bible on the shelf of your library? Or is it the bible as you peruse it? The former cannot be your rule of faith, and the latter is not the Bible alone, but you and the bible together. Do you then, Rev. Sir, look upon yourself and the bible as constituting that infallible rule established by Christ?

IV. The Bible alone, cannot be our rule of faith, because we are bound as christians to believe that the bible is an authentic and inspired book, and this I defy any one to prove *from the Bible alone.*

To which Mr. Breckenridge replied as follows:

I. Though there are other points of sophistry which I had wished to expose on the threshhold, I will for want of space pass to meet your objections. The first is "the *Bible* is the protestant rule of faith. But the Bible was not written until more than half a century after Christ's death—therefore the bible alone could not have been the only rule of faith established by Christ." (The reader is referred to the entire paragraph.) Do you mean then to say that the bible was not written until 50 years after Christ's death. A *very small part* of the New Testament was not But it is a strong figure of speech to say the Bible was not written. The Old Testament canon was sanctioned by Christ and his apostles. Before the New Testament was written, and during the continuance of Christ and his apostles on earth, the Old Testament with their inspired instructors, whether spoken or written, attested by miracles, was the infallible rule of faith. Before the death of the apostle, the entire new testament was written. Now you will hardly say that the paper, ink, type, lids, &c. of the Bible, *make* the revelation, though they record it If not, then all who had the old testament and the inspired instructions of Christ and his apostles had (essentially) our rule of faith —and if you prove yourself inspired by the same miracles they gave we will take you too for our infallible guides. But they were to have no such successors, and their writings were intended to preserve and perpetuate their infallible instructions.—Hence, either the apostles did not write the same doctrines which Christ and they *spoke*, or else we have the same rule of faith with those who died before the New Testament was written.

II You call for the "scriptural warrant for making the Bible alone the rule of faith" and require "chapter and verse." You concede that "the scriptures are indeed the inspired word of God and as such have been guarded and vindicated by the

church." What then are the scriptures? A revelation from God to man, written by inspired men—for the use of the race, containing infinitely important communications, in which all are interested, addressed to the reason, conscience, and affections of men—and as clearly intelligible (or will you dispute this?) as other books.

What then can these scriptures be but our *rule of faith*, and, as they are inspired, an infallible rule? And if no specific statement to the contrary be found in them, they must of course be regarded as the *only one*. Here then I remark 1. The presumption, from the admitted fact of its being a revelation, is, that the bible is our infallible rule of faith; 2. If it be not so, it is the duty of those who deny it to prove their statement. You claim a proscriptive right, to dictate to men what this revelation *means*, and what they shall believe. This is a "dominion over their faith" that Paul the inspired author of a large part of the New Testament, disclaims—2 Cor. 1, 24. It is a claim abhorrent from reason, at war with the rights of conscience, and a usurpation of the prerogative of God. If not, you ought in all propriety to prove it, it being a most unusual claim; 3. The only adequate proof that can be given of it will be a miracle—convincing the very senses as well as reasons of men, that you have a power from God to rule our faith, and if it need be, *add new scriptures*. (See John iii, 3.) I am happy to know that your church concedes this, by her *pretended miracles*, while her utter failure to work them explodes all claim to infallibility. Christ has thus attested his mission and his claims; so did his inspired apostles. You claim to succed them in those respects Then give the same proof of your claim. Until you do, the world cannot admit the pretension. It is abrurd and most presumptious; 4. But what proof have we from the Bible, "chapter and verse," of such right, viz: that your church has in her a human infallible judge of controversies, that the books called Apochrypha are part of the word of God, that "unwritten traditions are of equal authority with the Bible, and that all these "interpreted according to the unanimous consent of the Fathers" make the true rule of faith? Produce it "chapter and verse or else your rule is a mere assumption."

Here we might safely rest this head, for you are bound up inextricably.—But, 5. We have proof "chapter and verse" of what you require, and though not *ipsissma verba*, the very words you prescribe, yet equivalent words. See then. Isaiah viii, 20, "To the law and to the testimony, if they speak not according to them, it is because there is no light in them." 2 Tim. iii, 15 16. "And that from a child thou hast known the Holy Scriptures, which are able to make you wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." You have given us a garbled extract from this passage, comprised in only *four words*. Here you have it in full. Here is 1. The Holy scripture, all of which is inspired, and therefore infallible. 2. It is able to make wise to salvation—without any *human* judge or help, through faith in Christ Jesus. 3. It answers all the ends of a divine revelation, "profitable," and adequate "*for doctrine*, for reproof" or confutation as to all sin, error, &c. &c. 'for correction,' 'for instruction in righteousness.' Is any thing wanting here? 4. By it the minister of Christ, 'the man of God,' as well as the private christian, may be perfect,' 'THOROUGHLY FURNISHED' without any but the Holy Spirit's teaching, 'unto all good works.' 5. Timothy was *assured* of all this; and needing no *change*, 'should continue in these things.' If this does not constitute an infallible rule, for all uses, whether 'determining disputes,' or 'guiding us in matters of religion,' I am at a loss to imagine what does Here then, the word of God is the "very standard" which you justly say it is so important to settle; and it is fully and infallibly sufficient as a rule of faith

III. A rule of faith supposes a God to give and a mind to receive and use it. My God my Bible, and my mind, and therefore supposed, in my use of this rule. Now for your argument. It is profound indeed! It runs thus: The Bible alone, "on the shelf" is *one*. A man reads it: that makes *two*—therefore the Bible *alone* is no rule of faith. And again—The reader is fallible—the reader and the Bible make the rule of protestants, thereforefore the rule is fallible! Such logic, dear sir, will not soon assert your claim to infallibility.

IV. Under this head you say that the Bible alone cannot be the rule of faith, because we are all bound as christians to believe that the Bible is an *authentic* and *inspired* book, and you defy any one to prove this from the Bible. So are we required to believe in the existence of the Bible for the proof of this great doctrine. It is *pre-supposed* from the very existence of things. Just so, the authenticity of the sacred volume is assumed at the outset when it is admitted as a revelation and a rule of faith. And yet you demand a proof of its being authentic, &c. from itself, or deny its being alone the rule of faith! Suppose an infidel were to argue thus with you. Your revelation demands of you a belief of a Deity, but by the bible alone the fact of his existence cannot be proved, therefore your revelation is defective. You would laugh him to scorn. How then will Protestants regard your application of the same reasoning to overturn their rule of faith? Admitting it to be, as you do, a reve-

lation from God, you ask for that proof of its authenticity, &c. which is inseparably connected with, and presupposed in the very existence of a revelation! Your latent meaning in all that paragraph is, that we need the church to tell us what is Bible and what is not. Thus, by the true church, you would prove the authenticity of the bible. And how do you verify the true church? By the mark—by the Bible. You will prove the church by the Bible, and then the Bible by the church; and thus your argument will run into a constant circle, proving nothing but its own absurdity.

ARDENT SPIRITS.

Drunkenness is one of the most destructive evils of this age. It has invaded every circle. It has made victims of every age and sex, from the very morning of life to decrepid age. Religion has felt its withering influence until she can no longer tolerate it; and a united effort is now making to expel this monster of tyranny and ruin from the habitation of man.

Does society need ardent spirits to impart happiness or comfort? We answer emphatically, No! Is it a poison? We most sincerely believe so. What shall christians do, under these circumstances? Banish it from their families, and introduce in its stead a more frequent recurrence to the word of God, as that which will impart health, happiness, cheerfulness and a vigorous course of honest industry.

Will christians stand aloof and not participate in endeavoring to extirpate this deleterious growth? We hope not. Let christians freely canvass this subject with each other, by fireside—let them teach the ignorant their duties—let them form the resolution to obey the word of God and deny themselves the use of the intoxicating draught—let them rear their childten in the nurture and admonition of the Lord and teach them to regard ardent spirits as the greatest foe to virtue, piety, devotion and happiness—let the congregations of Christ discharge their duty faithfully, in this matter, without regard to persons—let them cleanse themselves from those who are making merchandize of poison, to the ruin of the human family—and religion will have gained a hundred-fold influence over what it at present possesses.

Shall christians stand behind the world in efforts to redeem the human family from vice of every kind and grade? We trust not. They have it in their power to do great good; and we do hope that they will act upon this, as upon all other evils, by the congregations.

Shall it be said, that a man of the world is more temperate than a christian? Shall it be said, that a man of the world possesses more integrity thon a christian? Shall it be said, that a christian is more the slave of the things of this world than the infidel? God forbid.

Oh! my christian friends, let us awake to our duties and privileges—and let the motto of our lives be, as it was of our Saviour's, "To do thy will, O God, I come."

J. T. JOHNSON, Editor.

We extract the following from the Christian Herald, page 262 to 264.

ON MAKING OR SELLING INTOXICATING LIQUORS.

Making, or selling intoxicating liquors, is contrary to the will of God, because, being not nutricious, they will not support human life, of course all the labour spent on them is lost, and it cannot be God's will that we should waste our time. God wills that every man should follow some business, useful to himself and calculated to promote the happiness of his fellow creatures. But those who make and sell ardent spirits are worse than idle: they live by destroying the blessings of God

By distilling grain, fruit molasses, &c they destroy these blessings to the amount of many millions of dollars every year. It cannot be the will of God that so much wealth should be wasted.

Christians should live honestly, but those who sell spiritous liquors live by cheating their neighbors. They obtain money for that which is of no value Let no one say intoxicating liquors are useful—every person of sense knows they are not. The Turks, Arabs, and Hindoos, who never use them, are healthier, stronger, and live longer than those nations that drink them. The man who sells spirituous liquors poisons his fellow creatures for the sake of money. Intoxicating liquors are physical, intellectual, and moral poison: they destroy the health, derange the minds, and ruin the morals of the wretches who use them. And is it possible that a *Christian* will poison his neighbors for the sake of money? The willingness of fools to buy the poison cannot in the least extenuate the crime of selling it to them What would you think of a doctor who would sell poison when he knew it would ruin those who bought it? In the United States alone, more than two thousand, perhaps ten thousand people lose their lives every year by drinking ardent spirits If one man should kill so many he would be considered a great murderer, but if ten, or ten thousand unite in the murder, they are all guilty.

Drunkenness opens the door to every vice. Can a christian knowingly follow an employment in which he can only succeed by multiplying crimes, and increasing the number of transgressions in the land? Six cents worth of spirits will get a man drunk: and is it possible that for the pitiful bribe of six cents, a christian will promote rebellion against his master, and assist in destroying the souls for whom Christ died? That man can have but little regard for the law of God, who would have it broke for *six cents.*

Those who sell spirits in large quantities are as guilty as the retailers, because they all know that intemperance creates the market.

Let every instigator of drunkenness think of this scripture "Woe to him that giveth his neighbor strong drink, that putteth the bottle to him, and makest him drunk." Hab. 11, 15. "Thou shalt love thy neighbor as thyself.j' Gal. v. 14.

Good people may differ from me about the heinousness of this crime, but I insist that if it is a crime at all, it should not be allowed in the church. A christian is a follower of Christ, who always went about doing good, but the vender of inflamatory spirits, spends all his days in doing harm

Intemperance fills the prisons, crowds the almshouses, takes thousands to the gallows, and millions to hell. It is well known that making and selling ardent spirits is the real cause of all these evils. I now ask, is it possible that a christian will knowingly choose, and follow an employment that is the cause of so much sin and misery?

As christians have long deplored this evil, I will now propose a plan to check its ravages. The plan is this, let us put away distilled spirits from among us altogether; let all professors of religion do like the Quakers, neither make, use, nor sell them. Surely, christians should be as temperate as Turks and Arabs. If all professed christians had put away slavery and distilled spirits at the time the Quakers did, in all probability, these evils would have been by this time nearly, if not quite banished from christendom. Among the Jews, if any one was convicted of enticing others to idolatry, he was stoned to death, but we keep people in the church who make their living by enticing their fellow creatures to sin. I greatly desire to call the attention of christians to the subject. I want to see it made a theme for the pulpit, a question in church meeting, and a subject of discussion in conference.

Kinkade's Bible Doctrines.

GEORGETOWN COLLEGE.

In speaking of this institution and the appointment of Luther Rice as its President, the "Cross and Baptist Banner" of March 23d has the following editorial remark—

"He is sound and liberal in Theological sentiment, and combines much strength with indefatigable industry. His influence would, in some measure, counterbalance the canker of the unwelcome heresy in the board that is perpetually gnawing upon the vitals of the institution, and will ultimately destroy it, unless it can, by some means, be eradicated, or persuaded to retire. Would it not be well, on some future occasion, if necessity should still demand a remedy, to present this whole matter to the public, uncovered? We invite in our columns an unreserved investigation."

As one of the Board of Trustees, an investigation, yea a full investigation of the concerns of the College is invited, embracing the "unwelcome heresy in the board." In that investigation it will be seen who have been most friendly to the College, and to the interests of those who have heretofore composed the Faculty. It will possibly be found that the insinuations contained in the above paragraph are unfounded; and that it can be traced to an old grudge against the Trustees in not giving him more than one vote as a Trustee, when he was so anxious to obtain a seat amongst them.

This is not the first time this Editor has given vent to his spleen against a part of the Trustees of the College. Whatever gratification it may afford him, he is welcome to enjoy undisturbed. No person, we feel assured, will envy him his feelings, or desire to participate in them. There is an insinuation against some of the Trustees, as being hostile to the prosperity of the College. Who are they? From whence does their hostility spring? Who, of the Trustees, send their sons to the College? Who have solicited their friends to send and thus advanced the interests of the College? Who have been more ready to raise money to aid the faculty? Who have risked their own personal responsibility for them, in loans of money? And what acts of friendship have been done by this *talking friend* of the College, who continues to utter his complaints shrouded in mystery. We would advertise the public that the College is in as prosperous a condition as could be expected, when we take a view of its age and some necessary embarrassments in obtaining a Faculty. A College cannot march off at once in high reputation. It requires time. The public must judge from the materials wrought upon and sent forth. The College has no need to be ashamed of the graduates she has certified to public They are young men of talents, of great promise for usefulness—and their performances of a superior order. We trust the public will not be misled by this *professed friend* of the College, who is ever finding fault with something. The Faculty is well prepared to impart a liberal and polished, and substantial education.

There is another insinuation in this piece characteristic of the author. He seems to think that the "unwelcome heresy," as he terms it, in the Board, should be forced out of it e doubt not, if he had the power, he is tyrant enough to exercise it. But were the motion to be made in the Board, it would most probably result as did the gentleman's attempt to make himself a Trustee—*He got one vote.*

We had made a remark in the Christian Messenger of this sort—"God has devised means by which the human family may be saved. The gospel is *the* power of God unto salvation to *every one that believeth*

Why did not the Apostle declare that it was *a* power of God

unto salvation? He has told us of no other *power* of God unto salvation.—Therefore we should refrain from speculating in relation to this matter. We should be perfectly satisfied to take the Gospel as *the* power of God unto salvation. But to whom is it *the* power of God unto salvation? To every one that believeth." And yet this man who professes to believe in revelation, and desires to be the organ of the Baptist denomination, observes that the proper title to give to the above sentence is this:

"Much weakness."

I could but be reminded of the remark of the same Apostle in reference to such characters—The gospel was "to the Jews a stumbling block, and to the Greeks foolishness"

A Voltaire and a Tom Paine would have rejoiced to hear such an expression from the lips of a professor of Christianity. And yet the Baptists recognize this man as one of their body.

We owe an apology to our friends for noticing this man. His remarks in relation to the College are calculated to produce an unfavorable impression. The College is doing well. It is likely to do better. And we advise our friends that it is conducted upon liberal, highminded and honorable principles.

J. T. J. Ed.

NOTICE.

Our friends at a distance are notified, that the recent amalgamation of the "Old and New" Baptist Churches, at Louisville, effected principally by the efforts of Dr. S. M. Noel, has no reference to those who have, for some time past, based themselves upon the Word of God as the only infallible rule of faith and practice. The friends of the Lord Jesus, at that place, as we are informed, are unshaken in their faith and confidence in the Bible, and of its perfect sufficiency to govern them in all things pertaining to life and Godliness.

J. T. JOHNSON, Editor.

The following is published as containing many valuable suggestions. We do not see their full confliction with our views. We shall enlarge on them in due time. J. T. J. Ed.

JAMES TOWN, O. 27th March 1833.

Dear Brethren:—

Your third No. of the Messenger came to hand by last mail. I was well pleased with the contents. Brother Stone in his Orthodox sermon, acted like the lawyer who attempted to give the arguments of his opponent, that he he might meet them in the same speech. But unfortunately he refuted his own, in giving his opponent's. Brother Stone has done just so, the objections to his orthodox sermon are stronger than the sermon itself.

I will now give brother Johnson a bone to pick. I find that he strikes hard at a called and sent ministry. Suppose that the

President of the United States were to direct the Secretary of State to make out a call in writing, directed to brother Johnson at Georgetown, Ky. empowering him to act as Minister Plenipotentiary to Spain; and put the seal of the United States to it, would not brother Johnson be a minister of the United States although he never saw the President? Or suppose that brother Johnson were to write a sermon and send it to me, and I were to speak his words to a congregation at Jamestown might it not be said, that brother Johnson spoke to the people by me. Then I would be inspired by brother Johnson, and would minister his words to the people—then would I not be his minister? And if brother Johnson were to command me in writing, to proclaim his words to the people, would I not be sent by him? and if sent by him, would I not be his Apostle? Then suppose I find a command written by an Apostle of Jesus Christ, directed to me sealed with the proper seal (signs, wonders and mighty deeds) authorizing me to proclaim the words of the Holy Spirit to the people, and I should do so. In ministering those words, would not the Holy Spirit speak by me? Would I not be a minister of God so far as I ministered his word? Then, if by his written word, I am called and sent, am I not as legally authorized as though I had been called by his voice, and verbally commanded to go? If so am I not his ambassador? am I not his Apostle?

Suppose I were in a heathen country, who were all illiterate, and brother Johnson were to communicate words to me in writing, in the language of those heathen, and I were to proclaim those words to them, would it not appear miraculous to them—they having no knowledge of the media through which I received the knowledge.

You see, brother Johnson, that I am trying to prove myself a called and sent minister of Jesus Christ—and I think I can succeed so far as I proclaim his words. He, in conjunction with his Father, sent the monitor to the Apostles, which monitor brought all things to their recollection that he had spoken to them. The Apostles have left the monitor with the Saints, to bring all things to their recollection, spoken by them. The Apostles, after the departure of Jesus, were guided by the monitor, and the saints after the departure of the Apostles, should also be guided by the monitor, which is the New Testament.

Yours in the hope of immortality.

M. WINANS.

DUTIES OF CHRISTIANS.

These are so distinctly stated and enforced in the New Testament, that the humblest christian is capacitated equally with the most learned, to ascertain, practice and receive the benefit of them. We have no need of interpreters, nor expounders of mysteries. There is a duty and privilege so strongly marked,

and enforced with such emphasis, and upon which so much depends, that we must be permitted to call the attention of christians to it, for a few moments. Our reception into the Everlasting Kingdom is accompanied with this interesting, soul cheering declaration—"Come up ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world—When I was hungry you fed me: when I was sick and in prison you visited me; when I was naked you clothed me," &c. "Inasmuch as you did it to the least of these my disciples, you did it unto me." If there ever was a motive calculated to lead us on in the path of obedience—if there ever was consolation designed to give victory to us in the midst of sufferings, and the severest trials—if ever the dictates of benevolence were enforced by opening and offering to us the rich stores of Heaven, we we have it in the paragraph selected. That christian must be cold and callous, indeed, who can read the above and remain unmoved. They who administer to the necessities of the Saints enjoy the high honor of having it recorded, as if done to the Captain of their salvation. For certainly if you have done it to the least of the saints, you would have ministered to the Saviour had he needed your kind offices.

Let the christian congregations then answer the question—are we discharging our duties to the poor and ignorant? Can any congregation answer in the affirmative? We fear not. We believe not.

A vast debt of responsibility bears upon those whose minds are enlightened upon these subjects; and who, from the relation that exists between them and their brethren, to exert great influence in the formation of their christian knowledge and character. Many are moral cowards. They fear to tell the plain truth, lest their name and influence may be brought into disrepute and diminished. We should be as ready and diligent to speak of one duty as another; and not to cover up the crimes of professors of religion.

If the congregations are lost to a sense of duty in relation to contributions for the poor and needy, they should be awakened to it. If any of the members are guilty of drunkenness or intemperance, let them be dealt with in the spirit of the gospel command and treated as the law of Christ demands, even should it sever our bosom friend from our fellowship. It is better to begin in time than to permit the evils to take deep root by delay.

Were we to surmise in reference to these matters, there is not a more crying evil, than the defective systems for supplying the wants of the poor and rendering their situation comfortable.

Brethren we appeal to you on this important subject believing that you are disposed to relieve the indigent and oppressed. Are there any of the lovers of the Lord Jesus within your boundaries, who are in a destitute condition? We do not mean are they starving; but do they need any thing to render them comfortable? If so, let your contributions be in proportion, on every first day, as the Lord has prospered you.

And if it be necessary, extend your benevolence and charity to the needy of the world. Whilst the world seems to have turned its attention to the support of what is termed "preachers," we desire to call you to the support of the poor. We would advise the congregations of God, every where, immediately to institute a vigorous and healthy course of action on this subject. Let the Deacons and Elders attend to this subject, as directed by Paul in his letter to Timothy, and all will be well.

In thus discharging our duties we have the consolation of knowing, that it "is more blessed to give than to receive." And can, with the highest gratification, look forward to that glorious period, when the Saviour will declare, "inasmuch as you have done it to the least of these my disciples, you have done it unto me."

My brethren, never become neglgent in regard to the condition of the poor. If they are suffering, you may rest assured christianity is not as it should be. Do not wait for them to be placed on the poor list of your country. Christians should be supported by christians when unable to labor; and to the extent of their wants. J. T. J. Ed.

THE BODY OF CHRIST.

When we look at the condition of the, *so called*, religious world; its squalid, its emaciated, its dismembered and skeleton appearance, the enquiry arises in the mind of every christian of any reflection what has occasioned such awful desolation; to what can we trace its origin? We are disposed to place all this deformity to the account of "a spirit of disobedience" Submission to the will of the Lord would make all men christians—and the same spirit would not only do away all the divisions that exist, but prepare, furnish and adorn them for the society of their God and King, in a world of perfect bliss, where the life to be enjoyed is eternal, the riches to be acquired imperishable, and the crown of glory to be awarded to every faithful soldier of the cross, shall never fade away.

Avery christian should unite his efforts in the work of reform. How shall the work commence and progress? Let the existing evils be distinctly marked. Ascertain the sources from whence they have originated; and in all good feeling, apply the remedy.

We have ventured to assert, that the unhappy, divided, distracted condition of the religious world has originated from a spirit of disobedience. If this be true, a strict self examination should be at once instituted, by every one who professes to to be a follower of the Lamb of God, who was designed to take away the sins of the world.

Previous to the death and resurrection of the Son of God, the Jews were either for or against him—there was no neutral ground. A man was said and esteemed to be a disciple or not. The disciples were not cut up into several factions. They presented one body, and looked to Jesus as their leader.

After the resurrection, the Apostles presented the foundation and bond of union, which had been unfolded and given in charge to them by the Saviour. It accomplished, at that time, all the blessed purposes for which it was designed. United to a common head—bound together by a common interest—impelled forward by the same motives—supported by the same promises—and heirs of the same heavenly inheritance, they lived as one family, so perfectly devoted to each other's welfare, as to lay down their lives for each other, rather than forfeit the endearing title of brother and sister—sons and daughters of the Lord Almighty.

Obedience to the Master's will, as promulgated by the Apostles, resulted in the happiest consequences—love and joy, and peace, long suffering, &c.

But so soon as a spirit of disobedience manifested itself, the peace of the family of Christ was disturbed.

Pride and ambition, and wisdom above what is written, those foes to human happiness, insinuated themselves into the family, and set brother against brother—the father against the son—the mother against the daughter, &c., the result of which was, one was for Paul; another for Apollos; a third for Cephas, &c.

What produced this state of things in the Corinthian congregation? Was it the truth preached to them by Paul? Certainly not. For he says, he determined to make known nothing among them, but Jesus Christ and him crucified. Here was but one head presented—therefore no possible excuse could be raised from Paul's preaching, for making other heads. Here was but the fact of the resurrrection announced by Paul for their faith. Of course no division could grow out of this annunciation.

The facts to be believed, and the things or acts required of them by Paul, were few and simple, and easy to be done.

No person, we presume, would attribute the unhappy schism at Corinth, to the teaching of the Apostle. We unhesitatingly assert that a spirit of disobedience produced the whole disorder.

Paul traces their misconduct to the imaginations of their own evil heart, and not to any defect in the system which had been devised in perfect wisdom and goodness for their happiness.

The same may be remarked of the present state of the religious world. A spirit of disobedience keeps the people of God assunder. They are not willing to build on the corner stone which was laid in Zion. The good confession for admisssion is not enough for them. Thus you see, at the very starting point, a great deal of mortar is thrown upon the foundation stone, so as almost to conceal it from view, before they will admit a stone into the building. Instead of requiring the confession conformably to the law of Christ, an experience of feelings must be related, in order to decide whether there is a correspondence with theirs.

Not only so, but the institution of baptism has been totally perverted from its original import and blessed design. Having lost its meaning, it is not strange that an action correspondent should be introduced; so the action of sprinkling and pouring is as great a departure from the truth, as the departure from the import of baptism, which was for remission of sins, that they might receive the gift of the Holy Spirit. And here, likewise, a spirit of disobedience is very manifest.

All the great religious denominations acknowledge the validity of immersion; yet they are not content to act upon that admission. They make a sect by contending for sprinkling and pouring. Not only so, but as distinguished literary men as any, of their own denomination, have frankly acknowledged that the action of the institution, according to the meaning of the Greek term, is immersion.

A spirit of disobedience manifests itself, in failing and refusing to participate in the Lord's supper on every Lord's day.—So that instead of attending fully to the worship of God, it is carried on by piecemeal, in a broken mangled form.

There is another item in the worship so totally lost sight of by many of the congregations, that such a practice is scarcely known to have been sanctioned or practiced by the Apostles. It is the weekly contribution. The contributions for the poor, have given place to contributions for the rich, to missionary purposes, to educating young men for the pulpit, &c. &c. Paul said it was more blessed to give than to receive. But the rich have reversed the rule in a great measure. Poverty may stare many of these benevolent schemes in the face, and yet they cannot see it, because they look for it abroad. Thus poverty and ignorance of the scriptures, in our own country, are in a great measure overlooked, while thousands are squandered away uselessly abroad.

Again—A spirit of disobedience—yea, of usurpation, manifests itself to an alarming degree, in making laws and enforcing them, in the kingdom of Christ. This is a serious charge. It can, however, be supported. In the rage for law making, whereby to expel members, and operate on their consciences, you seldom hear the laws of Christ appealed to, when a member is tried.

In proof of this fact, I have recently noticed the trial of a Mr Theodore Clapp, of the Presbyterian denomination, stationed at New Orleans.

He stood charged with heresy and immoral conduct. He was charged with having violated their confession of faith, &c. but

we have no recollection, that the word of God was once mentioned as having been violated. We have not the paper before us. It was the "Standard," printed at Cincinnati. The Presbyterians come out plainly and honestly in this matter.

Mr. Clapp was tried, convicted and suspended, upon their Presbyterian standard. But behold!! The congregation at New Orleans was rather too independent for their majesties, and too much attached to their Bishop, to yield a tacit submission. The "Standard" again informed us, that the congregation had *unanimously* voted him their preacher.

What a mighty blow upon Presbyterianism at New Orleans! We had heard of this Mr. T. Clapp before, as an amiable, pious and intelligent gentleman, and professor of christianity, and that he was much beloved by his congregation; but we did not anticipate so decided a stand in his favor. We do hope that he will march on in the truth; that he will probe all the errors of the old system; that he will permit the word of God to lead him on; and that he will boldly proclaim the gospel unadulterated by the polluting dregs of human systems. J. T. J. Ed.

(*Continued from p.* 84

"Them he also justified."

Justification is a forensic term, and signifies the act of God in pardoning, and accepting the elect sinner. B stands before his country's bar of justice, as a criminal for high crimes. His case is considered—it clearly appears to the court that he is clear—Now what is the duty of the court? Will it say to the criminal, we forgive you? No: there is nothing to forgive—the criminal is innocent—neither does it belong to a court to forgive. Its duty is to declare simply that the criminal is guilty or not guilty. Forgiveness belongs, not to the court, but to the executive, or Governor—and to him alone. D is arraigned at the bar of justice for a flagrant crime—he is clearly proved guilty of the deed—the court declares him guilty, and delivers him over to executive for punishment. Now, in the executive, the constitution has vested the power to forgive or exercise mercy. The Executive forgives the condemned criminal, and lets go at large. This act of forgiving is perfectly consistent with law, because this power is given him by the supreme law of the land.

Mankind are all guilty—bound over by law to everlasting punishment. How shall any be justified, or forgiven, or have their sins remitted? I answer in the words of the Westminster Confession of Faith, chap. 11. "Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought

in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing the obedience and satisfaction of Christ to them; they receiving and resting on him and his righteousness by faith. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to his Father's justice in their behalf." Matchless grace! To illustrate this soul reviving doctrine, we will suppose two persons, E and R—E represents the elect, and R the reprobate There is nothing good in either—no good works attaching to either. God from eternity foresaw both—and from eternity sovereignly predestinated E to life, and in time effectually calls this favorite—and justifies or pardons him; not because he believed, repented and obeyed the Lord; but for Christ's sake alone, because Christ by his obedience to the law, did fully discharge the debt, which E owed to the law—and did make a proper, real and full satisfaction to his Father's justice, in the room, of, or in behalf of E. The law, therefore, has no claims upon E—nor has justice any demands against him. E is justified by this righteousness of Christ imputed to him, and received by faith alone.

It is objected that this is a mere system of speculation, not founded on truth, and contrary to scripture, as well as matter of fact—for if Christ has fully paid E;s debt of obedience to law, then is E absolved from all obligation to love God, and his neighbor, and freed from all obligation to obedience—Christ's obedience is full and perfect, and nothing more is needed—and, if Christ has made a proper, real and full satisfaction to his Father's justice in the room of E—then is E freed from death temporal, spiritual and eternal; for these are said to be the demands of justice against E, which demands Christ fully, really and properly paid. These are all contrary to scripture and matter of fact. For Christ could not pay the debt of spiritual and eternal death—nor did he pay the debt of natural death in E's room, seeing E, according to the purpose of God, must die himself.

This objection is based on ignorance. The doctrine for which I contend, was the doctrine of the reformation—and has been warmly advocated by the great and good ever since. We shall treat such quibbles with scornful silence; for they merit no better treatment. Were we to enter into serious debate with these acute heretics, it would seem like letting ourselves down to a level with them, and thus sink our popularity, and raise them to notice in the world.

But these errorists object to our doctrine, by saying it destroys the very idea of grace in our justification or pardon: for if our debts are paid by a surety, then there cannot be grace in the creditor to forgive. I answer, the grace appears in the Fa-

ther's giving the Son to pay the debt. But says the objector sneeringly, might not a creditor as well forgive the debtor at first, as to put his hand into his pocket, and hand the sum to a third person, and then receive it from him again for payment? Avaunt such stuff—I hasten to the last link of the chain.

"Them he also glorified."

All the foreknown, the predestinated, the effectually called, and the justified shall be glorified in heaven forever, in spite of hell and earth. For if one such should be lost, God's whole plan is frustrated. The divine writers knew this, though they so frequently exhort, and warn the elect, to take heed lest they fall.

And now in conclusion, what shall I say? I know not whether there be one of the elect number in this large assembly. Yet it is my duty, as called and sent of God, to preach the gospel to every creature—although it must be confessed, it is not for every creature—I dare not attempt to reconcile the contradiction.—Come then, I entreat you, come to the Savior of sinners—it may be, he will receive you. O come quickly—death may apprehend you before to-morrow's sun appear. Believe, repent and turn to the Lord, perhaps you may be saved. But you say, I cannot believe, nor repent, nor turn to the Lord—Ah! this is lamentably true—you cannot, unless God gives you faith and repentance in his own sovereign time and way. Why then urge us to impossibilities; and then doom us to eternal death for not doing them? I confess it is a hard case, but it cannot be altered.—This, this is the pain of faithful preachers; and this pain increases, as the light of science advances. Brethren, if any here, pray for us, that we may patiently endure the opposition of men, and the torture of mind, originating in endless contradictions, and doubtful disputations. Amen. B. W. S. Ed.

CHRISTIAN EXPOSITOR.

Col: 2,10—23 and Chap. 3,1-4.

The Apostle in verse 3 of Chap. 2. had asserted, that in Christ were hid all the treasures of wisdom and knowledge; and therefore, exhorts the saints to beware, lest any man should beguile them with enticing words, with philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ—that they should be established in the faith, as they had been taught. He then asserts that they were complete in him, (in Christ) without the aid of those traditions of men, and rudiments of the world. He of God is made unto us wisdom, and the truth he has taught is sufficiently able to make us wise unto salvation. In him we are complete—in him, who is the head of all principality and power—head over all things to the church. For it is in reference to the church, to her aid and prosperity, all angels, principalities and powers are put under Christ, as their head. He is also the head of the church, his body—as every member of the natural body depends on the head for nourishment, life, and all things; so every member of Christ's spiritual body depends on him, their head, for spiritual nourishment, life, and all spiritual things. "v. 19, and not holding the head from which all the body by joints, and bands having nourishment ministered, &c."

A natural member, separated from the natural head, is naturally dead. So all those, who are in a state of separation from Christ, the spiritual head, are spiritually dead. He alone is our life, chap. 3—2, 3. The great concern of man should be, how shall we, who are dead in trespasses and sins; be made alive? or, what shall we do to be saved? Or, as disunion with Christ is death, and union with him is eternal life—how shall we become united with him as the living, and life-giving head? This inquiry is all important. Let us, laying aside the traditions of men, apply to the word of inspiration as taught by Christ, and his Apostles. "Hear ye him."

The Apostle Paul in v. 11 and following, tells as how this all important union with the head is effected. "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The circumcision made without hands, has been thought to be christian baptism. This cannot be; for baptism is made or performed by hands, whether it be called sprinkling, pouring, or dipping. It cannot mean water baptism; for the text represents the subjects of it as in Christ before they were baptised. It cannot mean water baptism; because this circumcision is that, which really puts off the body of the sins of the flesh: this water baptism never does, but is only the means through which the grace of God will do it. "The circumcision made without hands," without doubt, means the circumcision of the heart in the spirit—Rom 2—28, 29. It is generally termed a new heart, and a right spirit.

It is now inquired, how are we to become circumcised with the circumcision made without hands? The Apostle answers, "by putting away the body of the sins of the flesh, by the circumcision of Christ." By the circumcision of Christ, we certainly understand water baptism; because it is immediately added—"Buried, with him in baptism," &c. In the Red sea all the Israelites were baptized into Moses as their head, lawgiver, and leader. By this baptism they were incorporated in one body, of which Moses was the head. By baptism we are baptized into Christ Jesus, and become one body, of which he is the head, the lawgiver and leader—or, we in one spirit are baptized into one body, of which Christ is the spiritual head. Thus by baptism we are represented as brought into union with Christ and his body. But is this work, the work of baptism? If we in heart believe, repent, and be baptized, this great work is

done, not by baptism or faith, or repentance, as the agents, but as the means of God's appointment, through which his grace performs the work. When Christ said to the diseased woman, thy faith has saved you—he meant the power of God has saved you through faith It was not the waters of Jordan that cured Namaan of the leprosy, but it was the power of God through his obedience to this appointed means. So by the circumcision of Christ, or water baptism, we are represented as having our sins remitted, or washed away, or put away—because through this means. in connexion with faith and repentance, the work is done by the grace of God.

Being baptized into Jesus Christ, we become one with him—when he, the head, died, was buried, and rose from the dead, we, the members. are also represented as dead, buried and risen with him. and as sitting with him in heavenly places. But the Apostle labors to impress the idea that baptism, unconnected with faith, is insufficient. "Buried with him in baptism, wherein ye are risen with him, through the faith of (in) the operation of God, who hath raised him from the dead. By baptism we have a lively representation of the resurrection of Christ, and are led by faith to see the mighty operation of God in raising his son from the dead

The Apostle then remarks, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." "Risen with Christ" by baptism—not risen from the death of sin with Christ, for he never rose from such a death—not *really* risen from the grave with him, but in figure, "reckon yourselves to be dead and alive with him—as he, your head, died, and revived, and rose again The great duty of all who are baptized is to seek those things which are above—to set their affection on things above, and not on things on the earth.

This was the way the first christians lived—this made them the wonder of the world—this engaged the hearts of thousands to submit to the Saviour—and if this way be pursued by us in this day, the same divine effects will follow—but if not pursued, in vain we live—in vain—worse than in vain—for I fear we shall scatter, rather than gather into the kingdom.

B. W. S. Ed.

Mark 9. 30—50.

Jesus was now on his last journey to Jerusalem. He looked ahead and saw the gathering storm, black with the fury of hell and earth—still lowering, and ready to burst in death upon him. His flesh shuddered at the sight—his spirit was troubled within him. May mortals dare enter into his feelings? Forgive, O Lord, if presumption! Flesh and blood pleaded—strongly pleaded to evade the storm—but if evaded, he saw the ruin of the world—if he died not, the world's last hope is gone forever—

they must die, and rise no more—covered in eternal gloom. His love to man determines him to meet the storm, and bear its deathly fury—he pursues his journey. But shall he conceal the pressing events from his disciples? No: he tells them the sad tale—"The son of man is delivered into the hands of men, and after that he is killed, he shall rise the third day." Peter in this saw all his high prospects blasted—he and his fellow disciples had been dreaming of a universal empire—that their Lord would literally fill the throne of David, and reign over all nations—that they should be the officers of his court, and were actually disputing among themselves who should be the greatest, or prime ministers in his kingdom, which they expected shortly to appear, and he crowned king as soon as he should arrive at Jerusalem. This expectation was not confined with them; for it appears to have pervaded all Jerusalem and Judea; because the vast multitudes treated him at his entrance into the city in kingly style, and hailed him welcome to the throne now vacant of a king in Judah's line. Peter, when he heard the Lord speak of his death at Jerusalem, exclaimed—"This shall never be unto thee". Jesus rebuked him sharply—"Get thee behind me satan, (adversary) for thou savorest not the things that be of God, but those that be of men. Adversary indeed was Peter to himself and to the world in his mind. Had he obtained his desire, Jesus had not died, nor risen from the dead; he then, and the world must have died forever, and been covered in eternal night.—There had been no redemption from sin and death.

On his journey to Jerusalem, he rested awhile at Capernum. He asked his disciples, what was it that ye disputed among yourselves by the way? They were silent, being ashamed to tell it; for they had disputed among themselves, who should be the greatest. The Saviour, from this circumstance, taught them a lesson, important to be learned and observed by all his followers:—"If any man desire to be first, the same shall be last of all." "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Happy the church of Christ, had she only learned and practised this lesson! Humility exalts; but pride abases. Humility takes the lowest seat and thinks this too good for its unworthiness; but pride sighs for the highest, as best fitting its merit. Humility esteems a christian better than itself; but pride esteems itself most, because it thinks itself preeminent. Pride has gorged itself with the life's-blood of christianity, and is the cause why her children are so sickly and weak—pride has elevated the man of sin to that seat, on which he sits as a god. Take a view of the discord, strife, division and enmity apparent in Zion, and in this see the devastations of pride—rather ask, what has veiled the glory of the church? What has effaced her beauty? What has stript off her shining robes of salvation? What has destroyed her unity, love and peace?—

What has caused her great apostacy? Pride, pride, is the primary agent of all—of all the incalculable mischiefs on earth.

Jesus adds, if thy right hand, or foot or eye, offend you, or cause you to stumble, cut it off, or pluck it out, &c. In the liberal sense this cannot be received; for the loss of these members cannot change the heart. The meaning, no doubt, is this: If your dearest friends, father, mother, wife, brother, or sister, cause you to stumble, and fall from your God, and from duty, into sin and ruin, cut them off—or leave all and follow Jesus. Except a man hate father and mother, brother, sister, wife and children, he cannot be my disciple—that is, except he love me more than them. How infinitely better this than to be cast into hell, where the worm dieth not, and the fire is not quenched. This alludes to the methods of burial then in practice—one was to bury the body under ground, which would be consumed by worms, and then the worms must die for want of more food—the other was by burning the body in fire, and when it was consumed, the fire would die for want of fuel. The perpetuity of future torments is thus taught. In hell the poor creature shall exist forever as food for the gnawing worm, and fuel for devouring fire—these shall never die—shall never be extinguished.

The Lord adds, "For every one shall be salted with fire." *Every one* must refer to those, who caused to stumble and fall, and to those who actually did stumble and fall. Salted with fire is a highly figurative expression, shewing the intensity of suffering. It refers to a mode of punishment superlatively painful—to be wrapped up in burning coals of fire, the smoke of their torments ascending up in clouds. By this figure is represented the torments of hell. "The smoke of their torments ascending up forever and ever."

"And every sacrifice shall be salted with salt." *Every sacrifice* refers to the obedient believers. They have offered themselves sacrifices to God. Salt purifies and preserves meats on which it is put. The truth of God, or his grace, is represented by it—for it is by the truth we are sanctified, and preserved unto eternal life. "I recommend you to the word of his grace, which is able to keep you, and to build you up, and to give you an inheritance among all them that are sanctified." "Sanctify them through the truth." Salt is good—but if the salt has lost its saltness, wherewith shall it be seasoned? Salt, which has lost its saltness, can never be restored to its original quality by any process known in nature. This awfully represents the danger of apostacy. The heart becomes unsusceptive of the power of truth—truth can no longer effect it—the consciences becomes seared as with a hot iron. Though truth is all powerful and never loses its power in itself; yet it loses its power in the heart of the apostate sinner. Take heed lest you fall.

Have salt in yourselves to be at peace one with another.—

Without this salt in ourselves, peace can never have her dwelling there. Live in peace and the God of love and peace shall be with you. But where discord and strife are, there is not God—nor is there the purifying salt, or his truth, or grace, purifying our hearts even as he is pure.

B. W. STONE, Editor.

QUESTIONS PUT BY A CORRESPONDENT.

1. Is Christ's kingdom, Christ's church, and the Baptist, Methodist, and Presbyterian churches, all one and the same thing?

Their answer is, yes.

2. Is a man a saint the moment his sins are remitted.

Ans. Yes.

3d. When a saint is he in the Devil's kingdom?

Ans. No.

4th. Is he then in Christ's kingdom?

They say yes. So do I.

Now if a saint already in Christ's kingdom, I pray, what are you baptised for?

They say, and so do I, Christ is the door and baptism is the door (So Christ and Baptism is something similar) but I have concluded then, as they are in Christ's church before baptism, and not in the Baptist Church until baptised, they cannot mean the same thing. I am a poor scholar; perhaps I cannot see nor understand it."

A. K.

To the Editors of the C. M.

I have lately seen a pamphlet containing a discourse on the character and kingdom of Christ. I think the author has opened the way for controversy on the speculative views of the character of Christ, to be revived. For I think it clear that his views are highly speculative, although this pamphlet was sent forth from the office of the Evangelist and has been sent to several of the Agents of the Evangelist. I hope it was not with the approbation of those pleading for reformation and who desire controversies on that subject to cease.

I should be astonished if I should hear that the writer is one of those who wish all the saints to speak on this subject in scriptural language.

I say nothing about the correctness or incorrectnes of his opinions, but I speak of the precedent.

You will oblige me by giving this a place in the Messenger, which I have no doubt you will do, as I have heard you both express yourselves pretty much as I now have done.

Your brother in hope of Heaven,

L. I. FLEMING, jr.

RELIGIOUS INTELLIGENCE.

On the 1st Saturday, Lord's day, and Monday of this month we had a meeting at Leesburgh of a very interesting nature. The assembly was large and attentive. Six were added to the Church at that place.

On bro. John Smith's recent tour, just closed, 27 persons were added to the congregations.

EATON, March 1, 1833.

Dear Brethren:—

We are living in peace in this section of country, so far as respects christians:—The sects are unitedly hostile against them. When in their opinion, their sect becomes wrong; instead of conforming to the gospel, they begin to look back to Calvin, Fox, or Wesley, &c. and endeavor to get back to the origin of their party, and call this reformation. But if they are exhorted to a gospel reformation, it is unpardonable heresy. But we may expect that the clearer the true light shines, the greater will be the opposition; and in proportion as this opposition rages, in the same proportion will their light dwindle away, until the longed for period shall arrive, Babylon is fallen.

We have still occasional accession to the church in some places; 5 have been added at Oxford since my last.

In haste I subscribe myself your brother in the bonds of the gospel. H. MONFORT.

STONE & JOHNSON.

BRUCEVILLE, March, 1833.

Brethren, Stone & Johnston:—

About one year ago we were constituted a church at this place. Our platform was the scriptures. We have walked in harmony together, with a small increase for a few months back. Brother Maurice, R. Trimble has been proclaiming the ancient gospel, with good success. A number of precious souls have believed and obeyed their Divine Master, by being immersed into his name. There have been about fifteen baptized in about two months, many others are enquiring whether those things be so, numbers are leaving the old orthodox Baptists (as they call themselves) and uniting with us. Our present number is about sixty.

Since we were united together on the word of the Lord, we have not had the first difficulty; while those, that have their creeds of human invention, are splitting to pieces. That the Lord may preserve us all in his way, is the prayer of yours, &c.

W. BRUCE.

Extract of a letter from a bro. J. Longley, of Rushville, Ia. dated March 4th, 1833.

"The good work is still going on. Last Lord's day I immersed four and one yesterday."

Bro. John Roberts informs us; that on his late tour of preaching about 15 were added to the church at Williamstown, Ky.

Bro. Js. G. Bryant, in the Forks of Dicks river writes, March 10, 1833, that they have lately constituted a church of five members of the old United Baptists, to which were added 12 more at the same meeting.

NOTICE.

It is requested by several brethren in different churches that there shall be a general meeting of the churches, by their bishops and deacons, for the purpose of co-operating with regard to sending out Evangelists to proclaim the gospel, and to appoint four days meetings in every church, which may desire it, north of Salt river. The meeting is proposed to be holden at Dryrun, near Georgetown, on the last day of April, 1833. The churches are earnestly requested to be punctual in their attendance.

Also, beginning on the last Wednesday in April, will be a meeting of five days at New-Albany, Ia.

Brother F. Palmer and myself have just closed one of the most interesting and happy meetings I have ever attended.

On the 5th Lord's day, at brother Taylor's, on Eagle creek a very large audience attended, when Mr. Palmer delivered one of his very best discourses. We had the happiness to immerse three ladies. Many more were solemnly and seriously affected. The harvest is ripe, and the brethren are requested to aid us in that part of the vineyard. J. T. J. Ed.

Several have been added to the congregations at the Great Crossings and Georgetown, within a few weeks past.

J. T. J. Ed.

RECEIPTS FROM MARCH TO APRIL 3D.

KENTUCKY. *Mt. Carmel*—By Eld. I. A. Gano, for I Shawhan, for vols. 3, 4, 5; for A. Keller, for vol. 7; R. Mock, for do.—*Paris*—By D. Hazlerigg, by Eld. T. Smith $2 for vol. 6; by D. Smedley for 7; by agent for I Cunningham for 5 and 6; H. Parker for 7; Jacob Link for 7; Tho. Stamps for do.—*Carlisle*—Dav. Caldwell for vol. 7; Wm. Caldwell do.; Wm. Doughty do.; Wm. Potts do.; A. Couchman do.; Jesse M'Cune do.; Robt. Ardery do.—*Flemmingsburgh*—Js. Eckols for vol. 7; Robt.

Howe for 6 and 7; Js. Stockwell 7; I. Cocchran for 6 and 7, and he paid for N. Bridges, vol. 6' R. Porter by Js. Shackelford for for vol. 6.—*Mayslick*—Js. Tibbs for vol. 6 and 7; Eli Groves for 6.—*Maysville*—By Agent, Js. Philips for 7; N. Hixon do.; bro. Corwine do. O. Hukill 1 50; J. W. Dunçan 1 00; S. Lee 1 00; A. Stewart 1 50; A. Sheriff 1 00; Moaklar 1 00; W. T. Young, 1 00; Bro. Spalding for 6 and 7.—*Union*—By Eld. M. Allen, for Js. Hurt, for 7; I. W. Moore for do.; Js. Hildreath, do.; G. R. Wilmott do.—*Caneridge*—By Eld. Palmer, for Wm. Henderson, for 7; R. Luckie, do.; Wm. Paine, do.; N. Brown, do.; Mrs. Desha do.; W. Jameson do.; J. Barnett do.; L. Houston do.; A. B. Wilson do.—*Georgetown*—Mrs. H. Johnson for 7—R. J. Ward do.; Js. M'Leary, for self and bro. John, for vol. 7; bro. Parks do.; Js. Patterson for 5 and 6; Js. Grant do.—*Bethel*—Mrs. Sutton for 7.—*Danville*—Tho. Downton for 7.—*Sheppardsville*—P. Hatchitt 10 00.—*Cobleville*—R. V. Bush for 7—Chiles do. W. Dunbar do.; Laforce for 6; Quiescenbury, for old vol. 1.—*Versailles*—Agent, for Doc Redd 4, 5, and 6—W. Doggins for 7; Robt. Scarc do.—*Horrodsburgh*—By Agent, T. Allen, senr. for 7; Mrs. Allen do.; I. Chaplin do.; I. Westerfield do.; Wm. Trimble do.; P. T. Allen do.; I. Haggin do.; Js. Debond do. Wm. Curry do.—*Shelbyville*—By A. Chinn 1 00; Wm. Standifer for vol. 7.—*Cinerun*—By Mrs. R. Cooper for 6.—*Richmond*—Eld. Wm. Read 7 50, for vol. 6.—*Lexington*—By Eld. T. Smith for Eld Jac. Creath, junr. vol 6; I. Curd for 7; Wm. Boone do. Jac. Stone do.; Geo. Robinson 6 and 7, and $3 for his bro.; Tho. Robinson for 6, 7, &c.; for E. Hickman for 6, Sam. Shivel for 7; for A. Ellyott of *Athens* 1 25 for 6.—*Cloyd's*—By Js. Cloyd for 6 and 7—N. Grigg for 6 and 7: Js. Daniel for 7.

OHIO. *Georgetown*—By Agent $10 00.—*Rutland*—S. S. Paine for Larkin, Rathburn, Williams, and Hubbell, for vol. 7. *Lewisburgh*—D. Robbins for 7.—*New-Paris*—Eld. I. Adams for 7.—*Cincinnati*—B O. Austin $5 for vol. 6.—*Jamestown*—M. Winans for 7—*Steubenville*—Js. Sidebotham for 7.

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even to Christ who is raised from the dead.—The first husband must die before she can be married to another without the imputation of being an adultress. Moses, or the first covenant must die, before the Jews can be married to Christ, or the second covenant.

To avoid confusion on so momentous a subject, I will enquire

1st. What law that was which is dead?

2. By what means it died.

3. What were the fruits of being under the law?

4. What are the advantages derived from its death?

1st. What law that was which is dead.

I answer the whole law given by Moses, not excluding the ten commandment, or covenant of Horebwritten on tables of stone. Of the law that was dead the apostle plainly teaches it was that which was written on tables of stone; and introduces the tenth commandment, "Thou shalt not covet."—v. 7.—The apostle teaches the Corinthians that the covenant, called the ministration of death, written in stones, is done away 2 cor. 3 chap.—To the Hebrews he speaks of the covenant made with the Jews in the day when he took them by the hand to lead them out of the land of Egypt, which covenant is waxed old and vanished away. Heb. 8.—To the Collossians he says—that God had forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Coll. 2.

The apostle anticipates an objection to the doctrine, that we are not under the law, but under grace. If this doctrine be true, then we may go on to sin with impunity—What then, shall we sin because we are not under the law, but under grace? God forbid!" Chap. 6. 14. 15.

I have attempted an illustration of this subject thus: The state of Kentucky about 40 years ago formed a constitution for its government. After some years the people saw defects in their constitution, and resolved to make a second—A convention was called, and another constitution was formed and adopted. In this new constitution every good article of the first is transferred, and embodied with it.—So of the new constitution; every good item of the old or first constitution is transferred and incorporated with the New—This was done by the Lord and his inspired apostles. A foreigner wishing to become acquainted with the government of Kentucky is not referred to our old constitution to learn it, but to the New. So we refer the world to learn the government of the kingdom of heaven, not to Moses, but to Christ—not to the old constitution or covenant, but to the New.

2nd. By what means did the law die?

The apostle answers, "Ye also are become dead to the law by the body of Christ"—He nailed it to his cross—The death of Christ took away the first covenant, and introduced the second —The law remained a schoolmaster till he came and died, since then we are no longer under that schoolmaster.

3rd. What were the fruits of being under the law?

They were fruits unto death. (v. 6) as bondage, fear, guilt, and condemnation, as the whole context shews.

4th. What are the advantages derived from its death?—Liberty from bondage, fear, and condemnation—the privilege of being married to Jesus, or to the second husband—by this union, we become joint heirs with him of all things,—we become peculiarly the objects of his tender care, for he nourishes and cherishes his church, as his bride Eph. 5. 29—By this union with Christ, we bring forth fruit unto God, as love, joy, peace, long-suffering.

From the doctrine that the law was dead, and that we were delivered from it, it is asked. "Is the law sin? God forbid—"for I had not known sin, but by the law, for without the law sin was dead.—For I was alive without the law, but when the commandment came, sin revived and I died."—To whom does the pronoun *I* refer? Not to Paul; for he was never without the law—not to the Jews after the law was given on Sinai, for they always after that time had it. This pronoun *I* stands for the Jewish nation that lived before the law was given.—Till then comparatively they knew not what sin was, it being represented as weak, asleep, or dead. But as soon as the law entered, sin gathered strength (for the law is the strength of sin)—Our translation is obscure, which says, 'But sin taking occasion by the commandment'—It should be read, "But sin taking strength by the commandment—"I said, sin before the commandment came was asleep or dead; but when the law came, sin began to move, and revive in the Jews.—Sin abounded, and became exceeding sinful—then I (the Jewish nation) died, to all hope of life and happiness in their present sinful condition—To that very law which condemned them they fled for life—"But the commandment which I (the Jew under the law) found for life, I found to death"—the very law from the observance of which I hoped to obtain life, slew me, and blasted, all my fond expectations—In our translation of this verse, the words *was ordained* is a supplement of the translators, evidently wrong, for the law was never ordained to give spiritual life—It was designed to be the ministration of condemnation and death to those to whom it was given.—Is the law therefore not good? Yes, the commandment is holy, just and good.—Was then that which is good made death unto me? God forbid—The law did not kill me, but only exposed sin to my view, and sin—the monster sin, killed me.—As well might we say, that the light which exposed the filth of a house, long closed in darkness—was evil and produced this filth, as to say the holy, just, and good law was evil, and deathly, because it exposed sin in our breast and life, and brought us to desperation and death.

The apostle from v. 14, describes the religious exercises of a Jew under the law, and shews his utter helplessness by the law to save himself from the power and dominion of sin; and in this description every unconverted man may be included. v. 14.

"I am carnal, and sold under sin"—This could not be spoken of the holy apostle Paul, for he was not carnal—he was not in the flesh; "for they that are in the flesh cannot please God—But ye are not in the flesh but in the spirit, if so be the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his." Rom. 8. 8 9. Now from this it is evident that neither Paul, nor the christians to whom Paul wrote, were carnal—If they were Christ's they had his spirit, and if they had his spirit, they were spiritual and not carnal.—"Sold under sin"—does this apply to the apostle Paul, or to a christian in any age? —infinitely distant from it.—A christian is made free from sin Rom. 6. 18—and where the spirit of the Lord is there is liberty—he is not a slave sold under sin; for we have not received the spirit of bondage again to fear &c. This is the character of every sinner on earth, and not the character of any christian of any age or nation This state of bondage under sin is described in v. 16, & seq: "For that which I do, I allow not, for what I would that I do not, but what I hate, that do I." Here is the warfare between the inward and outward man; or the flesh and spirit, which are contrary the one to the other. The inward man or rational spirit approves what is excellent—would do right—hates the very course it pursues—consents to the law that is good—but still it is borne down by the outward man, or by the flesh. To will is present with me, but how to perform that which is good I find not. I have moral power or ability, but not natural power, to save myself from the bondage and tyranny of sin. (How different this from modern orthodoxy!) The poor sinner, finding his efforts vain to withstand the torrent of corruption, or to oppose with success the strength of the flesh, or outward man—looks despairing around for help—crying O wretched man that I am! Who shall deliver me from the body of this death?—this dead body, in whose very members lives the law of sin. None could answer—none could bring relief.—Ready to sink in despair, Jesus is presented in the gospel as able to save him—He believes this precious truth, & breaks forth in praise to God—I thank God—through Jesus Christ, our Lord.—So then, do I with the mind serve the law of God, and with the flesh the law of sin?—No, my flesh—every member I yield to the service of God. B. W. STONE, Editor.

Queries, by Eld. Allen Wright of Missouri.

Qu. 1st. What is the meaning of 1 John 3, 6, 7, 8, 9?

Ans. The apostle had just noticed the hope of the christian, and adds, "And every man that hath this hope in him, purifieth himself even as he is pure,"—i. e. he continues to purify himself. But if the hope of salvation be cast away, the work of purifying ceases—"Whosoever abideth in him sinneth not"—i. e. Whosoever continues to abide in him, does not continue to sin, he ceases from its commission.—"Whosoever sinneth"—i. e. continuest to sin—"hath not seen him neither known him—v. 7 "He that doeth righteousness—is righteous even as he is righteous." So, "he that committeth sin"—i. e. continues to commit sin—"is of the Devil"—"Whosoever is born of God committeth not sin"—i. e. does not continue to commit sin—for his seed remaineth in him—i. e. his word continues to remain in him, and he cannot sin, because he is born of God—i. e.

Immortal principles within
Forbid the sons of God to sin.

The plain meaning of this, and similar passages, is that the life of a christian is marked with holiness and not with sin.

Qu. 2nd. Is the translation of Acts 13. 48, correct—as many as were ordained to eternal life, believed?,

Ans I think not; and am fully persuaded that the translation of Doctors Doddridge, Packhurst, Whitby and others, is to be preferred—"as many as were determined or disposed to eternal life believed."—The learned Parkhurst says: This expression has no reference to the divine predestination of particular men to salvation—He farther remarks that in v. 46, the Jews rejected the word of God, and behaved as if they judged themselves unworthy of eternal life; but that the Gentiles are evidently contrasted with the Jews, for they by the power of truth were disposed to receive the gospel, and therefore believed.

To apply this text as king James' translation does to Calvinistic predestination of certain men to salvation, is a contradiction of fact: for it will convey this idea, that all the Gentiles, who were predestinated to eternal life, believed on that very day, when Paul preached in Antioch. Yet thousands have since believed, and obtained eternal life.

B. W. STONE, Editor.

Query by H. A Cyrus, of Illonois:—

Is the promise of Peter to the Jews, Acts 2,38, "And you shall receive the gift of the Holy Spirit—applicable to us?

Ans. We will divide the query into two parts. 1st What is the gift of the Holy Ghost—2nd Is the promise applicable to us?

1. What is the gift of the Holy Spirit?—Is it a gift bestowed by the Spirit; or is it the Spirit itself given or bestowed on us by the Son? The latter idea I accept—because Jesus frequently promised his disciples, before he died, that he would send them the comforter, which is the Holy Ghost—This promise of the Holy Spirit was fulfilled on the day of Pentecost—before this time it is said, "The Holy Ghost was not yet given"—but then, the Holy Ghost was poured out upon them—they were baptised with it—filled with it—received it, it was given, &c.—all which expressions convey to my mind the idea that the Holy Spirit was the thing promised.—But we are every where taught, that wherever this spirit is there also are the gifts of the Spirit. "Now there are diverseties of gifts, but the same spirit." These gifts

are enumerated 1 Cor. 12. They are such as healing, working miracles, speaking in divers tongues &c,—Christians are said to be the temple of the Holy Ghost, in which he is said to dwell—the Spirit of God dwelleth in us, the good things we receive, as spiritual food—liberty, love joy, peace, and all holy fruits flow from this spirit in us. It is evident from the scriptures that all the christians of apostolic times had not the miraculous gifts of the spirit, therefore the promise in Acts 2, 38, is not to be limited to those extraordinary gifts of the spirit. This promise I view as applicable to all christians in every age, and is equivalent to being born of the spirit, "Except a man be born of water (baptism) and of the spirit (which is the promise through baptism) he cannot enter into the kingdom of God." John 3. 5.—and Tit. 3. 5, "According to his mercy he hath saved us by the washing (bath) of regeneration (baptism) and renewing of the Holy Ghost."

We are too apt to run to extremes—We have clearly seen the error, and cordially deplored the mischief of the popular doctrine of the Spirit, that the Spirit is given to the sinner independently of his faith and obedience—We have received the scriptural doctrine on this subject, that the Spirit is given to them that believe and obey—and to them only. In order to avoid the popular error many may run into the extreme, that nothing more is given or may be expected by us, than the word of the Spirit, through faith in, and obedience to which word, we have joy, comfort and peace. That these and all holy affections flow from faith and obedience to the word, none can doubt; but we must ever view the word as the means, through which the Spirit with all holy affections is given. Let all speculation on this subject be avoided, and let none live without the spirit, or else they are dead, while they live, and may lose heaven at last.

Query 2nd. by the same:—

Can a person separate himself, or secede from the congregation, of which he is a member?

I answer; yes, for thousands have done it—thousands may do it—and thousands ought to do it.—That thousands have done it, facts in every ago, prove but whether they acted right in doing so, is another question, the solution of which depends on circumstances. Timothy was commanded to withdraw himself from certain characters—and no Protestant blames Luther and his brethren from separating from the Roman Catholic church—Thousands have seceded, and thousands ought now to separate from Babylonish congregations, and come out of them, and labor to build up the Church of God on earth, to the annihilation of all sectarian establishments.

A person may act wickedly in separating from a church; as when a person errs, and will not submit to the wholesome discipline of the church, acting according to the New Testament regulations—Many cases might be adduced, but the subject is sufficiently plain. B. W. STONE, Editor.

EXTRACTS FROM THE RELIGIOUS HERALD,
Published in Richmond Virginia.

"This liberty claimed of permitting every individual to be the sole judge of right or wrong, virtue or vice, morality or immorality, has been the fruitful source of most of the evils and dissensions in the christian church. In the present day it has given birth to the errors of Alexander Campbell. The favorite topic of Mr. C., and his followers is liberty of conscience, liberty of opinion and liberty of practise."

Was there ever penned a more downright, palpable slander and misrepresentation. The Editor who penned the above paragraph, professes to be acquainted with the writings and views of Alexander Campbell and the friends of the ancient apostolic order of things. We call for the proof, when Alexander Campbell, or those whom this renowned editor has dubbed his followers, have ever uttered the sentiment attributed to them. Do they hold to the sentiment that they have a right to do as they please? Do they hold to liberty of practise, as they are charged by this voluntary accuser? We again call for the proof whether it be in writing or verbally—It is the principle of those who are thus stigmatised, to urge conformity to the law of Christ—That we have no liberty to make laws nor to alter, diminish or enlarge them—We contend that we have no liberty of practice, but to submit ourselves entirely to the government of King Jesus and his laws—We believe and hold that we are not our own; that we have been bought with a price, even the precious blood of Christ, as of a Lamb slain from the foundation of the world—That we are bound to submit ourselves entirely to his direction and control and government. We teach the sayings and doings of our King, a part of which are, "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth the will of my Father in Heaven.*"

"Blessed are they that *do* his *commandments, that* they may have *right* to the tree of life and enter in through the gates into the city." There is no construction construed about it. His commands are plain—they cannot but be understood—and we are bound to obey. We have no liberty to do or not to do, when Jesus speaks. Obedience to his requirements is our freedom.

Who are the persons that claim the high power of permitting every individual to be the sole judge of right or wrong, virtue or vice, morality or immorality? They should be known and exposed. Let us have their writings or their speeches. Give us the page and paragraph. This charge is rather too serious to permit the accuser to become interpreter, judge and executioner. We ask a hearing and appeal from the decision of this modern judge. So far as the kingdom of Christ is concerned in this inquiry, we had supposed that no person was so blinded by party zeal as not to acknowledge that where there is no law there is no transgression—and that the laws of God teach us clearly, empha-

tically and fully our duties to him and to each other.—A violation of his laws is sinful—and where he has no law to violate, there can be no sin. We remark, that it is passing strange, the Baptists should recognize and patronize an Editor who wilfully slanders or closes his eyes against the truth—It is criminal ignorance or criminal misrepresentation. We put him to the proof, be any Virginia tribunal he may select—They publishing the charge, the proof and decision. It is but recently that have had a sight of the organ of the Baptists in Virginia. Whilst such a man is mantained and confided in, it is not at all astonishing that the Disciples of the Lord Jesus have felt the weight and influence of an unrelenting persecuting spirit. It is not the least marvellous that they have cast out as heretics some of the best and most enlightened christians in their body.

Thank the Lord, the leven is still working—The letters of Brethren Goss and Keeling of the Baptist congregation in Virginia, disclaiming human creeds, &c.—published in the same paper with the above aspersion are favorable indications for the cause of reform. They are not disposed to bow to the mandate of the editor of the Religious Herald, or its dictatorship.

J. T. JOHNSON, Editor.

EXTRACTS FROM LATE FOREIGN PUBLICATIONS.

(Trial of the Rev. Edward Irving.)

The hearing of this case, which was a charge of heresy against the celebrated Rev. Edward Irving, of London, came on before the Presbytery of Annan on Wednesday last. The proceedings were opened with a prayer, after which the indictment was read which charged the Rev Defendant with maintaining the sinfulness of Christ in his human nature. He had written that the devil tempted because he knew our Lord to be temptable; that human nature was corrupt to the heart's core, and black as hell; and this was the human nature which the Son of God took upon himself, &c. &c. Numerous passages from the writings of the accused were read. In consequence of the promulgation of these doctrines, the General Assembly of Scotland had enjoined the Presbytery of Annan to call upon the Rev. Edward Irving to avow or disavow them; in order that, if he avowed them, he might be deposed from that station in the Church of Scotland to which the Presbytery of Annan, by the imposition of hands, ordained him. The Moderator inquiring if he admitted the truth of the libel, Mr. Irving (with great solemnity) replied—"If I have said and taught that Christ was fashioned as a man—that he took our sinful nature upon him—but by the grace of God he was upheld, and yielded not to the motions of that sinful nature, then it is a glorious doctrine, and I will maintain it, yea, even unto death." Moderator—"It is necessary that you answer aye, or no." The Rev. Edward Irving.—"What I do hold is, that the flesh of Christ

being of the seed of David—born of a woman—was sinful; but that it was presented holy unto God—holy, holy as the law of God itself. And surely you do not call this a true libel." After some fencing, a plea was recorded that the accused admitted the correctness of the extracts. The members of the Presbytery then delivered their opinions, seriatim, that the doctrine in question was heretical, inasmuch as Christ was conceived of the Holy Ghost; and although a man, was without sin. During these addresses, Mr. Irving kept his face buried in his hands, and often sighed aloud. Mr. Irving delivered an eloquent and earnest address, which lasted nearly two hours. His spirit stirring eloquence, his extraordinary appearance, his great physical powers, his gestures, his intonations, all combined to command the utmost attention, and to make, it was obvious, a deep impression. The Presbytery unanimously pronounced his doctrines heretical, and the Moderator asked him if he had any objection why sentence of deposition should not be pronounced. Mr. Irving rose and said with great vehemence—"Objection? All objection! I object not for my own sake, but for the sake of Christ my Lord, whom I serve and honor. I object for your sakes, who will thus call down on your heads the righteous wrath of God. I object for the Church's sake, who are led blindfold to ruin. Objection? All objection!!" The Moderator requested the senior member of the Presbytery to offer up a prayer, when a gentleman who sat with Mr Irving, and who was said to be one of his Deacons from London, arose and with great vehemence exclaimed "Depart! Depart! Arise and flee! Flee ye out of her! Ye cannot pray to Christ whom ye deny! Depart! Depart! I say depart! Flee! flee!" Great consternation and confusion now began to prevail, and the Church being almost dark, (for it was near 7 o'clock,) added to them not a little The Deacon, who seemed greatly excited, made his way forcibly through the crowd. (Here there was a burst of hisses from the galleries.) Mr. Irving, who was proceeding to follow his friend, then exclaimed, also with great vehemence, and apparently to the crowd that somewhat obstructed his passage. "Stand forth! stand forth! What! will ye not obey the voice of the Holy Ghost! As many as will obey the Holy Ghost, let them depart!" He then made his way towards the door, and just before reaching it, he exclaimed—"Prayer, indeed! Oh!" Several gentlemen of Mr. Irving's party followed. In the midst of great confusion Mr. Sloan offered up a brief prayer, after which, the Moderator formally pronounced the sentence of deposition of the Rev. Edward Irving from the Ministry of the Church of Scotland.

QUERIES.

By O. E. Bryant, of N. Y. Is the son of God a created or derived being? Or, is there any difference between the two ideas?

Ans. This question has been the subject of controversy, from almost the beginning of the christian era. The combatants on both sides, have exhibited much learning, great zeal, and much unchristian feeling in the discussion. It has been, and yet is, a subject warmly contested, and appears as distant from being settled as any other in theology. The quantum of mischief done by it has ever overbalanced the good, if any good was ever effected by it. Doc's. Whitby, Cudworth, S. Clark, Bp Bull, seem to have proved that the Fathers, up to the Nicene council, in 325, & that the council itself also believed that the Son was derived or begotten of the substance of the Father, so that the substance of the Son was not the same individual substance with the Father's; but was specifically the same; as the substance of Abraham's son Isaac, was not the same individual substance of Abraham, but was of the same specific nature, which was human nature.—Some of the fathers of the first centuries, represent the derivation of the Son by communication, as "from one torch we may light many torches, and still the light of the first torch is not diminished"—as Tatian wrote in A. D. 172. Justin Martyr says, "When we style him *his* Son, we mean that he has a real being, and that before all things, he proceeded from the father by his power and will" Tertulian says, "But I who derive the son from no other original but from the substance of the Father," &c.—Novatian says, "The son is begotten and derives his original from him who is the one God." Eusebius says "We look upon the Father as unbegotten and underived, but on the Son as begotten and derived from the Father." The council of Nic believed this doctrine when they condemned Arius for affirming that the Son was created. They say, that the Son was God of God light of light—but they deny that the father was God of God, light of light, very God of very God, because the Father was unbegotten or underived. But these epithets apply to the Son, because he was begotten and derived.

Prof. Stuart thinks that *generation, emanation, creation* and *procession* from God, mean derivation in some sense or other: & that a derived being cannot be self-existent, and independent, consequently, not God supreme. Let. to Doc. Miller, 93—155. Speaking of the dispute between Arius and the Nicene fathers, the Prof. adds, "While both parties then acknowledged a *derived divinity;* while both agreed to call him God, and to represent him as the creator of the world, and the object of religious worship; and only disputed about the manner and time of his generation; I have felt it no presumption to say that Arius and the Nicene fathers differed much less in *real* sentiment than is generally supposed." p. 159.

I have thus shown the origin of the dispute about your query. I have in years past, indulged in speculations on this subject, and have my opinion in common with others, who think at all; and that opinion I have expressed unequivocally; but feel disposed to use scriptural terms alone, when speaking on this subject, and therefore call Jesus the Son of God, the only begotten, &c. I can nee nothing in scripture to justify the idea of the Son of God being created, the idea appears too low. Some arguments are much relied on, which have not sufficient weight to incline my mind to believe it. It is said, the Son must be either creator or created. To say that he was created, involves this contradiction, that he existed before he was created or made:—"For without him was not any thing made that is made."—Some think that he was created from this text—"the first born of every creature." The literal rendering of this text forbids the idea. He was born before all creation.—Others think that Rev. 3. 14. conveys plainly the sentiment that he was created. "The beginning of the creation of God."—The word *arche, the beginning* is frequently applied to persons in the scriptures, and is rendered in the plural *principalities.* An archbishop is the head of all the bishops in a certain district—so an archdeacon is the head of all the deacons—so an archangel is the head of all the angels—so the Son is the head over all things—the *arche* of all creation. Our English word *arch* is derived from *arche.* The arch of a bridge, or pillar supports or upholds the bridge or pillar—so the Son is the *arche* of all creation, and upholds all things.

By the derivation of the Son from the Father, I understand, that he proceeded from the Father, or was begotten of the Father—or that he was the Son of God. But of the manner of his proceeding from the Father, or of his being begotten, we know nothing by revelation and therefore to speculate on the subject is unwarrantable folly, and has produced incalculable mischiefs. Farther we say not.

Query . By the same person. How did Christ become a competent Savior by his sufferings and death? and what are the benefits of his death to mankind?

Ans: We might ask: How did the first Adam become a competent destroyer of his posterity? It will be answered in the language of inspiration. "by disobedience"—for this, all were doomed to die. This was the purpose or will of God. So, when it is asked. How did Christ the second Adam become a competent Savior by his sufferings and death? We answer in the apostle's language, by obedience. The Father gave him a commandment what he should say, do and suffer, and that he should rise again. This was the obedience of the second Adam, by which we are justified and saved.—By his death and resurrection the whole world, the just and unjust, are justified and saved from the natural death, brought upon the world by the first Adam.—By his sufferings, and death and resurrection, as well as by his life, all that believe and obey him shall be justified from all things, and saved from their sins.—This is the doctrine of revelation.

But should you ask me, How does Christ become a competent Savior by his obedience unto death, so that all the world are to be saved from natural death, or saved from the grave? I can only answer, that it is so revealed as the will of God. We are not warranted to pry into the reason, by which he thus willed and purposed. This may be developed in eternity—But when it is asked, how do the sufferings and death of Christ save from sin, sanctify, wash, cleanse and purge from sin? I answer, God has willed that if we believe in Jesus that died, was buried and rose again, and if we obey him, we shall be saved.—The sufferings and death of Jesus, are the highest display of God's infinite love, grace, and goodness to the lost world.—Faith in the death and sufferings of Jesus substantiates the truth that God is gracious and good to the world—His goodness leads to repentance, reconciliation and obedience,—and through obedience we are saved, washed and purged from sin. When sins are represented as remitted and washed away by baptism, it is only so in reference to the blood or death, and resurrection of Christ.—I must beg my brother Bryant to read my letters on atonement, published a few years back, in which he may see his query more fully answered.

Query By A. Smith of Marrowbone Ky. A number of the old Baptists is joining us: ought they to be admitted without being baptized for the remission of sins?

Ans. As well might you ask, ought any to be admitted, who have not been baptized for the dead?—or ought any to be admitted, who have not been baptized for the burial and resurrection of Jesus Christ?—In baptizing a person, we simply use the language of scripture. In the name of Jesus Christ, I baptize you into the name of the Father, and of the Son, and of the Holy Spirit—By the expression, in the name of Jesus Christ, we understand, by the authority of Jesus Christ—Into the name of the Father &c., we understand, into union with the Father, and with the Son, and with the Holy Spirit—or into the one body of Christ, or or church or temple, in which the Father, Son, and Spirit inhabit or dwell.—If all should be rebaptized, who had not the full understanding of the ordinance, when they submitted to it, but few would be acknowledged as baptized

We are not pleased with the manner of some in baptizing, who say, I baptize you for the remission of sins; because we have no better evidence of its correctness, than we have for baptizing for the dead; or for the burial and resurrection of Christ. It is also offensive to many, who humbly believe and hope that their sins have been previously remitted—It is establishing a principle, which none among us, rightly informed, admit: which is, that God cannot, and will not remit sins but to such as have been immersed.—We know his revealed plan, and by this alone we should be regulated, but let us not presume to bind the Lord, so that he cannot act otherwise than by the plan revealed. He has not bound himself farther than that he will bless those who submit to his plan.

Query By S. K. Milton. "If the destruction of Jerusalem be not referred to in Matt. 24.; but to Christ's second coming in his kingdom, how shall we understand the 34 verse of the same chapter? "Verily, this generation shall not pass, till all these things be fulfilled."

Ans. I know of none who deny that the distruction of Jerusalem is referred to in this chapter But I have concluded from carefully reading the 24 and 25 chapters in connexion, that from 29 verse of 24 chapter to 31 v. inclusive, the second coming of the Lord is intended to be taught. The destruction of Jerusalem is taught from the beginning to verse 28.—From verse 29. a period subsequent to the destruction of Jerusalem, is evidently described; "Immediately after the tribulation of those days—(what days, but those in which Jerusalem was destroyed)—the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken"—This is a prophetic description of the wretched state of blindness, in which the poor Jews shall exist, after their dispersion from Jerusalem.—The sun (their law) gives them no light—the moon (their priesthood, dependent on the sun or law for light) —gives no light.—The stars (their prophets)—shall fall from heaven to rise no more—and the powers of the heavens shall be shaken—The rulers, by whom the Jewish heavens, or church, were supported and defended, shall be shaken never to be able to resist with success their enemies again.—"And then (after Jerusalem's fall) shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory—And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." This is, in my view, the second coming of Christ

From v. 32 to 36, a paragraph is introduced in connection with the destruction of Jerusalem, ended at v 28.—After this paragraph, another follows, beginning with v. 36, descriptive of the second coming of Christ, with which the whole of chap. 25 is connected.

B. W. STONE, Editor

REMARKS ON A

Discourse, delivered by appointment before the Boston Baptist Association September 19th 1832, by Howard Malcom, of Boston; headed The Extent and Efficacy of the Atonement.

This discourse may be considered a specimen of Baptist divinity in the East. The doctrine indeed is not novel; it is only a stale repetition of Calvenism—yet the manner in which the Sermonizer, has wrested the scriptures from their true meaning, and tortured them to sustain his system, demands from every lover of the Bible an exposure of the error.

treating of the federal union between Christ, and his people, he says, "This doctrine has always been maintained by Baptists and the Orthodox generally. Such a union is shewn in several scriptures—Christ is called the last Adam. 1 Cor. 15. 15. Eph. 5, 23—To these quotations may be added all the places where believers are said to be *dead* with Christ, *buried* with him *alive* with him, &c. It is, however, only necessary just to recur to this doctrine, and to refer to the 5th chapter of Romans, where the subject is largely treated.

Let us then go to Rom. 5, and see if that chapter teaches the federal union of Christ and believers. For sake of argument we will admit, that the first Adam was the federal head and representative of all his posterity—and by this union they all sinned in him, and fell with him—all became equally guilty, sinful and liable to eternal death, or to eternal torment.—If the second Adam be the federal head and representative of any, then they are freed from guilt, sin and liability to punishment in time, and in eternity.—Now it must be admitted, if the first Adam was a federal Head—he must be the federal head and representative of all, both elect and non-elect—which is expressed in v. 15. "For if through the offence of one many (Gr. *hoi polloi*, the many) be dead"—None dare deny that *hoi polloi*, means *the many*, including all the posterity of the first Adam.—"Much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many (*hois pollois the many*)—Hence it evidently appears that the second Adam was the federal Head and representative of as many, as the first Adam was—This effectually destroys the doctrine of Calvinistic election and establishes the doctrine of Universalism.—The same sentiment is expressed in the 18 and 19 vs. following—"Therefore, as by the offence of one, judgment came (*eis pantas*) upon all men to condemnation; even so by the righteousness of one the free gift came (*eis pantas*) upon all men unto justification of life." The same *all men* are represented by the first & second Adam—v. 19. For as by one man's disobedience (*hoi polloi*) *the many* were made (constituted) sinners; so by the obedience of one shall (*hoi polloi*) *the many*) be made (constituted) righteous—upon the principales of Calvinistic federalism, if a true doctrine—then is the doctrine of Universalism undeniably established by this very 5 of the Romans, introduced too to prove the contrary. Had the translators ventured to give the literal translation, Calvinism would have found no support for their federalism here; and therefore, would not have driven so many to Universalism, by endeavoring to press this chapter into their service.—It is now generally admitted, as it has been by the fathers of the first centuries, that the two leading ideas of the chap. referred to, are, that the first Adam brought natural death on mankind, and that the second Adam brought the resurection to natural life again from the grave to all mankind to the just and unjust—as Paul expresses it, 1 Cor. 15. 21. 22. "For since (di'anthropou) by man came death, (di'anthropou) by man came also the

resurrection of the dead; "For as in (*en.*—by) Adam all die, even so in (*en.* by) Christ shall all be made alive." None but ignoramuses will apply this to any thing farther than the death and resurrection spoken of in the whole connexion, and therefore it can help neither Calvinists nor Universalists.

Our sermonizer introduces Eph. 5, 23, in proof that Christ is the federal head of the elect—"The husband is the head of the wife, even as Christ is the head of the church"—Who ever heard before that the husband was the federal head of his wife, in the sense Mr. Malcom holds, that Christ is the federal head of his elect?—If the husband act right or wrong, are these also considered the acts of the wife? If the husband be *dead*, be *buried*, and *shall* live again, is the wife also dead with him, buried with him and alive with him?—If Mr. Malcom had turned his eyes a moment from system to the use of words he would find a vast difference between a head, and a *federal head*. Let him apply 1 Cor. 15. 3, to his doctrine, and it will convey as much and as good proof as any he has adduced. Is it not strange that men will build systems of religion upon mere opinion, were fancy? Who ever read in the Bible of federal heads, and representatives in covenant? Yet these are corner stones of the orthodox temple!

Mr. Malcom endeavors to prove that the covenant of grace is made with Christ as the common head, representing the elect—This is an important point—let us attend to his proofs.—2 Tim. 1. 9, "Grace is given us in Christ before the word began"—That this phrase, before the world began (*pro chronois aioniois*) does not mean from eternity is evident from Tit 1. 2, where it reads, "In the hope of eternal life, which God that cannot lie promised before the world began—The word *aionos* frequently signifies the time under the law—Heb. 9. 26. But now once in the end of the *world* (*aionos*) hath he appeared to put away sin by the sacrifice of himself." See Acts 3. 21. 1 Cor. 2. 7. Eph 3. 9. Col. 1. 25 &c—In Ex. 21. 6—"He shall serve him forever," *eis ton aiona*—which means till the year of Jubilee Lev. 25. 39. 41—The words used in 2 Tim. 1. 9. *pro chronois aioniois*, signify the ages under the law measured by Jubilees. See App. New Tran No. 66.—Grace was given us in Christ Jesus before the ages of the law began—it was given in the Abrahamic covenant 430 years before the law "In thee, and in thy seed (Christ) shall all the families of the earth be blessed.—And in the same covenant, God promised us life before the world began; i. e. before the age of the law commenced.

Mr. Malcom brings Acts 13, 48, to prove his doctrine. This text will be found explained some pages back in this No—To this exposition I refer the reader. "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."—By the expression foundation of the world is either meant, the foundation of the material world—or of the Mosaic dispensation—or of the gospel dispensation. Now it is evident that in neither sense is eternity intended—For this kingdom was

never fully prepared until Jesus arose from the dead.—John 14. 2. "I go to prepare a place for you." These persons, thus welcomed to heaven, says our Sermonizer, are represented as having been given to Christ in the eternal covenant."—Represented—by whom we ask?—He tells us; by Doctor Dwight.—Ah! his authority is not acknowledged—But he attempts to prove his doctrine by scripture. John 17. 2. "Thou hast given him power (authority) over all flesh, that he should give eternal life to as many as thou hast given him."—That all power or authority on earth, as well as in heaven was given to the Son, is indisputable—The heathen are given to him for an inheritance, and the uttermost parts of the earth for a possession.—He has received authority over all flesh—all the children of Adam. Why or for what purpose was he endowed with this authority?—That he should give eternal life to as many as the Father has given him.—As all were given him, he then is endowed with authority to save all. Having received this authority, he gives the commission to his apostles, Go ye, therefore, into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned—Proclaim to all that the Father has given me authority over all flesh—for this very purpose that I might give them all eternal life—and eternal life I will give to every one that shall believe and obey the gospel. But he that believeth not shall not see life.— Where is it ever said, that the Father gave a particular elect number to Christ in the eternal covenant, to be by him redeemed in time? —No where in the Bible.

He next introduces as proof of his doctrine John 17. 6. "I have manifested thy name unto the men, which thou gavest me out of the world"—We will add what follows in close connexion —"And none of them is lost, but the son of perdiction. Those of whom the Savior speaks, are the twelve disciples. They were given to the Son specially for a special purpose—yet one was lost! It is not said, or intimated that they were given in the eternal covenant to the Son, nor that he was their federal head or representative—Had he been, according to our preacher's doctrine Judas could not have been lost.

He then produces John 17, 19: "And for their sakes I sanctify myself."—"For their sakes"—i. e. for the twelve disciples. Can it be supposed that from this text, the teachers can any longer make the people believe that all the eternally elected are intended? The days of ignorance are fast going by, and such flimsey arguments are treated, as they ought to be, with contempt

Some farther notices we may take of this specimen of Eastern. Baptist divinity, in some subsequent No, and rescue from the grasp of orthodoxy the strangled truth of the Bible.

B. W. STONE, Editor.

THE "CALLED AND SENT."

No. 2.

If there be those who are really entitled to the pre-eminence implied and indicated by the imposing epithets above, the claim should be clearly and fairly sustained by competent testimony; for if the claim be legitimate, disobedience is criminal. At least one, who contends for a special call, &c. asserts, "that an uncalled and unsent Ministry is the curse of curses to the Church of Christ. And that "God does communicate to every man whom he designs to preach, by his spirit, a *sense* of his duty, *in this case*, just as he communicates to sinners a sense of the necessity of repentance and faith in Christ." This is vague enough in all conscience. A man might here fly from pole to pole, and all round the circle, and contend for one principle or another, just as he found himself pressed by scriptural authority. But we can at once discern that the writer, and we know that others with him, contend, that God makes, by his spirit, a special communication to those whom he designs shall preach and specially qualifies them for the work of preaching independent of the Bible. If they do not thus believe and teach, let them undeceive us. Let them speak plainly, for we have no interest to mistake or misunderstand them. We believe that the revelation of God to man, so far as our present condition is concerned is closed—that it was made, to be known and practised upon. That *all* are under obligations to believe and obey, wherever it is heard—that it is the duty of all christians, as plainly expressed in the book, to exert themselves according to their talents, in every department of the Christian religion, whether in singing praying, teaching, relieving the poor, &c. &c. And that we are to be guided and governed alone by the infallible word and truth of the holy spirit already given us by the Prophets and Apostles.

Unless we understand each other, we may be found beating the air. It will be seen that I contend for a call and qualification, much more clear, decisive and imperious than the unauthorized and mysterious call and qualification of the Sects.

The congregation to which a member belongs, is the proper judge of his qualifications—and his brethren have something to do in the call. For Paul asserts, that the manifold wisdom of God is to be exhibited by the congregation. They are members one of another.

Who can be said to stand in the same relation to God, in all respects, as the prophets? Can any one now be said to be a prophet? None! Yet we can repeat the words of the Holy Spirit, as spoken by or through the Prophets, and we are *called upon* to speak them and pay attention to them.

Who could be said to be a Minister Plenipotentiary from heaven? The Son of God. That he was the Great Apostle of the Father, who will deny? And who were his Apostles and witnesses and Ministers Plenipotentiary but those whom he com-

missioned and about whom there is no dispute. As he was sent unto the world, so he sent them to the world.

The son of God having ascended to his throne and being crowned Lord of All, qualified his Ministers Plenipotentiary or servants, to announce and confirm the truth or word of reconciliation—and to give laws to the subjects or citizens of his kingdom. Whoever stood in the same relation to the Father that the Son of God occupied and still retains? Who ever occupied or sustained the same relation to the Son of God and his Government, that the Apostles did and still sustain? None. The King reigns—the Kingdom has been set up—a complete code of laws has been given—and the citizens of his kingdom are bound to yield submissively to every requisition of the King.

None were ever called or qualified to act as Prophets or Apostles, unless they were guided and directed by the Holy Spirit, "For all Scripture is given by inspiration."

As the Apostles, who were endued with power from on high, have departed, where shall we look for the goverment and guidance and light and heavenly influences of the Holy Spirit? The Saviour himself decides the question. If I go not away, said he to his disciples, the Comforter will not come: but if I go away, I will send him unto *you*, (disciples,) even the Spirit of *Truth*; whom the *world cannot receive*. Very well the congregation is the body of Christ. His body is annointed or kept alive by the Holy Spirit. The Holy Spirit has already declared the truth through the Apostles and Prophets. That truth has been committed to the congregations—and the Spirit of the Truth is supposed to be reigning and ruling in the congregations. This being the case, to whom has the Saviour committed his truth and Spirit—and from whom does he expect and require a faithful announcement and execution of the laws? Necessarily the congregations; and so he declares.

(*More anon*)

J. T. JOHNSON, Editor.

On April 30th according to previous appointment the Bishops, Elders, Deacons and Messengers from a number of Churches North of Kentucky, met at Dry Run, near Georgetown, Ky., and continued two days in worship, and consultation with respect to the best method of advancing the truth.—During the meeting 8 were immersed on profession of their faith in Christ the Son of God, and many of the great multitude were seriously affected by the truth. It was inquired, whether we should continue the practice of keeping evangelists in the vineyard of the Lord. In this all were unanimous. Brothers John Smith and John Rogers agreed to ride another year, to go wherever they should judge most profitable to the good cause. In the assurance that the other churches north of Kentucky would co-operate with us, we assured them that they and their families should be supported by our pecuniary contributions. Brother John T. Johnson is our treasurer again this year. With him the churches are requested to correspond, and to let him know as early as may be done, how much each church is willing to give, and to remit to him in regular quarterly payments.

It was also deemed proper to advise the churches throughout the State to meet as early as possible, in their different sections, and appoint some of their most efficient teachers to ride as Evangelists. We have seen, by the last year's trial, great good resulting from such practice—Let each church according to its ability, give as much as will keep them and families from want. Dear brethren, let us be zealous for the truth and labor to promote it.—A little from many can support a few, and keep them continually in the harvest field.

We have also thought it proper that on every Lord's day to have a general meeting of the bretren in the various congregations around, to continue for several days together. These appointments are left with our two Evangelists to make, which shall in due time be published in the Messenger.

Co-operation is the life of any cause, and division the death of it. Let us frown upon any attempt to divide us—Banish speculation from among us, and let not opinions be ever, introduced as tests of christian fellowship. If ever this be done, there is an end to unity, peace and love.—Let it be our great object to make christians. There may be a great zeal to make proselytes, where there may be no travail for the salvation of men. Who more zealous for the former than the wicked pharisees?—and who less feeling for the latter than they?—We cannot be too careful to avoid the detestable principle of seeking honor one of another.

By request of the Brethren, we have given the outlines of the conversation had among us at our meeting. EDITORS.

From the Religious Herald.

A VOICE FROM VIRGINIA.

TEST OF FELLOWSHIP.

April 7th, 1833.

Mr. Editor:—

It is with diffidence I comply with your request, to offer some thoughts on creeds, or something similar, as a test of fellowship in the Church of Christ. I know that deference is due to the opinions of wise and good men, and when I find my sentiments, opposed to the views already given by some of my beloved brethren, I feel inclined to suspect my own judgment, confess my ignorance, and leave the subject to be discussed and disposed of by abler pens, yet as I am invited to speak, "I will answer my part and show my opinion." It appears to me that a creed composed by uninspired men is not necessary. It might contain truth and only truth, yet it would want authority to make it binding, and for man to give it that authority would be to infuse no slight pice of popery into that Church which has ever boasted

her love of liberty. "It would seem to me like the poor dependant servant usurping the throne of the King in Zion to legislate for that kingdom which is not of this world, and which only owes obedience to well known laws already plainly given.—

2d. Creeds indeed may suit national and worldly churches, and no doubt have long stood as massy pillars sustaining the cause of error and superstition, preventing free enquiry and holding the human mind in a degraded bondage to falsehood and delusion; but in a government like ours where there is no unhallowed union between church and state, where truth is gaining many victories, where the written word is in every house and in every hand, surely the Church of Jesus cannot need and ought not to have any other bond of union than the laws of heavenly truth set home to the hearts, and written in the mind by the Spirit of the living God. If these should fail to preserve union among professed christians, it does seem to me that nothing else ever can effect it.

3rd. It appears to me that if we had a creed or formula containing all our peculiar views and articles of faith as a denomination, that yet it would not be adapted to our situation and practice; true enlightened and well instructed disciples could with propriety subscribe to its every item, yet it would be expected (if held as a test of fellowship) that young members uniting with us should subscribe to it, and thereby profess their belief in its every article; are not all young christians mere novices in knowledge? They know indeed they are sinners guilty and lost; they love the blessed Jesus—they delight in his holy service, and it is the fervent desire of their hearts to enjoy his presence and obey his laws, shall it be required of these babes solemnly to subscribe to that they do not understand? let us save our young members from an act so rash, let us leave their young and heaven born minds as free as the air they breathe, and the grace that has rescued them from going down to the pit.

I look upon union in the family of Christ here in the world as a matter of infinite importance; it is that for which the Son of God has prayed, and which he will perfect in Heaven. Truth sanctified truth is the only bond of union among holy and intelligent creatures.

Instead of attempting to produce and maintain harmony and union in the Church of Christ by creeds and confessions, there are other means we can use more likely to gain the approbation of Heaven and bring the blessings of God upon us. The holy and blessed scriptures of truth direct us to these means. God has made his people the "light of the world as a city on a hill that cannot be hid." Each child of his is a star lighted up that shines on this benighted world. Pastors are promised to feed his people with knowledge, let our ministers be men given to study, let them be mighty in the scriptures, let them be able ministers of the New Testament, who preach the gospel in the power and demonstration of the spirit, and let them suit their instructions to the state of their congregations, then we may hope to see united churches. Much depends too on the other affairs of the church and the brethren more advanced in years and knowledge, they should teach the younger disciples. Every member of a christian congregation capable of instructing, is under solemn obligation to aid in imparting knowledge to others.

A strict discipline will do much to preserve union among brethren, without which no church can expect harmony

Personal piety elevated to a high standard above all things best prevents jars and divisions, the tares of Satan fail to take root in a soil so heavenly.

Frequent interviews with saints tend very much to nourish union of mind and heart. Where brethren in general hold fast the great truths which relate to the way of salvation through Christ crucified, much forbearance should be exercised toward them.

In a world so fallen and dark as ours it would be miraculous if all men thought alike; as far indeed as God teaches, all christians are of one heart and mind, but when man follows man and subscribes to their dogmas he is at once in the high way to error. In this land of liberty let the free born sons and daughters of America assert their right, and like the Bereans search the scriptures and see if the things they hear are so.

Unhappily for fallen nature, difference in opinion on religion has too often roused the worst passions of the sinful heart, and led men to think they were doing God service when they were reviling or killing their fellow men. Toward all who differ from us, instead of saying shall we command to consume, better pray "Father forgive, they know not what they do."

Your friend in Christ,

W. Y. HITER.

For the Christian Messenger.

MAY 8th, 1833.

Brother Campbell—Having read, in the last Harbinger, your reply to some queries, propounded by Henry Grew, I have taken up my pen to address you a few lines, through the medium of the Messenger; being persuaded that the course you have taken is calculated to do much harm. Brethren John Smith, J. T. Johnson, and the brethren generally, with whom I have conversed, exceedingly regret it.

I have several years anxiously desired that those who take the word of the Lord for their guide, and plead for a restoration of the ancient order of things, should cease their controversies about their speculative views of the Saviour, and use the language of Scripture. In this country the brethren have almost unanimously adopted this course. The consequences are, their old prejudices have died away; their energies have been united, and directed to the great object of the conversion of sinners, and great success has attended their efforts. You, bro. Camp-

well, have greatly aided in bringing about this pleasing state of things. You have advised us "to abide in the use of Bible terms;" you have said you were "as little disposed to contend for the Trinitarian Theory, as for Arianism, or Unitarianism, of any grade;" you have said, "you could not approve of any of the sermons, debates, or essays, with which the public ear has been assailed, and the public eye addressed, so repeatedly on this question." * * So much mischief, but no real good, has resulted from the discussion." "If the language of the holy apostles, the scripture names, phrases, and epithets will not suffice, in vain will the learned lumber and scholastic jargon of the barbarous ages be sought after to give satisfaction." If the time spent in arguing about the rank, and honors of the Saviour of the world, were employed in the praises of God and the Lamb, we would have less wordy, but more holy and happy christians. There are many questions which may be debated with much propriety and profit, but they are practical, and lay at the foundation of the human establishmehts, which have supplanted the institution of Jesus Christ."

Again, "Now, suppose that all the Arians, Socinians and Trinitarians would abandon every word and sentence not found in the Bible on this subject, and without explanation, limitation, or enlargement, quote with equal pleasure and readines, and apply on every suitable occasion, every word and sentence found in the volume, to the Father, to the Son, and to the Holy Spirit, how long would divisions on this subject exist? *It would be impossible to perpetuate them on this plan.*"* * * "Let them speak and hear the same things, and there would not be a Trinitarian, Arian, Semiarian, Sabellian, Unitarian, Socinian, or any thing else but a Christian on this subject, or an infidel in the world."

Again: "Our Confessions of Faith, our additions to, our subtractions from, our transpositions of, and our extractions out of the book of God, are all in open hostility to the restoration of a pure speech." These and many such remarks, made by you have had a happy effect; but strange to tell, you appear to have forgotten all this; and although, you say, "The whole controversy is not worth one hour," yet you have snatched an hour from other pressing subjects, to take up this subject, and address the public eye with an essay upon it

You have, as I conceive, abandoned the course which you heretofore admired, and generally pursued, and which you have almost, if not altogether, made a term of fellowship.

I blame bro. Grew for agitating this subject, but his erring in this matter cannot justify your departure from your own good counsel, by which the way is opened for the revival of the old controversy, which you have so much lamented. I dispute not your right to enjoy your own speculations by any means; this is a right we all possess; but I object to your bringing them before the public; because, you who judge, practise the same things.

That you have advanced speculations, I think is clear; yourself being judge. For although you say, you object not to the doctrine of "The Trinity, or that in the unity of the Godhead there be three persons of one substance, power, and eternity, because it is contrary to reason or revelation; Yet you immediately say "Were any one to ask, can there be three distinct persons or even beings in one God? "I would say reason informs me not, and revelation does not assert it."

It will not be thought by those who know me, that I have been induced to object to your piece because of any partiality for either of the theories you have named. I advocate neither I think it will injure the good cause of the bible; for if you have been induced by bro. Grew's queries to present your philosophy, some other bro. may be induced to present his philosophy in opposition to your's, and so the war go on.

I do not fear these consequences so much in this country as in other places; for here the brethren are too firmly established in their purpose to abide in the use of bible terms, as you advised. They have seen too clear a demonstration of the propriety and good effects of this course to be easily turned from it They have had too much enjoyment in their union upon the grand truth that Jesus is the Messiah, the Son of God, to be led away to strife about words to no profit, especially as they have seen the effect of this union—hundreds of their countrymen, bowing to the sceptre of Christ, and entering into his reign.

I was astonished to see a recommendation on the back of the Evangelist, of a pamphlet, published by ——— Dennison. This pamphlet contains his speculations, and is calculated to stir up the old war. I hope bro. Scott will think of this.

Wishing you to abide in the use of bible terms

I subscribe myself your friend and brother,

L. I. FLEMING, jr.

Brother Stone—

When I am among the orthodox parties, of late, I hear them debating upon the subject of faith This I take to be a good omen; similar causes always produce similar effects. You know that faith was the subject which, 30 years ago, was the cause of our withdrawing from under the jurisdiction of Synod, and taking the bible for the standard of our faith and practice, to the rejection of all human systems. I recollect, at that time, I rode 30 miles to hear a D. D., who, by previous appointment, was to preach on the subject of faith; I remember he told us of about seven different kinds of faith, which were a half pozen more than Paul knew any thing of; and after spending, at least, two hours in trying to establish his position, he told us in winding up, that, faith abstractly considered, was nothing more nor less than simple crediting testimony. This was just what we were contending for. But you know that my preacher called it a rotten faith, and in a publication entitled, a letter

from a gentleman to his friend in Kentucky, he told us that faith was a superadded faculty; but I thought, that believing the testimony which God gave of his Son, and obeying the requisitions of the gospel, would be sufficient for my salvation, without any superadded faculty.

The next subject that occupied my mind, was trinity, and this I soon found involved in impenetrable mystery. Another subject, infinitely more important, was the doctrine of atonement. On this subject I was not satisfied till I read your first pamphlet: this gave me full satisfaction on both subjects; I have never since found any thing in the Bible sufficient to shake my faith. Having laid aside the Orthodox opinions on these subjects as untenable, Baptism came next in view. One of the D. D's. having heard that we doubted the authority for infant sprinkling, and that we were searching the New Testament on the subject, and following whither it would lead us, said, if we followed the New Testament, it would lead us straight down into the water; and this we shortly found to be the case. By this time, people said we had run wild, for truth, and as soon as we found it to reduce it to practice, and though it is now said that we have deviated from our first principles, we are bound to deny the charge; our first principles were fellowship with all christians, without respect to opinions, and this we do as far as we have opportunity. As for our ideas on the doctrine just stated, they are the same which we had then formed, as we found authority from the word of God. Perhaps we now express them in plainer language. Brother Stone, I feel diffident to associate my name with yours, when I say that for 30 years we have waded through seas of opposition; but being members of the same body, the reproaches of them that reproached thee fell upon me; and sorry am I to say, that some, whom I could name, who were once our brethren in full fellowship with us, have more than once, published to the world on you what they at the same time knew to be palpable falsehoods.—I can pity and pray for them, and I could apologize for them too, were it not that many others, as well as myself, do believe that they knew better. If you had not withdrawn from their jurisdiction, had any other denomination published the same things on you, they would have stept forward voluntarily in your behalf; but I have no doubt, that every such slander, published on you, will be a fresh spangle in your immortal crown.

Dear brother—I feel happy that a Union has at last taken place between the reforming Baptists and Christians, and, I doubt not, that the reformation begun 30 years ago, will go on, and increase till the prayer of Christ is answered, and his spouse come up out of the wilderness leaning on her beloved and the kingdoms of the world become the kingdom of our Lord Jesus Christ; and, as Daniel says, "be given to the saints of the most High, who shall possess the same forever and ever." Dear bro. go on in the work of reformation, and if you are reviled, take

care not to revile again, but commit your cause to Him that judgeth righteously. The work is the Lord's—beware of giving the ark a wrong touch, lest, like the modern Uzzahs, you lose the honor of bringing it safely to the place appointed by the king. I believe the period, spoken of by Daniel, is come, when many shall run to and fro, and knowledge shall increase till the church shall be purified, and come forth fair as the moon, clear as the sun, and terrible as an army with banners. Amen.

Yours in Tribulation, THO. SCOTT.

Essex Virginia, April 16th 1833.

Brethren Stone & Johnson:—

The reformation which you have so earnestly contended for, seems to be but partially understood, by friend and foe—Those that have never been indoctrinated among the sects, particularly in the country, seems to better understand the principles of reformation, with a few exceptions, than those churches that have so nobly declared their independence in maintaining the authority of Jesus Christ and his apostles over the tradition of the Elders—Experience teaches us, it is harder to unteach, than teach men what is their duty; Whether it is owing to the love of power, or self interest, or popularity that prompts the Baptist teachers to their opposition to what they disapprove is love of power, or self interest, or popularity that prompts the not for me to say. But it is manifest their conduct is inconsistant with their profession. They publickly declare that the New Testament condemns sectarianism, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, drunkeness and revellings as works of the flesh, and yet encourage those that practice some of those things; As evidence of this assertion, look at the preamble and resolution of the Dover Association in 1832. Were ever men more intoxicated with the wine of the wrath of the MOTHER OF HARLOTS? Our christian character was sought to be murdered, by those men whose hatred and emulation, set those at variance that were at peace, thereby producing wrath, strife, seditions and envyings among brethren. These things have been a great hindrance to the progress of reformation among the disciples, we are as yet, *struggling for our liberty to reform.* Our opponents talk about our need of reformation, while they keep us in the field of battle. This reminds me of an enemy during the revolutionary war; when he was taken prisoner by those who were *fighting for liberty,* because they did not let their enemy go unmolested, to do them what injury he pleased, he said they were as unchristian as any enemy he had ever fallen into the hands of—that there was no such thing as liberty among them, and that they had yet to learn what was liberty; so says tradition. Let our oppressors say who are contending for liberty, and make the application. Our opponents *seem* to be conscious of their exposed situation, and are now trying to erect some *fortifications* to protect themselves from the artillery of heaven, the sword of the

Spirit: See Elders A. Broddus, J. B. Jeters, Wm. F. Broddus and Hawkins's letters, in the *Religious Herald* upon the "test of church fellowship." I rejoice to find, that a majority of the intelligent and pious part of the teachers, are resolved on being clad with the whole armour of God, taking the sword of the Spirit, which is the word of God, to nullify, or steer clear, of "*Calvinism and Capbellism.*" Tnus we shall find ourselves in company with some brave soldiers, whom we trust will never fear to appear in *open day*; some of the proscribing men in the Dover Association, that decreed our exclusion, are now engaged AT NIGHT with their members, in teaching the reformation principles, and oppose us for doing so, in the day, to meet any enemy to the government of our king.

The day is past and gone, I trust, never to return, when such a *system of religion* as proposed by the above gentlemen, will not meet with support by any man that believes that JESUS CHRIST ABOVE IS KING IN ZION. He that advocates *such views*, proves his eyes are not open to behold the light of truth, that shines forth in our day.

I have said, that friend nor foe, seems to understand the extent of the reformation that we are advocating. Those that profess to be opposed to '*high toned, strait laced, systematic Calvinism*,' seem to think that the disciples are disposed to make as much of what they call "*Campbellism*" as some of the sects have made of *Calvinism*. We know that the *Baptists* and *Presbyterians*, if not the *Episcopalians have incorporated into their creeds, the opinions of John Calvin, and made them articles of faith and terms of communion and union.* We can heartily unite with those brethren, in opposing *John Calvin's views or opinions, or any other man's under heaven, being made a creed, articles of faith, or a "test of church fellowship"—Thus we agree, as to the "test of church fellowship."* —why talk of "*Campbellism*" among the disciples when there is no creed, no rule, nor formula among those disciples, but that which these brethren own, and are willing should be a "test of church fellowship?—*the Bible and our obedience to it.*

Brother Campbell has written upon the subject of the ancient gospel, and order of things, his views are not held as a "test of church fellowship, any more, nor as much, as the essays that are published in the Religious Herald.—For however false and injurious to society, and perjudical to the usefulness of others these essays are, they will not suffer any man to correct their misrepresentations. If he is suspected of having shaken off the yoke of the Clergy,—their special influence of the Holy Spirit, in order to faith, and their views of regeneration, we say, are not according to the teaching of Jesus Christ and his apostles.—We acknowledge, that through the proclamation of the gospel a divine influence is more or less felt by every attentive hearer—That the *gospel seeks an entrance into the heart of sinners*, that when it does enter and is understood, it quickens the sinner, to move in obedience to the command of the Saviour—that without faith

repentance or this quickening influence, immersion will not put them into the enjoyment of a remission of their sins and the Holy Spirit.

Those that complain about "*Baptismal regeneration*" and salvation, without any divine influence—do not consider that we call for all they do, though not as respects *time* and *means*—We require prerequisites,—faith, repentance, or being quickened, before Baptism—or Baptism is nothing—They call regeneration one thing, and Jesus Christ and Paul call it another—They call the influence which *God has decreed shall attend his word of life a special influence of the Holy Spirit*, while the apostle ascribes it to God, who is rich in mercy, for his great love wherewith he has loved us, even when we were dead in sins, hath quickened us together with Christ—They have tradition for their opinions—we the teaching and practice of the apostles—We have a right to complain of *their opinions* being made paramount to the gospel of Jesus Christ—they have no right to complain of our taking the teaching and practice of the apostles.—We can bear and forbear and live in peace with them—they will neither bear nor forbear—nor live in peace with us—True it is, some of their teachers say they can hold *internal fellowship* with us, but not *external*—This is like some that *love* in *word* and *tongue*, not in *deed*, and in *truth* —and John warned his brethren against such conduct.

Many of the disciples I fear, think they have fully embraced the reformation, because they agree that faith is produced by the testimony of the Spirit,—that remission and the Holy Spirit is enjoyed in immersion into the name of Jesus Christ—that it is the duty of the disciples to meet every Lords day to break the loaf—If this is all the reformation they have embraced, I am correct in saying our friends as well as foes do not understand this reformation as they ought to do.

We contend that CHILDREN, ought in the nature of things to become MEN—The object of the many gifts bestowed on the church was intended that the disciples should "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (one conformable to the gospel) unto the measure of the stature of the fulness of Christ; that we henceforth *be no more children*, tossed to and fro, and carried about with every wind (systems of religious views) of doctrine, by the slight of men, and cunning craftiness, whereby they live in wait to deceive; but speaking the truth in love, MAY GROW UP INTO HIM IN ALL THINGS, which is the head even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body, unto the edifying of itself in love*—Here observe the great object we have in view, reader—that you may *grow—increase—and edifiy yourselves in love* without being dependent upon the clergy. Here you will see, the Holy Spirit knew some would lie in wait to deceive, and that if we were children, we should be tossed to and fro, and carried

about by every wind of doctrine, by the sleight of men and their cunning craftiness—Witness their cunning craftiness in the Religious Herald, in publishing, from the Western Luminary, what no man living was autborised to do, respecting the Christian College, said to have been named, in the State of Indiana, and the appointment of its officers—Now each of these *Christian* Editors must have known, when they *imposed that as truth, on their readers, it was false.* But their advocating such principles, they teach them to believe the disciples did the same, when they knew better,—the fruit of Sectarianism.

THOMAS M. HENLEY.

RELIGIOUS INTELLIGENCE.

Randolph Co., Mo. April 9th, 1833.

Dear Brethren Stone & Johnson—

I avail myself of the present moment, to communicate to you a few things on a subject of universal interest. The information derived from the Messenger is cheering and delightful to me, and I believe is interesting to most of your readers in this place. A little upwards of two years ago, I collected and formed a congregation of about 24 members. Exact number now I do not know, but I think, upwards of 80. I have lately immersed six on the good confession and the prospect is tolerable good for more. We are much opposed by the different sects, and I am the only advocate of the ancient Gospel (as I conceive) in this county; but truth appears to be on its march, in spite of all opposition! The Baptists are in confusion. Yours, ALLEN WRIGHT.

Bro. Wm. Cowden of Williamsport Ten., writes March 28, 1833.—The cause of reformation is advancing in this part of the country—The Reformers (so called) and the Christians are uniting. We anticipate the time as near, when our Savior's prayer for christian unity will be answered.

Bro. Ismael Davis of Montgomery Ala., writes March 17, 1833. —Bro. Anderson travels in this country and has lately baptized 12.

On the 2nd Lord's day of this month, Brothers Thomas Smith, and J. Creath, sen. held a meeting in the forks of Dick's River, Garrard co. Ky., in the Baptist meeting house. On the Lord's day 25 of that Baptist church joined us, and on Monday by appointment they met at the meeting house for worship—But the doors were locked against them. However they worshiped near the house, and 3 more were received and baptized, the same day. The prospects there are very encouraging.

Bro. M. P. Wills of Columbia, Missouri, writes that of late he has baptized about 30.—The good cause is in a prosperous condition.

Bro. G. T. Harney, of Franklin co. Ky., writes May 1st that he has lately baptised 7 in Clear Creek—In Oldham co. the reformation is prospering, and there are favorable appearances near the mouth of Elkhorn.—We have a three days meeting appointed at Harrod's Creek, commencing the Friday before the 3rd Lord's day of May.

On the 3rd Friday in June next a meeting is to commence at Shawney Run meeting house—teaching brethren especially are invited to attend.

Bro. Isaac Chaplin, of Mercer, writes April 7th that the reformation is advancing in that county. Two or three months ago a church was constituted on the waters of Chaplin of 9 members; it now numbers about 25.—Also; another at Perryville a few weeks ago of only 4 members—they now number 20, nearly all of which have left the old Baptist church.

Between the last day of April and the 7th of May, we have had in Scott county most interesting and solemn meetings.—Within that period upwards of 30 persons were received and immersed for remission—At a meeting o 3 days, held at Nicholasville, within the same time, 9 persons were received and immersed. May the Lord still bless the efforts of his faithful followers. Oh! Brethren be up and a doing—We are said to be the savor of life unto life, or of death unto death. Let us never weary in well doing. Editors.

OBITUARY.—Died lately the very pious and amiable wife of Griffith Cathey of Maury co. Ten.—Few have left the world more beloved and lamented by all who knew her. She rests from her labors and her works do follow her.

RECEIPTS FROM APRIL 3, TO MAY 15, 1833.

KENTUCKY. *Georgetown*—L. Benton for vols. 3, 4, 5, 6, 7; B. G. Atkins for 7; Bro. Moore for 7; Eliza Fleming vol. 6; I. Elliott for 7; Mrs. B. Smith for 7. *Lexington*—A. Bowman for 7. *Centreville*—Bro. J. A. Gano, for Wm. Cox, vol. 7. Stanford—By A. Perrin, 7. *Drippingspring*—Bro. Reynolds, for Wm. M'Murray, W. F. Tucker, M. Shobe, R. Whitman, S. B. Rodes all for 7 *Yocums*; Tho. Yocum, vol. 7, John Yocum, vol. 6. *Hughs*; D. Bagby for 7. *Canerun*; Mrs. F. Ford for 7. *Versailles*; Tho. Grady for 7. *Leesburgh*; Jo. Wasson, B. Coppage, W. Bodkin, James McHatton, E. Hughs all for 7. *Union*; Eld. T. M. Allen for Jac. Pet. & M. O. Sidener for 7. *Greensburgh*; N. S. Robertson. B. Caldwell, J. J. Caldwell, Js. Naylor for 2 copies, all for 7. *Frankfort*; D. Stout for 7. *Maysville*; Js. Shackelford by J. Irvin $5 for 7. *McCarmel*; Bro. J. A. Gano for Wm. Shawhan for 7 *Bethel*; Jona. Robinson for 7.

Colebyville; Tandy Quiescenberry for 7. *Burnt-tavern*; A. Smith for 7. *Clintonville*; P. Grimes $1. *McSterling*; Bro. J. Smith for S. McCormick $6 50, J. N. Paine $2.

INDIANA. *Indianapolis*; *C.* McHatton, and J. McGee for 7. *Rushville*; Eld. John Longley for Logan vol. 6, M B. Cole 7, B. B. Fifield, 7, J. Lewark, 7, O. Seward 7. *St. Joseph*; J. Ireland for self and Sullivan $5. *Smockville*; E. Maxwell for 7. *Bloomington*; C. W. Hardin, D. Batterton, Smith and J. Porch for 7.

OHIO. *Eagle Creek*; Tho. Pickerel for 7. *Eaton*; Wm. Heaton for vol. 6. *Washington*; J. Patterson for 7. *Wilmington*; S. Rogers $11 75 for vol. 6, Rob. Long $1, H. Basor for 7. *Lewis*; *C.* Metzgar for 7.

TENNESSEE. *Roberson's*; Wm. Cowden for vol. 6, $5. *Meigsville*; A. Kirkpatrick $5, lost by Mail. *Abbott's Mill*; Ross Houston for 6.

ALABAMA. *Montgomery*; Js. Davis $8 50 for all his 7 vols. and H. Barton's, by Js. E. Matthews for J. Brown $1, H. Thrasher $1 25 for 7.

VIRGINIA. *Jaskson*; Tho. *C.* Meredeth, R. Rollins, T. Noel, F. Waldrope, J. Hollins for 7. *Lloyd's*: Eld. T. M. Henly $1.

MISSOURI. *Union*; P. Hawn, 50, H. Childers, A. Maupin for 6, for J. McBride, P. Miller, Kennett, McIntire, W. Rogers, *C.* Jeffros, J. Maupin, B. Brown, E. E. Rule for 7. We indebted to Js. Rule $1 50. *Columbia*; By M. P. Wills for S. Bedford 6 & 7, A. Stone 7, T. D. Grant 7, Wm. Hughs 7, T. W. Conyers 7, Wm. Burch 7, A. Gordon 7, Js. Kirtley 7.

ILLENOIS. *Carrolton*; Wm. Caldwell for O. Heaton, *C.* Davis. Jae. Fry, E. D. Baker, A. Hinton, L. H. English, W. *C.* Rainey, M. Metcalf, Js. Reno, Js. Turney all for 7.

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FOR
PARLEY'S MAGAZINE,
For Children and Youth.

The design of the publishers, in this Magazine, is to offer to the public an entertaing work for children and youth; one that may become with them a favorite; one that will please and instruct them; one that they will regard as a thing which they *must* read as a task, but which they will love to consult as a companion and friend; one, in short, the reading of which may be permitted to good children as a reward, but the denial of which may be felt as a punishment by those who are bad. It will consist chiefly of matters of fact, and the editors will endeavor to present truth and knowledge in a guise, as attractive to the youthful mind, as that in which fiction has generally been arrayed.

The title of the work is chosen, as an indication of what it is intended shall be its character. The style which the author of-

Peter Parley's Tales has chosen as a vehicle of intsruction for youth, will be adopted in in its pages, and Peter Parley, in his proper character of Story Teller and Traveller, will often appear as a contributor. The work will comprise pieces adapted to all stages of the youthful faculties from childhood upwards.—It may thus pass from hand to hand in the family circle, and the parents will not disdain to find amusement in what they are called upon to explain to their children; while the elder branches will be induced to try to lead on, by easy steps, their still younger companions to that enjoyment which they have already experienced themselves.

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Boston, 1833; LILLY [illegible] & CO.

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EDITED BY

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REMARKS ON MR. MALCOM'S DISCOURSE.

(Continued from page 44.)

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We inquire, what was the sheep-fold into which Jesus entered? Undoubtedly, it was the congregation, or national church of the Jews. But all in this church were not the sheep of God. The majority were wicked, and but few were they, whose character was designated by sheep—a character attaching only to the holy and pious believers who were waiting for the consolation of Israel, the promised Messiah, as Simeon, Anna, Nathaniel and others. It was the purpose of God to have a pure church on earth—therefore the wheat must be separated from the chaff—the fruitless trees must be felled—the pure metal must be extracted from the dross, or the true sheep must be led out from among the wicked. This was the business of the Messiah. He knew his own sheep in the great congregation of Israel—in the extensive sheepfold in which he entered. Therefore it is said, he calleth his own sheep by name and leadeth them out.

Verse 4. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger they will not follow; for they know not the voice of strangers. All (the false Messiahs) that came before me are

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thieves and robbers; but the sheep did not hear them." The sheep of God had been taught of God by the prophets. He taught them respecting the Messiah—that he should be born of a virgin in David's line—that he should come into the world when the sceptre should have departed from Judah—that from the commandment of Cyrus to rebuild Jerusalem till the advent of Messiah should be 490 years—that he should do wonders and miracles, &c. &c. The sheep attended to the voice of the prophets, and not to the vain traditions of men, which as a thick cloud, covered the truth from the view of those who received them. Therefore when Jesus came into the world, the sheep knew him, and they knew his voice—they knew him by the description of him long before given by the prophets—they therefore followed him, or were drawn to him, until he led them into the fold, which he came to establish on earth, and they followed him until he brought them to his fold or kingdom above. They were so well taught of God by the prophets that they could easily discriminate the true Messiah's voice from that of stranger's and false Messiahs; therefore they were not deceived as others were.

Jesus said to those Jews, who were not the sheep, the humble disciples of the prophets, "ye believe not, because ye are not of my sheep, as I said unto you, my sheep hear my voice." &c. Those captious Jews were so blinded by the traditions of men, that they had no evidence to produce faith—they by their instructions were expecting Messiah to come in the style of an eastern monarch, a man of martial spirit and manners, and who by his mighty achievements would bow the nations to his sceptre; but behold! he is a carpenter, meek and lowly, and claims no connexion with the world. They derided him—they despised and rejected him. Their instruction led them to unbelief; like much of the instruction of the present times, though received by the multitude as the truth of God. But while the captious—traditioned—bound Jews, could not believe in Jesus, the sheep, who had learned of God by the prophets, believed and followed him.

Verse 16. "And other sheep I have, which are not of this fold, (of this Jewish church,) them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." No doubt, he meant the pious Gentiles, such as Cornelius and family, the Eunuch and others—these must hear and be brought into the same one fold, into which the pious Jews are brought, and there shall be one fold and one shepherd.

To apply the character of sheep to those elected unconditionally from eternity, and eternally connected with Christ as their federal head, as Mr. Malcom does, involves insuperable difficulties; it is a mere assumption unsupported by scripture—it is to affirm boldly that none of these elect were ever seduced or can be seduced or led away by strangers or false Messiahs.—Have not innumerable facts contradicted this assertion? None

can deny it. How many have been led to disbelieve the Son of God, and to receive the most destructive doctrines, who were afterwards brought to faith and humble obedience to the Saviour.

The very character of sheep forbids us to receive the doctrine of Mr. Malcom. The sheep know their shepherd—they hear his voice—they believe in him, and they follow him. Is this the character of all the eternally elect? Was this the character of the wicked publicans and harlots, before they entered the kingdom. Was this the character of the Corinthians before they believed and obeyed the Savior? In a word, was this the character of any of us before we believed and were saved. None will affirm it. The scriptures every where teach that the person, to whom this character attaches, is one of the elect of God; and that the person destitute of this character is not one of God's elect.

It may be said, that Mr. Malcom's sheep have not this character at the present time, but shall assuredly in future have it. The whole context speaks of them in the present tense as possessing this character, and not in the future. To alter the moods and tenses, we may make the scriptures speak any thing, and confirm any whim.

But it may be objected that if what we teach be true, then Christ the good shepherd died only for Christians, or for the holy sheep. The scriptures plainly declare that he died for all—tasted death for every creature—is a propitiation for the sins of the whole world—died for the ungodly, &c. But the sense in which Christ the shepherd in this parable lays down his life for the sheep may be different from that of his dying as a sin offering. Christ in love for his sheep laid down his life for them; so says John after his example, we ought to lay down our lives for the brethren. 1. John 3, 16. So David the shepherd exposed his life in rescuing his sheep from a lion and a bear—had he been killed it might have been said properly, he laid down his life for the sheep;—he was not a hireling who would flee when the wolf came—he would never forsake them, but would resist their enemies even unto blood and death—they, the humble sheep, shall never be plucked out of his hand they shall never perish.

Mr. Malcom introduces into his discourse a number of quotations from A. Fuller on atonement.

I believe in all his (Fuller's) speculations, scarcely a reference is made to Christ or Paul, or any inspired writer as authority. Mere notions, or opinions are substituted for truth, and strange to tell, these notions are received by many men of high respectability for talent and piety. But these cobwebs, which entangle the unwary, will be swept away shortly from the temple of truth. Amen.

B. W. STONE, Editor.

For the Christian Messenge.

In Gen. 15th, 13 v. God told Abraham that his "seed should be a stranger in a strange land, that is not theirs, and shall serve them, and they shall afflict them 400 years." In Ex. 12 ch. 40 v. it is said "the sojourning of the children of Israel who dwelt in Egypt was 430 years." Paul to the Gallatians says that the law was 430 years after the promise made to Abraham. In I. Chron. 6 ch. 12 v. only two generations are reckoned from Levi to Moses. But it is said in Genesis that the posterity of Abraham should be in Egypt, (or in a strange land) during four generations. Now Isaac was 40 years old when he was married. Rebecca was for a time barren, and Jacob was 120 years old when he went down to Egypt. Consequently upwards of 160 years elapsed after the promise, before Jacob and his posterity entered Egypt. 160 years deducted from 430 leaves only 270 years for the sojourning in Egypt.

Again. During the life of Jacob, (which was 17 years after entering Egypt,) and until the Israelites began to multiply exceedingly, and another king arose who knew Joseph, we have no account that they were evil entreated.

Kohath the son of Levi was born in Canaan before the going down into Egypt. He lived 133 years; and Amram, the Son of Tonath, and father of Moses lived 137 years.

Moses was 80 years old at the time of the exodus out of Egypt. Now if we add the entire lives of Kohath, Amram, and that of Moses until the exodus, we have only 350 years. Paul and Stephen both state the time of the evil treatment of Israel in Egypt to have been 400 years, and yet Paul only reckons 430 years from the promise to the law at Sinai although upwards of 160 years elapsed from the promise to the entrance into Egypt.

I would not have stated the above difficulties if I had not feared that they might stagger the faith of some in revelation. As you have doubtless noticed them, and are prepared to solve them, I hope you will do so in the Christian Messenger.

J. E. M.

SOLUTION OF THE ABOVE DIFFICULTIES.

Paul (Gall. 3) says the law was given 430 years after the covenant made with Abraham in Gen. 12, 2—5. This is plain, Abram was then 75 years old, at which age he entered into Canaan. This was the beginning of the period of their sojourning in a foreign or strange land. From the time the covenant was first made with Abraham to the birth of Isaac there were 25 years: for Abraham was 100 years old when Isaac was born, Gen. 17, 17. Isaac was 60 years old when Jacob was born. Gen. 25, 26. Jacob went down into Egypt when he was 130 years old.—Gen. 47, 9. These added together make 215 years. Thus 75-100-60-130=215. This is the period from the time the covenant was first made with Abraham in Haran (Gen. 12) to Israel entering into Egypt. In Egypt they lived 215 years, at the end of which time the law was given them at Horeb, on their return to Canaan. So testifies Josephus. (Book 2, Chap. 15, sect. 2.) "They left Egypt in the month Xanthicus, on the 15th day of the Lunar month, 430 years after our forefather Abraham came into Canaan, but 215 years only after Jacob removed into Egypt." The Samaritan Septuagint testifies the same fact. Also the text in Exod. 12, 40, 41. Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of 430 years—that all the hosts of the Lord went out from the land of Egypt." Moses does not say that Israel were afflicted in Egypt 430—but their sojourning was 430, reckoned from the time they first entered Canaan till their return to that country from Egypt.

The covenant first made with Abraham (Gen. 12) was 25 years after renewed with him, just before Isaac was born. Gen. 15. "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years. Also that nation whom they shall serve, will I judge," &c. These words are quoted by Stephen, Acts 7. At this time Abram was 100 years old. Isaac was 60 when Jacob was born, and Jacob was 130 when he entered Egypt. Add these together and they make 190 years—thus: 60-130=190. This added to the time they dwelt in Egypt, 215, makes 405, or in a round number 400.

"It is said in Gen. 15, 13, 16, that the posterity of Abraham should be a stranger in a land not theirs, but that in the 4th generation they should return to Canaan again. The generations are counted from the death of Abraham. Gen. 15, 15, 16. Thus from Isaac to Jacob one—from Jacob to Levi two—from Levi to Amram three—from Amram to Moses four.

With regard to the last difficulty, of the ages of Kahath, Amram and Moses, it cannot be ascertained how old Kohath was before he left Canaan, and therefore nothing can be accurately determined.

B. W. STONE, Editor.

Brethren Stone & Johnson—

I was reflecting a few days since, on the cause why so few of a large collection of people, come forward and obey the gospel, when it is clearly and forcibly proclaimed in their hearing. I endeavored to find a reason. I could not for a moment believe the fault was in the gospel, nor in the manner in which it is generally presented by those persons, who are in the habit of proclaiming it in its pristine beauty, untramelled by the inventions of men.

But still there is a cause somewhere; the evil does exist; and to find out that evil, and apply the proper remedy, is the duty of all, who wish to attain to the beauty and simplicity of the system of doctrine, and practice which existed in the primitive church. For my part, I believe that the fault lies among those, who are

the professed followers of the lamb or the members of the church. We need much reformation in life and practice, which, permit me to say, is fully as important as reformation in doctrine or opinion; for were we to exhibit our love to God, to each other, and to a perishing world, I do believe that, were we to have two, three, or even a dozen coming forward to obey the Saviour at one time, we might see such days in this respect as was the day of Pentecost. Without having a disposition, I hope to dictate for those, who are far more capable of pursueing a proper course than I can suggest, allow me in that spirit of love and humility, which becomes an humble disciple to ask those brethren, who labor in word and doctrine whether they press home as much as circumstances require, the importance of professed christians conforming more to the laws of our king, than I fear many of us are in the habit of doing? There is one matter to which I beg leave to call the attention of the brethren and sisters—that is, attending to the contribution. This is a matter I fear, very generally neglected. I know it is, so far as I am acquainted. I deem it unnecessary to refer to the many passages of scripture, which enjoin this duty on the congregation, as I conceive that any one at all conversant with his bible, must unite with me in the belief of the importance of attending to this duty; and in connexion with this of the Deacons in every church, ministering to the wants of the needy members out of this fund. Thanks to God! In our happy land there are but few, who may require this assistance; but in every congregation some such may be found. Supplying the wants of the needy is their first duty; but several other objects might be named, that require provision to be made.

Another duty much neglected is brotherly kindness or sympathy, in the members of the church for each other, both in temporal and spiritual matters. How beautifully does Paul to the Church at Corinth pourtray the unity, sympathy, and good feeling which ought to exist among the members of the Body of Christ. I would, with much earnestness, ask every congregation, do these sympathies, does that spirit of love, union, and desire for the welfare of the brethren here, and their ultimate glory hereafter, exist among us? are these apparent to all who mingle with us? If on asking this question, we can answer in the affirmative, happy are we; but if we are compelled to acknowledge that it is not the case, let us, for the love of God, for our own sake, and for the prosperity of the cause, which we have espoused, reform. Let us pray, with all supplication, that our Heavenly Father, by the aid of his good Spirit, would help us, and by his holy word instruct us, so that we may be thoroughly furnished to every good word and work. My principle object in sending you those disjointed sentiments is, that they may call the attention of others to these subjects, who are more capable of doing them that justice which they merit than I am; feeling that much, if not all, depends on our understanding the

will of God concerning us, and the duty which we owe to him and each other. If you have a spare corner in the Messenger and consider these reflections worth a place, you have my consent to give them to the public.

Yours in gospel bonds,

J. WASSON.

SECOND WESTERN EXPEDITION TO LIBERIA.

To the Editor of the Commonwealth:

Having, at the solicitation of the Managers of the Kentucky Colonization Society, conducted the emigrants from this state, who formed a part of the last expedition to New-Orleans, and assisted the agent of the parent society in making arrangements for their transportation, I offer you the following for the information of those of your readers who may feel interested in the great work we have commenced.

The emigrants from this state departed for New-Orleans about the 22d of March last, and were, by the kindness and liberality of Capt Shrodes, of the steamboat Mediterranean, provided with a gratuitous passage. The number amounted to 102—of which 32 were liberated by Rev Richard Bibb, of Logan County; 12 by Mr. William O. Dudley, and 6 by Cyrus Walker, Esq. of Adair county; 7 by Mrs. Mary O. Wickliffe, of Lexington; 5 by Rev. J. D. Paxton, 4 by A. Minor and D. Caldwell, 3 by Mrs. Powell, and 2 by Rev. John C. Young of Mercer county; 4 by the heirs of Dr. A. Todd, deceased, and 3 by Jonathan Becraft, of Bourbon County; 6 by Benjamin Johnson Esq. of Hillsborough, Ohio; 2 by Rev. Dr. Blockburn, of Versailles; 3 by James Hood, of Fleming county; 1 by A. J. Alexander, of Franklin County; 1 by John Hobson of Warren county; 1 by Dr. B. Roberts, of Logan County; and one by Cyrus Edwards, of Illinois; and the remainder were free persons. These were joined at New-Orleans by 44 from Tennessee; 1 from St. Louis, 1 from Ohio, and one or two from New-Orleans, making the whole number about 150. Of these, only six were above the age of fifty years, and only five between the ages of forty and fifty. They were pronounced by the most competent judges, to be superior to any collection of coloured people which they had ever seen. They were all in good health, and were not only well satisfied, but delighted with the idea of going to a country where they could be truly free. They were accompanied by Mr. A. H. Savage, of Ohio, a young gentleman who expects to spend his life in the interior of Africa. Mr. H. D. King, an Agent from Tennessee, also went out as a passenger, to examine the country and return in a short time.

The brig Ajax, commanded by Capt. Wm. H. Taylor, (the gentleman who commanded the vessel which conveyed the last emigrants from New-Orleans,) was chartered to transport them to Liberia, and all the necessary arrangements having been made, they departed from the port of New-Orleans on the eve-

ning of the 23th of April. Every accommodation was afforded and we parted with them witn the desire, that He who is "the God of all the ends of the earth, and the confidence of them who are far off upon the seas," would watch over them during their perils on the deep, and bring them safely to a land which they may call their own. The whole expense of the expedition amounted to about $5,000: of which $2,300 were paid by the Kentucky Colonization Society.

Thus has departed the second expedition from the Valley of the Mississippi, to Africa. It would be unnecessary here to enlarge upon the probable results. If our friends will only afford us the requisite pecuniary aid, the work may be carried on with great success among us. From information I have received, I have no doubt but that with proper exertion, one hundred and fifty of the first order of emigrants might be despatched from the state during the next fall. The only difficulty is the want of funds; the sum requisite for provisions, transportation, &c. is $35 a head. Shall we continue our exertions in this great work of interest, as well as benevolence, or shall we slacken our exertions, solely because the friends of our conntry and Africa will not afford the necessary aid to carry them on? It gives me pleasure to state, that the Board of Managers have determined to fit out another expedition in the fall, and have directed their agents to make the necessary preparations. We hope our friends will bear it in mind, and act with the same liberality for which they have heretofore been distinguished.

THORNTON A. MILLS.

For the Christian Messenger.

Brother Johnson—

In your Messenger for April, page 108, you have made some very forcible remarks upon the subject of drunkenness. Your first and second paragraph by way of advice, ought to claim the attention of every disciple; and I trust the reformation which we are advocating, will produce among us, *temperance* in all things. To see christians loitering around a *tavern bar* or about a *tipling shop*, is one of the most uncomely sights that can well present itself to my mind. It is as odious and as baneful to society, as the visits of the fair sex to a seraglio.

Your third paragraph contains the following language—"let the congregations of Christ discharge their duty faithfully, in this matter, without regard to persons—let them cleanse themselves from those who are making merchandize of poison, to the ruin of the human family—and religion will have gained a hundred-fold influence over what it at present possesses." Be it observed, I am not opposed to abstinence by every professor of christianity, or unbelievers, but to the *means* of effecting this object, if I understand your advice.

I think I see a disposition among the friends of reform to graduate the sins of professors, by bringing them before the church there to be rewarded, or atoned for as they were under

the first dispensation. We all know there are many things, which no civil law can take cognizance of without destroying the rights and liberties of man. For instance, are there no unchaste looks, and language?—no imprudent actions of adorning the body? I know my bro. you will say, yes, and that they have produced some of the worst of vices—death and destruction—seeing such is the state of thing, how would you *discipline* a man for his *looks* and *actions*? or how would you try a man for "*coveteousness*" which is idolatry?—or for the *manner* of female dress, which I opine has ruined thousands—soul and body in hell?

You ask the question, "shall christians stand behind the world in efforts to *redeem the human family from vice of every grade*?" I have underscored the above, in order to call your attention to it—What will a proud Pharasee think upon reading the above?—Will he not conclude that his efforts to *redeem* the human family, though he believes not, nor obeys the gospel of Jesus Christ, can be accomplished without submission to the gospel? I know you do not believe, that any man or woman can be redeemed in any other way than through THE APPOINTMENT OF GOD.—But my object is to call your attention to the strong language used, calculated to induce the world to believe at least so far as they are engaged in redeeming the human family.—We have no earthly objection to men using their influence to put a cheek to every vice—but we wish to see it done according to the appointment of God.

In the rage for the theories of this age, the gospel of Jesus Christ is thrown into the back ground—True there are great efforts made to desseminate the Bible by those who disregard its most important precepts. This may be fulfilling the character of him whom God by his servant David complains of. "But unto the wicked GOD SAITH, What hast thou to do to declare my statutes, or that those should take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee" See L Psalm.

You ask again, "shall a man of the world be more temperate than a christian?" &c. I say with you, God forbid.—But then my brother—there are different standards erected in this day and generation (to try men's virtue and vices) from that given by Jesus Christ and his apostles. Some men now would consider it intemperance to drink a glass of wine, or making poison, to make wine.—Does not such cast a reproach upon Jesus Christ, who made and used wine, and countenanced those that drank it.

I have always understood the word temperance to mean moderation—The use and not the abuse of things—For instance men may be intemperate in eating, drinking, sleeping, walking, talking, dressing, and enjoying every blessing God has bestowed upon them.—If God was to banish all the blessings from man for his abusing them? then he would have to send another flood fire, famine, or pestilence upon the earth, to sweep man also from the earth—We are informed by Paul, that "*the love of money is the root of all evil*"—shall we therefore banish all money from the

with many sorrows! Let us like Paul exhort the disciples to flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 'to fight the good fight' of faith, to lay hold on eternal life whereunto they are also called.

It certainly is the duty of the disciples to follow the example of Paul in these matters, as he advised the Corinthians about eating meats offered to idols—If my eating meat offered unto an idol, would lead or embolden an ignorant or weak brother to defile his conscience by *serving two Gods*, I should be the cause of his perishing—So, if my drinking even a glass of wine should lead an ignorant or weak brother to become a slave or servant of two masters; I ought to say with Paul. I will drink no wine or ardent spirit while the world standeth, lest I should make my brother to offend—until a wicked world believes, repents, and reforms by entering the kingdom of God's dear Son, it is impossible to redeem them from all vice—Let us therefore proclaim the necessity of immediate obedience to these things, and then by our examples and admonitions as taught us by Jesus Christ and his apostles bring them into a conformity to the gospel.

If we were to begin with making the moderate use of ardent spirit, or wine a matter of discipline, we should make ourselves transgressors by building again the things we have laboured to destroy—There would be no stopping place—Some men think your little periodical is *poison* to the church of God—Would it be right to arraign a disciple in the Baptist churches for reading and imbibing the principles of freedom therein taught?—You see it has became a matter, or test of fellowship, now to discard the Harbinger and denounce its author.—Any man that has believed repented and been immersed can become a member of the Baptist churches if he will say the Harbinger ought to be banished from the earth and "Campbellism" is a poison—though when he dies he may *will to his horse* 5 or $700 as a legacy."

It is in religion as in civil matters, there are many evils which the church cannot take cognizance of; moral means must be used in these cases until overt acts have been committed; then the congregation may act as directed by their law-given, according to the nature of the *action* or *language*. Your independence in searching out truth, will no doubt insure this a safe journey in your vehicle, to your readers —I intend not to enter into controversy upon these topicks, but wish you to explain yourself upon the *manner* of removing this evil—whether it shall be by church discipline, without evidence of intemperance, or by examples and friendly admonition.

Yours in Christian fellowshid.

THOMAS M. HENLEY.

I take great pleasure in presentiug the letter of Brother Henley to the public, at his request. One or two other communications of a private character, upon the same subject, have reached me. I rejoice that we are free to discuss this, as well as all other

subjects, in connexion with the christian religion. Differences may be tolerated, if they do not lead to wickedness; but our Lord does not tolerate wilful, deliberate, continued acts of rebellion against his government. The severity of my former remarks upon the use of ardent spirits grew out of a knowledge of the awful and ruinous effects of its abuse. I may have been too severe; & it may be supposed by some that I desired the congregations so far to make a test as to exclude those who use it at all. This was not the desire or design. But it was and is my desire that every christian should cease the use of ardent spirits, because of its ruinous and awful ravages; whilst to my judgment it has not a solitary redeeming quality. We are commanded to be temperate in all things. Does this sanction the use of ardent spirits? Not if it be a poison. For upon that principle, we had as well take a little arsenic every day, or calomel &c. &c., when we are in perfect health. I should regret very much to wound the feelings of a single christian upon this subject.

I desire above all things to see the congregations exhibiting a healthy state of things. We may proclaim the truth and nothing but the truth all the days of our lives, and yet, if there be a failure to act out the truth, disease and death will be the consequence.

We will close these remarks by a few extracts from the speech of a friend of ours for whom we have a high regard.

J. T. JOHNSON, Editor.

"Are not these facts, confirmed as they are by the concurrent testimony of the most eminent physicians in this country and in Europe, sufficient to satisfy every mind that alcohol is a poison, and ought to be classed with other articles bearing that appellation? Having never seen a drunkard, were one to behold a man, whose muscles had ceased to act under the control of his will, so that his reeling body could not maintain the erect attitude—his whole system affected with convulsive twitchings—his features relaxed into idiotic simplicity, or contracted into an expression of demoniacal fury—his complexion livid or marked with lines of fiery redness—his eyes sunken or inflamed—his body bloated or withered—his stomach rejecting its food—his intellectual faculties prostrated—his hands perpetrating every violence—his stammering and palsied tongue utt ring oaths and blasphemies, would he not say that such a man was under the influence of some most deadly poison?

And what would he think, were he told that the substance which produced these effects, so far from being a poison, was an article in daily use among a highly civilized and refined people, and considered not only innoxious, but necessary in many cases to the healthy action of the system besides contributing to soothe the cares and anxieties of life. We leave it to every reflecting mind to answer these questions."

"Do they not know that alcohol blunts the moral faculties.

sears the conscience, dethrones reason, inflames the passions, whets the murderous steel, loads the tongue with blasphemous curses? Is it any apology that men take it voluntarily and even clamorously demand it? Remember that this miserable victim of intemperance is not himself. His moral energies are lost; reason and judgment are powerless. The retailer has made him a slave, yet says he is free, when yielding with blind infatuation to the tyranny of a brutal appetite contracted at the grog-shop. He is not free, and to use the language of an eloquent statesman, "power and chains may enslave the body, and leave the spirit free; but this relentless tyrant, Intemperance smites the soul. Do you ask fer proof? See yonder bloated, staggering victim urging his trembling steps to the grog shop; mark him as the death-dealing grocer measures out his glass. The wretched man knows that his poor body must soon sink under such hard service; he knows that disease and death are mingled in the cup; that the future for him is woful in prospect, and he feels the present to be utter misery. Perhaps for a moment he may relent; perhaps a gush of sensibility may quicken the life blood at his heart; but it is too late; there is no firmness in his purposes there is no penitence in his tears; he drinks down the fatal fluid that hurries him to the retributions of an awful eternity. Where in all the woes that afflict humanity, can be found a more pitiable bondage?"

But the retailer regards it not He knows that thousands and tens of thousands under the influence of ardent spirits, have plunged the suicidal steel into their own bosoms, and the assassin's dagger into the hearts of their best and dearest friends. He knows that the agonies of a murdered wife, the wails of starving children, the sundered ties of affection and consanguinity are the legitimate fruits of his profession. How many have made but one step from the grog shop into an awful eternity! How many with reeling brain and palsied limbs have yielded to the rude winds of a winter's night and stiffened into death before morning! How often has the incendiary under the influence of the poisonus drug applied the torch to his neighbours' dwelling, and thus spread terror and alarm thro' a peaceful community and consigned one or more families to cheerless beggary."

"But we propose more than this. We wish to heal the broken hearted; to dry the tears of weeping and beggared orphans; to rescue the tender wife from the brutal violence of a drunken husband; to stop the assassin's dagger: to calm the fears and light up the hopes of mothers and sisters. to give health to emaciated bodies and save millons from untimely graves. We wish to elevate men from the condition of brutes, and restore them to the possession of their rational and moral powers, and thereby render them accessible to the influence of religious motives and feelings. A drunken man is either insane or an idiot, and in either case, he cannot be reached by appeals to his sense of duty to God as his Creator and Saviour. He must become rational before he can be successfully addressed on religious subjects, and permanently sober before religious impressions can secure him from relapse. If this be a proper view of the subject, is it not our duty as patriots, as philanthropists, and as Christians, to exert all our talents and influence in behalf of temperance; and not merely approve, but act firmly, vigorously, unitedly.

As christians, it is consistent with the example and precepts of our Saviour, and his apostles, who command us to do good to all men; to love our neighbour as ourselves to abstain from fleshly lusts, that war against the soul; to avoid temptation and even the appearance of evil to do nothing which shall offend a weak brother, and cause him to sin; to sanctify our souls and our bodies, and let our lights so shine before men that others seeing our good works may glorify our Father who is in Heaven."

"God made us to be happy, and if we make a proper use of the faculties he has given us. we can conquer all our foes; aided by the light of the Gospel, and relying on the promises of our Heavenly Father, we fear no evil and look with cheering hope to that bright day, when, the monster Intemperance shall be crushed in his might. Much has been done; more remains to be done. Union will accomplish every thing.

We call upon all; the patriot, the philanthropist and the Christian to aid in this holy warfare. Let every one who loves himself and family; who loves his neighbor and his country, unite in this glorious effort to check, if possible, this desolating stream which threatens to involve in one general ruin every thing that is fair and beautiful in our favored land. If we fail, we shall enjoy the consciousness of having done our duty and recieve the smiles of our Heavenly Father."

HARMONY AMONG CHRISTIANS.

We are told, that the stones of which Solomon's Temple was constructed, were hewn & polished before hand, and so fitted for their several places, that the house was built without the noise of hammer, axe or tool of any kind; but with a silence and tranquility, beautifully comporting with the grandeur of its design, and with the sacredness of the object to which it was to be dedicated. So should christians, as living stones of that Temple whose foundation is Christ, and whose Maker is God, be united in peace, harmony and love—*There should be no discord in the Church*, which is the Temple of God, and the world should have reason to say of this, as said the *enemies* of the first disciples "Behold how these Christians love one another." As the children of one Father and the servants of one Mother, it becomes us to be united together in one spirit, striving together for the faith of the Gospel.—If we are not strangers to the christian character and hope, we shall be united in the faith of the one living and true God, and of him whom God the Father hath sealed, as the messenger of his truth and the Saviour of the world: in the faith of Jesus Christ, who is represented as the chief corner stone of the building: who delivers the doctrines, and prescribes the laws, and confirms the

hopes, in the belief and power of which, the christian edifice is sustained; of him, who is declared by his death to reconcile us to God—We shall be united in common relations and mutual services: in the unity of the spirit; in singleness of heart; in the fervor of charity; in cares for each other's virtue; in labors for each other's welfare; in zeal for a cause which God has hallowed and for which the Son of God has poured out his blood—And amidst the uncertainties and sorrows, the changes and trials of our mortal life, we shall be united in looking upward to one unchanging source of strength and comfort —This world we shall regard as but the place of our pilgrimage and Heaven as our eternal home.

Amidst the darkness of the present, we shall lift together the eye of faith, which Christ Jesus enlightens, towards the holy temple of God: and in the hope that through him, who is the resurrection and the life, it shall be the scene of an endless glory, we shall labour to make all our sorrow and all our joy a ministry of good, and to bring our hearts and lives to the conformity with the character of those, that are to be made pillars in the Temple of God, and to rejoice in the light of his presence forever.—And when the *christian* Temple is thus sustained, "compacted by that which every joint supplieth" in the faith, purity, charity, and hopes of its worshippers, how fair, how glorious is the spectacle!

"Beyond the pomp that charms the eye,"
"Or rites, adorned with gold."

Let us remember, that this Temple is holy, which Temple we are.

For we are not foreigners and strangers, but fellow-citizens with the Saints, and of the household of God.—May we become a spiritual house, so that "God himself may desire us for an habitation, saying, this is my rest forever, and here will I dwell.

F. P.

(From the Orange Herald.)

ECCLESIASTICAL COUNCILS AND CREEDS.

Mr. Editor:

"In the Presbyterian Confession of Faith as amended and retained by the General Assembly, in May, 1821, under the head of Licensing Candidates to preach the Gospel, Chap. 14, we are informed, after a young man has completed the usual course of studies for the ministry before he can receive "*Holy Orders*" the Presbytery propose to him the following questions—"Do you sincerely receive & adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" After having answered this and other questions affirmatively, he is then Licensed to Preach the Gospel. Now permit me to ask these young Theologans and other members of that Church, if they can *sincerely receive and adopt* the following ex-

tract from this Confession of Faith, "as containing the doctrine taught in the Holy Scriptures?" Under the head of "Church Censures, 30th chap. it reads thus:—"The Lord Jesus as King and head of the Church, hath therein appointed a Government in the hand of the Church Officers, and say they, "*To these officers the Keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins.*" If you can "adopt" this, why not the following Bull which was sent into Germany by Pope Leo.—"That by the power of the Keys bestowed upon Peter and his successors, the Bishop of Rome, had a right to pardon all the suns of the faithful." Can it be that we have any so blind in this country that they cannot see written in the above or upon her forehead "Mystery Babylon the the Great, the Mother of Harlots and Abominations of the Earth?"

But if you are determined to "*adopt*" the former, why not the latter, and why not acknowledge the *Holy Catholic Apostolic Roman Church* for the Mother and Mistress of all Churches, and promise to "receive and adopt her confession of Faith as containing the system of doctrine taught in the Holy Scriptures;"—and that you will render true obedience to the Bishop of Rome, Successor to Peter, as Prince of the Apostles and Vicar of Jesus Christ, (Nice Creed 10 article.) The dignitaries of the Roman Church endeavor to make the people believe that they are the successors of the Apostles, and that the Pope, at the head of his Cardinals, Bishops and Priests, act in the place of Peter, & have authority as his successors to appoint officers, and that "to these officers the Keys of the Kingdom of Heaven are committed, by virtue whereof they have power to retain and remit sins"—and all who can raise a sufficient sum of money, to satisfy the unholy cravings of the Priest, have the promise of a full remission of his sins both past and future. All those believing this doctrine to be true are easily persuaded to part with their money—what would a man not give in exchange to save his own soul? But it will be said, that we have none in these days, who believe that by giving their money to the various benevolent societies, that in return they will receive a full remission of their sins both past and future. But I would ask what this acknowledgment means in the Newburgh Gazette of the 18th instant, from the Reverend Ezra Styles Ely, D. D, agent for the "American Sunday School Union;" who is now on a begging tour through this section of country, collecting money for the great *Hydra Monster*. After acknowledging the amount $448 36 collected from different societies in this section he says, "Thirty dollars have also been paid the Agent, in memory of Mr. James A. Powell, a youth of fine talents, liberal education, amiable manners, and ardent piety, late of Newburgh, who was drowned near Poughkeepsie, "to constitute the deceased *An Everlasting Life Member* of the American Sunday School Union."—Is this not blasphemous? Is

not a remission of sins past, expected in return for this? I leave it with the donor and receiver to answer."

Important Queries, proposed to the Christian community, for serious investigation, By B. W. Stone, editor.

Query 1. Did God ever grant to his uninspired, intelligent creatures authority to make laws for their own government? If he did, in what part of Scripture do we find it?

2. Were not the laws. given by God to Israel by Moses, deemed by infinite wisdom, sufficient to govern them till Christ came? and was it not considered presumption and rebellion in any uninspired man to add to those laws, or to take from them?

3. Are the laws of Christ, our law giver and king, deemed by infinite wisdom, sufficient to govern his kingdom? If they are, What need have we of more?–If they are not, Who are authorized to make more?

4. If it be ascertained who are divinely authorized to make more are not all, in the reign of heaven, obliged to obey them when made? and do not all commit sin who will not submit to them & obey them?

5. Is not Christ anointed king of the whole world? and are not all under obligations to obey him, when his laws are made known to them?

6. Is not the kingdom of Christ destined to destroy all other kingdoms, and itself to endure for ever?

7. Is it the duty of Christians to be active agents in supporting any other kingdom or government, whether civil or ecclesiastical, farther than to pay tribute to whom tribute is due, and to submit to the higher powers? Did Christ, or his apostles, or any of the premitive saints do more? Were they ever found legislators, or judges in Cæsar's court, or performing the lowest offices in the executive department of his government?

8 Would it be thought proper that a subject of the kingdom of Great Britain should be a legislator, judge, or executive officer in the government of America? Would he not be under strong temptations to favor his own government to the injury of ours?—Is it not equally improper that the subjects of Christ's kingdom should fill these offices in the kingdom of this world? Do not facts prove that when this practice prevailed, that the church oppressed the world, and became most tyrannical?

9. Does not a christian, when legislating in Church or State, virtually confess that the laws of Christ are insufficient to govern?—Is this to glorify or disgrace his word?

10. If the law-making-business be considered wrong, Are they right who elect representatives to legislate for them? Do not both, the electors and elected, stand on the same ground?

11. In the Mellenium will not the kingdom, government and laws of Christ, universally prevail, and all the kingdoms of the world obey and serve him? *Then* will there be any other king kingdom, or law?

12. Will not this happy period be brought on by endeavoring *now* to approximate as near as possible to his government alone, and cease to prop up the different governments of Church and State, destined to destruction?

13. Are not all other governments standing in the way of the world's submitting to that of Christ? Are not these different governments in Church and State the great cause of division, strife and war?

14. Does not a Christian lose the spirit of the gospel, who seeks for and fills any office in Cæsar's government?

15. Are not the laws of Christ, if obeyed, sufficient to govern the world? and can any others do it?

Brother Stone:—

I presume I am as well pleased with the Messenger as any of your readers, and nothing written in them has given me more pleasure and satisfaction than those little Essays written under the caption of "The Christian Expositor." I wish them continued, and for a foundation I here send you a few texts of Scripture for you to elucidate.—Isaiah 28, 16. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Paul I presume when alluding to the above Romans 9, 33 says—"he that believeth shall not be ashamed; Peter when quoting the same words says 1st Peter 8. 6, he that believeth shall not be confounded. About thirty years ago I asked Mr. Okelly, "why the Apostles, Paul and Peter in this one instance differed so widely from the Prophet? his reply was "it is thought by some that the words of the Prophet are wrongly translated." What say you? J. H.

Answer to the above difficulty:—

The Hebrew word *ihish* translated, shall not make haste, in the Hiphil conjugation, signifies *to be confounded, to hurry hither and thither*, as persons in *confusion*. The septugint translates it. *shall not be ashamed*; this translation Paul adopts in his quotation Rom. 10, 11.—Peter takes the literal meaning of the Hebrew word, *shall not be confounded*. The Hebrew word *amen* (he that believeth)—when followed by a *lamed*, (as it does here) signifies, not only *to believe on*, but also *to trust, rely on, or depend upon*. Park; on the words.—The meaning is, He that faithfully depends, or trusts on this foundation, shall never be hurried hither and thither in confusion, seeking for another, being well assured that this foundation is a sure one.—He will never be confused with shame to depend and trust his all upon it, though derided by enemies.

B. W. STONE, Editor.

Queries By Eld. John Hughs of Mo.

Query 1st. Was the gospel of the kingdom ever preached by Jesus Christ on earth?

Ans. Yes: Matt. 4, 23. "And Jesus went about all Gallilee, teaching in their synagognes, and preaching the gospel of the kingdom"—9. 35. Mark 1. 14. Luke 8. 1. &c.

Query 2nd. Was the baptism of John for the remission of sins?

Ans. Not directly, but indirectly it was. The design of John's baptism is expressed plainly in these words. Matt. 3. 11. "I indeed baptize you in water (en hudati) unto repentance, (eis metanoian, in to repentance.)—The same expression frequently occurs connected with baptism—Thus all the Israelites were baptized (eis Mosen) into Moses. This plainly shews us, that previous to their baptism, they were not in him—So it is frequently said that we are baptized (eis Christon) into Christ; plainly declaring, that before we were baptized into him, we were not in Christ—again; we are said to be baptized, (eis hen soma) into one body. This plainly holds forth the idea that until we were baptized, we were not in that one body—the body of Christ, according to his law.—So we often read of some being driven (eis) into the wilderness of entering (eis) into a city, house, or country—In all which, and hundreds of similar cases, it is too plain to admit of doubt, that they were not in the wilderness, city, house, or country, before they were driven there, or before they entered into them. So when John baptized (eis metanoian) unto or into repentance it is plain that those baptized were not considered to be in repentance, or reformation, before they were baptized, but only baptized in order to it. Hence his baptism is called, The baptism of repentance—John preached to the multitudes, Reform, for the Kingdom of Heaven is at hand—How shall we reform? Confess your sins and be baptized in order to reformation—When John was baptizing the people that applied for baptism, he taught them to bring forth fruits meet for reformation—Let such as have two coats impart to him that hath none—To the publicans he said, "Exact no more than that which is appointed you—To the soldiers—"Do violence to no man, neither accuse any falsely, and be content with your wages." These and such lessons of reformation be taught them, and then baptized them in order to repentance—Such as really did reform had their sins remitted. Hence it is said that John preached the baptism of repentance (eis aphesin) for remission of sins—or *into*, or *in order to* the remission of sins. The difference between John's Baptism, and that of Christ, is, that John baptized in order to lead the people to repentance, telling them to believe on him who should soon appear—and to such remission was granted. The baptism of Christ is administered to such only as believe and repent, and to such only is remission granted.

Query 3. "Was the kingdom of Christ ever established till the Comforter came?

Ans. No: In John's day it had not come; for he preached "The Kingdom of Heaven is at hand,"—This evidently implies, the kingdom had not yet come—The same doctrine Jesus preached through life—the same did his 12 disciples, and the 70 preach till after the resurrection of Jesus from the dead. Therefore till this period his kingdom had not been established. Till this period the foundation *of* it was not fully laid—for his kingdom must be founded on a risen Savior, as well as on one that lived and died. Till this period the Spirit was not given, and therefore the kingdom was not established till the Comforter came.

Query 4. Did the Apostles ever preach the gospel of the kingdom previous to this time?

Ans. They were not fully prepared, because the burial and resurrection of Jesus, the very pillars of the gospel system, were unknown to them till about that time. Besides our Lord after his resurrection commanded them to tarry in Jerusalem till they had received power from on high—This power was the Holy Spirit given on the day of Pentecost. When they had received this, then and not before were they fully prepared to preach the gospel.

Query 5. Did not Jews and Gentiles comprise the whole world on the day of Pentecost?

Ans. Yes, without doubt. The word *gentiles*, signifies literally *nations*. The Jews and the Nations certainly included the world.

Query 6. Had Peter need of more than two keys?

Ans. I have never read what number of keys were given to Peter, whether two or more, therefore it is impossible for me to say, how many he needed. Doubtless, he needed all the Lord gave him. The common idea attached to the keys given to Peter, has led the people astray, and has determined the number of keys to two; one to unlock the kingdom of heaven to the Jews, and the other, to the Gentiles. This is plainly an error; for we read of but one door into the kingdom, and through this door both Jews and Gentiles entered.—Where did we ever read that the kingdom of heaven was locked against mankind? Jesus said, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" Matt. 16, 19. Now what connexion can there be between unlocking a door, and binding and loosing? I confess I can see none.—But if we take the meaning of *keys* in the sense our Lord gives, the subject becomes intelligible. "Wo unto you, lawyers! for you have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—The lawyers were the expounders of the law—by their glosses they had made void the law—with them was the key of knowledge, by which they were to unlock the mysteries of the kingdom established by God himself, and expose the truth of heaven to the people—but they so perverted Moses and the Prophets respecting the Lord's anointed king, and the kingdom which he was to set up, that when it appeared, they neither entered into it themselves, nor suffered others, who were willing to enter it.—The

keys Jesus gave to Peter, were the keys of knowledge, by which he was led into the knowledge of the law and gospel, or into the knowledge of the old dispensation, including the law and the prophets, and into the knowledge of the New dispensation, or gospel of Christ. Those keys were the Holy Spirit, in his various operations. This Spirit was the promise of the Savior to his disciples, which should guide them into all truth—"he shall receive mine—and shew it unto you"—he shall bring to your remembrance whatsoever I have said unto you.—This promise was fulfilled on the day of Pentecost—and this was the time when the keys were given—If the keys be not this Spirit, we have no account what they were.

When this Spirit was given on the day of Pentecost, then were unlocked to Peter the cabinet of the mysteries both of the law and the grophets—beams of light in floods flowed from these depositaries of heaven's truth, and alighted on Jesus and his kingdom. The glorious mysteries of the gospel were now revealed—He opened his mouth, and addressed the listening multitude—They believed, obeyed and entered the kingdom.

When Peter with one key of knowledge had opened the cabinet of Moses and the Prophets, he at once saw what of the old dispensation was to be loosed from the necks of the disciples, and what of it was still to be bound—all the good items of the first constitution were to be incorporated in the New—We may now suppose our Lord addressed Peter thus—"I will give thee at a future period the keys of knowledge, with which shall be unlocked to you all the mysteries of the old and new covenants—you will then plainly see that the old covenant as a yoke of bondage, is to be loosed from the necks of my disciples—whatsoever you shall therefore loose on earth shall be loosed in heaven—but you will find by this key of knowledge that many holy principles in the old covenant are to be retained, as "Honor thy father and mother—thou shalt not kill—nor steal—nor commit adultery—nor lie—nor covet &c"—these you shall bind on my disciples in the New covenant; and whatsoever you shall bind on earth shall be bound in heaven.—By these keys Peter had unlocked to him the gospel of the grace of God in its boundless fulness and glory, and was qualified to preach it to every creature.—It was the good pleasure of the Lord that Peter first received these keys; for he first used them on Pentecost, and at the house of Cornelius. Yet the other disciples or apostles were not excluded from the same privilege of receiving these keys, and of acting under the influence of the knowledge received.

This subject receives additional light from a fact stated by Doc. Lightfoot. The Doctors of the law, when about to dub a doctor of divinity, after examining the candidate, and being satisfied with his qualifications, gave him a key. This key unlocked a certain apartment in the temple, where were deposited the law and the prophets. This key was called the key of knowledge. By this key the young doctor had opened to him all the knowledge, which God had given to the world; and which he (the doctor) was now bound to teach his fellow creatures.—On this fact, our Lord may have founded his promise of the keys to Peter.

The Pope of Rome claims the key of Peter, with which he unlocks the door of the kingdom, and lets into it all who will bow submission to his will and dogmas; but with the same key he locks the door against the millions who will not submit to him, and binds and excludes them; and if he is right, they are all bound & excluded from heaven—The various sects of christians, dispute the justice of the Pope's claims to the key, and defend their right to it. The Presbyterians say; "The Lord Jesus, as king and head of the church, hath therein appointed a government in the hand of the church officers. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins."—This I call popery without a pope.—Other sects maintain their right to this key with equal zeal and plausibility. Should any of them happen to be right—woe to the religious world!

B. W. STONE, Editor.

Extracts from Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover.

"Is the manner of Christian Baptism presented in the New Testament."

§1. Form and classical use of the verb baptizo.

The original etymological root of the verbs baptizo, bapto, as also of the nouns baptisis, baptisma, &c. and in like manner the adjectives or verbals baptos, &c.—appears plainly to be the monosylable Bap. In all the words derived from this root, there is a similarity of meaning, which shares an intimate connexion between them.

"The leading and original meaning of bap, seems to have been dipping, plunging, immerging, soaking or drenching, in some liquid substance. As kindred to this meaning, and closely united with it; i. e. as an effect resulting from such a cause, the idea of dyeing, coloring, tinging, seems also to have been often associated with the original root, and to have passed into many of its derivatives. For examble; baptistos, dipped, immersed, colored; bapto, to dip, plunge, die, color; bapteus, a dyer usually limited to this signification, &c. &c. all of which shew, that there is a frequent interchange of meaning in the above derived words, and a similarity between them all; and also that the two ideas of immersion and of dyeing or coloring lie at the basis of the words derived from bap, in most of their forms; although, in a few cases, usage has confined some particular words among these derivatives solely to one class of meaning; e. g. Bapteus a dyer, Bapheon a dyer's shop, Baptises immersion, submersion washing, &c. Such a limited usage of a few of these derivativo nouns, however, is probably the result merely of con.

venience and custom, and lies not in the original nature itself of the words thus employed; for as they are obviously from the root Bap, so they might be employed, if usage had thus determined, like nearly all its other numerous derivatives, in the two-fold sense of dipping or immersing, and of dyeing or coloring.

For the present I merely state the fact in relation to these several meanings of the root Bap and its derivatives. The reader is desired particularly to notice what has been stated, viz: that while most of the nouns derived from Bap have a two-fold sense, that of immersion and that of dyeing, yet some of them are employed only in in one sense exclusively, either that of immersion or that of dyeing. We shall see, in the sequel, that the verbs bapto and baptizo, have distinctions of meaning analogous to these—distinctions which are never confounded by usage; while they both agree in one common and original meaning, viz: that of immersing or plunging."

In the brief view I have given above, I have supposed the original and literal meaning of the root Bap, to be that of dipping or plunging; and accordingly I have arranged this meaning so as to stand first in order. Still some may be disposed to consider this as not altogether certain. They may perhaps maintain, that the idea of Bap was to tinge, dye or colour; and that the idea of plunging or dipping was derived from this, because, in order to accomplish the work of dyeing, the act of plunging or dipping was necessary. But as the idea of immersing or plunging is common to both the words Bapto and Baptizo, while that of dyeing or coloring belongs only to Bapto; it would seem altogether probable, that the former signification is the more usual and natural one. Accordingly I have so arranged it in my statement above; but at the same time, it should be understood, that the signification of dyeing or coloring, as attached to the word Bapto, and many forms derived from it, is not less certain than the signification of dipping or immersing."

Again:

"Dismissing then the question of mere form, let us now enquire, whether in actual usage Baptizo has a different meaning from Bapto. In particular, is it distinguished from Bapto by the writers of the New Testament?

The answer to these questions will be fully developed in the sequel. I have already insinuated, that Baptizo is distinguished from Bapto in its meaning. I now add that it is not, like this latter word, used to distinguish the idea of colouring or dyeing; while in some other respects, it seems in classical use, to be nearly or quite synonymous with Bapto. In the New Testament however, there is one other marked distinction between the use of the verbs. Baptizo and its derivatives are exclusively employed, *when the rite of Baptism is to be designated* in any form whatever; and in this case, Bapto seems to be purposely, as well as habitually excluded. Let us come now, for the fuller developement of this matter, to the more important part of our enquiry under the first head, viz. What are the classical meanings of Bapto and Baptizo? In some measure I have been obliged to anticipate the answer to this enquiry, in the statements which I have already made; but I now come to the exhibitions of the grounds on which we must rest the positions that have been advanced, and others also, which have still to be advanced.

I. Bapto and Baptizo mean to dip, plunge, or immerge, into any thing liquid. All lexicographers and critics are agreed in this. My proof of this position, then, need not be necessarily protracted; but for the sake of ample confirmation, I must beg the reader's patience, while I lay before him as briefly as may be, the results of an investigation, which seems to leave no room for doubt. Take the following examples from the classics."

[Here follow a long list of examples in point and proof, from Homer, Pindar, Aristottle, Aristophanes, Heraclides, Ponticus, Herodotus, Aratus, Zenophon, Plutarch, Lucian, Diodorus, Siculus Plato, Epictetus, Hippocratus, Strates, Polybius, and Josephus.]

"It were easy to enlarge this list of testimonies to usage, but the reader will not desire it. He may see examples in Carson's recent publication on baptism; which I did not see, until after the present dissertation was written. It is impossible to doubt that the words Bapto and Baptizo, have in the Greek classical writers, the sense of dip, plunge, immerge, sink, &c. But there are variations from this usual and prevailing signification; i. e. shades of meaning kindred to this (as happens in respect to most words) some literal and some figurative, which demand of course our special notice.

2. The verb Bapto means to plunge or thrust into any thing that is solid, but permeable; to plunge in so as to cover or enclose the thing plunged. [A list of Authors.]

3. The verb Bapto only is employed, in order to convey the meaning, to dip out, to dip up, by plunginging a vessel into a liquid and drawing it up. [Authorities, Euripes &c.]

4. The verb Bapto only (and its derivatives in point of form) signifies to tinge, dye, or colour. Authorities, Aristophanes &c.]

No doubt then can remain, that the word Bapto means to tinge or colour; and in this respect it seems plainly to differ from Baptizo. I find no instance in which the latter is employed this way. There may be some which have escaped the extensive search I have made. But until I see them produced, I must believe that the sense of tinging is appropriated only to Bapto, and to its kindred words in respect to form."

5. The word Baptizo means to *overwhelm*, literally and figuratively, in a variety of ways. [Authors, Aristotle, Evenus, Holiodorus, Clemens, Plato, Lucian, Josephus, Philo, Jedasus, Diodorus, Sicilus, Justin, Martyr, Plutarch, Chrysostom.]

"It were easy to increase the number of examples; but they are enough to exhibit both the literal and metaphorical sense of the word."

6. Bapto is also employed in the sense to smear, to bathe by the application of liquid to the surface, &c. [Examples.]

7. A shade of meaning kindred to the above, viz: to wash, i. e. to cleanse by the use of water, is sometimes attached to the word Bapto in the classics.

Aristophanes, in Eccles. First they *wash* (baptousi) the wool in warm water, according to the old custom. The lexicographers, Suidas & Phavorinuss, interpret the word *baptousi* here, by plunousi, *they wash*, or *wash out*; and Stevens says (ad voc pluno,) that bapto is peculiarly spoken of garments, as louo is of the body, and nipto of the hands and feet. We shall see in the sequel, that this shade of meaning is not unfrequent in in the sacred writers, though seldom, so far as I have been able to discover, to be met with in profane writers.

"These, I believe, are all the various shades of meaning, assigned in the classics to Bapto and Baptizo. How little ground there is to repreesnt baptizo as a frequentative, the reader must now see, and be able to judge for himself. He will also be able to judge with how little correctness Gale has asserted (p. 217) that "Bapto and Baptizo are isodunamai; i. e. *that is the same*, as to their signification." Neither the one nor the other of the above representations agrees with fact. &c.

2. Use of Bapto and Baptizo in the Septuagint and Apocrypha.

1. The verb Bapto signifies to plunge, immerse, dip in. Lev. 11: 32,—4: 6,—9: 9,—14: 6, 71,—Num. 19: 18,—Deut. 33: 24, —Josh. 3; 15,—Ruth. 2: 14,—1 Saml. 14. 27. 2 K. 8: 15,—Job 9. 31,—Ps. 67; 23, (68: 24.)

In like manner baptizo takes the same signification. 2. K. 5: 14, 10.

These constitute the majority of the examples, in the Septuagint, of the words under consideration. The others, which are few in number, I proceed to subjoin

2. To smear over or moisten by dipping in; in which sense I find Bapto only employed. Lev. 4; 17—Lev. 14: 16—Ex. 12: 22.

3. To overwhelm: where Baptizo is used. Of this I find but one example; and in that the word is used in a figurative way. Isa. 21: 4.

4. Of the sense of tinging or colouring, given to Bapto, I find only one example; and here the reading is varied and contested, viz:

Ezek. 23: 15, where the Septuagint reads parabapta, according to the Roman edition; but other editions read tiarai baptai coloured turbans, &c.

5. To wash, cleanse by water; where Baptizo is used. Thus it is said of Judith in c. 12: 7, that she went out by night, into the valley of Bethulia and *washed herself* (abaptizeto) in the camp, at the fountain of water.

6. To moisten, wet, bedew; where Bapto is used. Thus in Dan. 4: 30, it is said that Nebuchadnezzar was driven from among men, and made to eat grass like the ox, that his body was moistened, wet (ebaptie) with the dew of heaven. Dan. 5: 21, &c.

These are all the examples of Bapto or Baptize, which can be found in the Septuagint or Apocrypha, if the concordance of Tromm is to be trusted.

3. Meaning of the words Bapto, Baptizo, and their derivatives in the New Testament, when not applied to the rite of Baptism.

1. *Bapto.*

1. To dip. e. g. Luke. 16: 24—John 13: 26.

2. To dye. e. g. Rev. 19: 13. These are all the examples of Bapto; and by these it appears, that in no case is this word applied to the rite of Baptism, by the writers of the New Testament. Nor are there any words derived from this form, which occur in the New Testament.

2. *Baptizo.*

I shall first examine all the examples of this word and its derivatives, in cases which have no relation to the religious rite of Baptism. After this is done, we may come with more advantage to the examination of the meaning, when these words are applied to this rite.

1. To wash, in the literal sense. e. g. Mark 7: 3, 4. The Pharisees (returning) from the market eat not except they wash themselves, baptisontai, mid voice. Luke 11: 38; But the Pharisee, seeing him, wondered that he had not first washed himself (ebaptisthe) before dinner, &c.

In accordance with this sense of Baptizo, we find the word Baptismos employed. e. g. Mark 7: 4, The washing (baptismous) of cups and pots and brazen vessels and couches (klinon.) Mark 7: 8. The washing (baptismous) of pots and cups. Heb. 9: 10. Only in meats and drinks, and divers washings (baptismois.) These are the only examples in the New Testament, where Baptizo or any of its derivatives has a literal sense; with the exception of the cases in which these words are applied to designate the rite of baptism. Whether these are to be literally understood, remains still the object of our enquiry.

2. But Baptizo and Baptisma, have, in a few cases, a figurative sense, which deserves a particular consideration. This meaning stands nearly allied to that in No. 5. under our classical head in §1; or rather, it is, in amount, an idiom of the same nature. The examples are the following.

Luke 13: 50, That is, I am about to be *overwhelmed* with sufferings and I am greatly distressed with the prospect of them. Mark 10:38, 23, and Mat. 20: 22, 23. The sense is evidently, the same as that given above, viz: 'Can ye indeed take upon you to undergo, patiently and submissively, sufferings like to mine—sufferings of an overwhelming and dreadful nature?' To the classic usage, to overwhelm, with misfortune—to overwhelm with taxes—with wine—with questions—with debt—with excessive

labor, &c. &c. In the like sense I must understand the word in 1 Cor. 15: 29. That is (for so the cause of the apostle's reasoning leads us to understand him,) 'If the dead are not raised—if there be, as some affirm, no resurrection to life, then what becomes of all our multiplied toils and sufferings, which we undergo with reference to a future state and to that world into which the dead go? Of what avail is it to endure overwhelming sorrows, if there be no resurrection of the dead?

[*To be Continued.*]

TEST OF FELLOWSHIP.

Albemare, April 17, 1833.

Brethren Ball & Sands:—

I have seen in your paper, the Herald, for the last three months a discussion going on by various writers on the propriety of having a written creed, as a Test of Fellowship in our Churches. I have read all that has been written, or rather published in the Herald on the subject, with much anxiety; not because it was a new subject to me, for I had read and meditated a great deal on the subject, at the commencement of my pilgrimage, & concluded that all was vanity and vexation of spirit. And thought I, if religion required a system of human laws to maintain it, and keep it pure that all the religion in the world is not worth having; and when meditating on this subject, this scripture has been brought to my mind with peculiar force: "Hath a nation changed their Gods, which are yet no Gods? but my people have changed their glory, for that which doth not profit; for my people have committed two evils—they have forsaken me the fountaion of living waters, & hewed them out cisterns. that can hold no water," Jer. ii. 11, 13. For surely thought I, if they be not home-born slaves, then they need no home-made laws to govern them, but the divine law given by him who is perfection itself, will be all-sufficient. But I have waited patiently to get new light on this subject, (as it is a day of new light,) But as yet, all the light that has been thrown upon the subject, has only served to confirm me the more in my early imbibed principles, of rejoicing in the liberty wherewith Christ doth set free. Yet Brethren, I am conscious that this liberty may serve as an occasion to the flesh, and is often so abused; but feel as confident in my opinion, that no system of human laws will ever remedy the evil. You may seal this fountain for a while, and prevent it from running in its favourite channel, but it will burst forth somewhere, and when it does, the greater will be the destruction. Brethren, suffer a poor worm of the dust, a babe in Christ, to exhort you to rejoice in the Lord; and again I say rejoice Look not to the nations around you, to pattern after them; for if you do, there will soon be a confounding of tongues, as you see is the case, or beginning to be already; when ever you do, the fine gold will begin to grow dim, & the bright gems which have so delightfully and gloriously adorned the standard of truth, will be taken away. Already is the arch-enemy of God and of the souls of men, reaching forth his talons to take away those bright laurels from him to whom they justly belong, and place them upon the heads of some poor mortals, knowing that it will cause them to burst asunder and fall headlong. And thus he vainly imagines to defeat the benevolent design of the Glorious King of Saints. But the Lord reigneth, and let all his children rejoice, and be not entangled in any yoke of bondage. With these few hints I shall close for the present, but not without leave to trouble you again, if in my opinion there be necessity. I feel persuaded that there is a great evil among us, and would, with all my heart, lay to, and try and get rid of it. But my humble abilities unaided by the many advantages that many of my Brethren possess, admonishes me to keep upon the back ground. And I do hope, that some of my older brethren, Baptist, Goss, or some others, who are possessed with the requisites, will take up the subject and discuss it at full length, and show the deleterious consequences of adopting such a course; also, a remedy for the existing evils complained of, would be very desirable.

Yours in christian bonds,

J. KINSOLVING.

TEST OF FELLOWSHIP.

Brethren Ball & Sands :—

The suggestions of A. B. were read by me with delight, hoping they would call forth an expression of views upon particular points of doctrine which seemed needful under existing circumstances to our people. I regretted that any restraints should be thrown upon as full an expression as modest men might feel disposed to make, and am happy that you have removed the disability by a brotherly apology, which I trust will prevail with all interested, to make their appearance.

The call of conventions for the work of creed-making, will never be reduced to practice. The day is past for authoritative work of this kind. In the last fifteen years, much has been done in correcting our views of the *plan*, by which the divine sovereign accomplishes his *purposes* of mercy—perhaps, in fifteen more, the visible arrangement brought into being by the spirit, consisting in all the ramifications and incidents of a church state, will be regarded generally as the *medium* through which his power and influence will be *let down*; & those operated upon through a channel, will feel emboldened to draw nigh to God with a true heart, in full assurance of faith, that whosoever shall call on the name of the Lord shall be saved.

This glorious arrangement, which our God has been pleased to throw around himself on this earth, is regarded by about one half I suppose, of the ministry above the head of tide water, as the channel through which his influences go forth on the heads of the regenerate only—but as standing utterly unconnected with this *plan of giving life to the dead.* And hence, by this half, the whole

system of effort spread out for the divine blessing upon *sinners*, is looked upon as worse than useless—and as Mr. Campbell is understood to teach that the means, apart from their author, and his special influences through them, are sufficient to bring a sinner to God—it is not strange that the residue of the ministry, in the estimation of many, should stand identified with this remarkable man. The truth however is, that the remaining half of the ministry in the upper country, are sustained in a course of ardent labor for the *salvation of sinners*, as well as the *edification of saints*—believing in their hearts, that the quickening influcences of the Holy Spirit will be exerted in honor of his own appointment, among which, the most conspicuous is the word of truth. It has but lately come to the knowledge of many, that there is any *plan* better calculated to do sinners good, than to tell them, they can do nothing, and that God has an undoubted right to pass them by. A feverish sensibility is excited, from an apprehension that election and divine sovereignity are invaded by a supposition, that the Almighty has called into visibility and responsibility, an instrumentality which he has proposed to use for such an end, as that of *giving life and being in the world of grace;* although we see and all acknowledge, it as his method, in exercising his creative energies in the world of nature.

Now as regards a Test of Fellowship, I am perfectly certain, that if adopted formally at the present time, it will be with the design of separating the parties identified with the views here hinted at. As for Campbellites, if found to exist at all, they would be so very inconsiderable, as to deserve no notice in the account. I have never knowingly seen but two individuals, who had embraced *that view* of things, set forth by Mr. Campbell.—Harmony, in our views will be accelerated by a free interchange.

This will soon be done, (I hope) through your columns—it will awaken investigation and research in the sacred oracles—forbearance must be exercised—time must be allowed—and he, who, sensible of his helplessness, and attracted by the Saviour's suitableness and all-sufficiency, to trust in him, and willing to obey, must be held in Fellowship.

We will require to be educated more in the school of obedience than speculation. And it is to be feared, that our *faith* will have less to do in settling our characters in the divine estimate, than our *practice*. I have succeeded so far in maintaining with my brethren, relations of peace & friendship, although among them, a discrepancy of views on the points referred to.

We need divinity schools—each church should be constituted into one—each member should be a student, and the sacred writers should be elected as teachers. From pupils of the best progress, we should select our pastors, If there is no divine authority for such a school, and if it should not legitimately take the place of our present Sunday Schools, I am much mistaken.—*This* would have its full share in settling Tests of Fellowship, and bringing about uniformity. Throw this into the common stock

for what it is worth, and let others do likewise, until wek now one another a little better.

Yours truly,
THORNTON STRINGFELLOW.

REVIVALS.

Bro. J. L. Davis, of York Dist. S. Carolina, writes May 2d 1833.

"The cause of liberal christianity is more promising here than it ever was since I lived here. I have between 12 and 15 to immerse at our next meeting at Liberty.

From Bro. Lewis Byram, of Paoli, Ia. May 8th 1833.

"We have received 7 or 8 into the church in our neighborhood, within a few months past.—Also in adjacent congregations there are additions—Many hard things are said of us; yet we would not complain; for if we suffer for righteousness sake, we should rejoice that we are counted worthy to suffer for his name."

From Bro. J. T. Powel, of Felicity, (O.) May 6th 1833.

Bro. Stone, & Johnson! I set down at this time for the purpose of making a communication to you respecting the progress of the glad tidings.—Since my last communication, I have Baptised 38 person—opposed as the truth is, its march is glorious—for the last seven months, I have never witnessed in all my life, such signal victory on the Lord's side; our meetings are crowded; of ten more than our houses will contain; and many of those promise submission to the King of Saints, by professing to take his yoke upon them; and thus learn of him that they may find rest to their souls.

On the 13th of April last, we organised a church of between 50 and 100 members, south of Felicity, perhaps one mile and a half or two miles and a half from the Ohio river. We have a place of preaching in Nevelsville and Chilo, small villages on the Ohio, (a few miles apart.) Here we meet of ten for the purpose of proclaiming the word of the Lord, and Baptising the believers. We cannot say that all the inhabitants, round about the Ohio, attend to witness the solem and glorious scene; but we can say that great numbers do; and while some may mock, others rejoice in the great salvation that is in Christ Jesus.—There is a prospect of more labourers entering the great harvest of the Lord, in this section of country. Bro. Otho Pearn, has heretofore drawn his sword and gave command to his Regiment, and that set with his statute book to give judgment according to the law of Ohio, has given up his metalic sword, and now wields the sword of the Spirit under Jesus, his great captain, and for his law book accepts of and teaches the perfect law of liberty. He is a man of strength of intellect and of undoubted piety, & bids fair to help us through grace, besides there are several young men who begin to exhort their fellow creatures.

Geneva, Ill. April 22d 1833.

Brethren, Stone & Johnson:—

I have just returned this morning from a visit to the brethren in Sweet's Prairie. The prospects in that neighborhood are quite cheering—nearly all the citizens are professors; about one half are Baptists—the remainder "go with us." Four united with the congregation yesterday two from the Baptists, and two by confession. The brethren are in expectation of several more from the Baptists' soon. Greater unanimity I think, I have never seen—not a discordant note among them.—May the Lord prosper them, and bless all who love him and look for his appearing. H. A. CYRUS.

THE CHRISTIAN COLLEGE.

The character of this institution, and the proceedings of its board, have been the cause of much merriment and sarcasm with a few of the journalists of the west. Mr. Peck, the editor of the Pioneer in Illenois, in his merry mood, holds up Campbell, Scott, Stone and some others, as connected with this college, and leaders of it; and endeavors to palm upon them, what he views, the absurdities attached to the institution.

For the information of all whom it may concern I will state a few stubborn facts with regard to myself. It is a fact, that I had no knowledge, nor hint that application was to be made to the legislature for such a charter, or had been made, or granted, until I saw it announced in the New Albany Gazette. I was of course ignorant of the appointment of presidents, vice presidents, secretaries and all other officers, till informed by the same journal. I had never been consulted on the matter of the college;—and I will venture to say, that not half dozen of our influential friends, or brethren, had been consulted. The whole appears to have originated with a few with whom I have but a partial acquaintance. All Mr. Peck's malicious shafts against me, on this ground, have missed their mark.

Mr. Peck, in his great zeal to destroy us in the view of society, has made a few truthless assertions of which I hope he will be ashamed. He represents me with others, both in our speeches and written periodicals, continually crying down every institution gotten up by sectarians—against Colleges and Seminaries, he says, we have written volume after volume and made speech after speech. Now, this I boldly deny as to myself: never have I imbibed the spirit of a barbarian to prostrate any literary institution, or to retard, if I could, the march of science. We had thought that Mr. Peck was a gentleman of mind too high, and too well improved to descend so low as he has done, to notice, to our injury, the real or supposed boastings of a few ignorant men among us. As to the charge against us of sectarianism, I devoutly pray that whenever Mr. Peck may see it, he would fearlessly expose it, and level all his artilery against it, until he shall have destroyed the anti-christian monster in us—in himself—in his churches—in the whole world. From an enemy we may more certainly learn our faults—a friend cannot easily discover them, and if he does, his charity endeavors to cover them from the gaze of others. Surely, Mr. Peck will not charge any thing upon us as crime, of which himself is guilty! As sectarianism is wrong, and so viewed by him as well as by us, let us all labour to strip ourselves from the evil, and by the light of truth in word and deed endeavor to drive shis bane of christianity from the christian community. This alone will bring the world to faith and salvation. Bible Societies, Missionary Societies, Tract Societies, with the whole train of sectarian institution, called *benevolent*, will fail to accomplish this mighty and glorious work Truth in the life of christians is the mighty weapon. By the influence of these societie the band of sectarianism may be strengthened, and the strongest sect prevail over, and swallow up the weaker. I am no prophet, nor do I lay any claims to propphecy; yet if the honest and credulous Baptists, engaged in these societies, in less than one generation do not bewail their situation, then, and not till then, my opinion may be considered groundless.

B. W. STONE, Editor.

From J. W. McCann, Williamstown, May 7th 1833.

Dear Bro. Johnson:—

I with pleasure inform you that Bro. Roberts was with us on Wednesday (15th inst.) 14 made the good confession, 13 of whom were immediately immersed—the 14th being an old lady who lived in the country, was unprepared with necessary apperel.—An old man 80 years of age, grand father, and great grand father to 1-4 of this vicinity, was one of the above no. The above woman who was not immersed, stands much in the same relation. On Wednesday night we had another meeting; 6 more made the good confession. The members included are of the respectable and intelligent part of the town and vicinity. We now have 40 members since the 4th of Feb. last—with 6 to immerse, at our next meeting. yours in hope of eternal life.

J. W. McCANN.

OBITUARY.

Died very recently the young, the amiable, and accomplished SARAH ALLEN, eldest daughter of Elder Thomas M. Allen, and grand daughter of Gen. Robert Russel; never did parents more fondly dote upon a child, and never was a child more worthy of such affection—She had just closed her academic studies to the satisfaction of her parents. Like a tree in April, full of bloom, promising much fruit, she by the frost of death was blasted and sleeps till awakened by the last trumpet. Her parents and acquaintances have hope that she was not inattentive to her best interests, but was sincerely seeking the Lord, before she was seized by the hand of death.

RECEIPTS FROM MAY 11TH TO JUNE 6TH.

KENTUCKY. *Georgetown*—M.—M. V. Thompson for 6 nos. of 6 vol. and 6 of 7—H. Ready for 6 and 7—*Versailles*—Mrs. Susan Caldwell for 7 vol—*Canerun*—Mrs. Wood for vol. 6; Wm. Coyle for do.—*Bethel*—Js. Burch for 7; I. Lewis do.; H. Lindsay do.; Jesse Beauchamp for 6 and ½ of 7.—*Claysville*—Geo. Williams, for A. Duncan for 6—*Union*—Eld. T. M. Allen for A. Rice, for 7—*New-Castle*—By Eld. T. M. Allen for I. Owens for 6—*Shelbyville*—By Wm. Samuel for 7—*Falmouth*—By P. M. for Tho. Demoss, 1 25.

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"while they were yet without strength, Chriest died for the ungodly."

He suffered "that he might bring *us to God*." Where then was the object of his suffering; it was not to bring *God to us*; it was not to reconcile God to his creatures, but his creatures to God. The change to be effected, was to take place in *them* not in *Him*. It was they they that needed *reformation*, not he, that wanted mercy. He is *unchangeable* in his character and designs; but they must change from sin to holiness, if they would enjoy the light of his favour.

The Scriptures uniformly represent the plan of redemption by Christ, as proceeding from the fixed and unchanging benignity of God, and designed to operate with a benignant influence upon the state and character of human beings.

"God is in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us (the Apostles) the work of reconciliation. Now then we are ambassadors for Christ, as though God did *beseech you* by us.—The sufferings of Christ evince with special force, the goodness of God and his love for a dying world. This love of God for his creatures must have been surpassingly great, when to enlighten and save the world, it was ordained that a being so pure, so good, so benevolent and so truly great as this Son of God, should be "the man of sorrows, and acquainted with grief," and be "led as a lamb to the slaughter." Viewed in this light, surely the sufferings of Crist should "bring us to God." They should have the same influence, when regarded as exhibiting the earnestness of the Saviour's own love to mankind. "Greater love hath no man than this, that a man lay down his life for his friends." That love was never daunted by the most appalling dangers, nor chilled by the deepest ingratitude, nor worn out by the severest suffering, nor overcome by the tortures of the cross. In this last act the love of Christ rose to its consummation. Compared to this, all the labours and supports of his life sunk into the shade. And for this, his love, are we not impelled to the grateful and affectionate love of Christ? Whatever sentiments, then, we are led to entertain towards the Saviour, by contemplation of his character, and life and death, are necessarily and naturally the *means* of "bringing us to God."

Hence "no man cometh unto the Father but by (him.)"—"There is no other name under heaven whereby (we) can be saved."

His sufferings also 'bring us to God,' by exhibiting the perfection of virtue in his example. A great part of the moral efficiency of the gospel lies in the efficacy of the Saviour's bright example. And it is in the circumstances of his death, that his example shines brightest, and his virtues gain their consummation.

What constitutes the *perfection of human virtue*? Is it a strength of religious pricciple that never yields; a firmness of virtuous resolution which is never shaken by difficulty, danger or suffering! Behold perfection, then, in the closing scene of the life of Jesus. The prospect of death by torture could not divert him from his steady purpose.

He might have escaped the impending fate, by desisting from a course which was so obnoxious to the rulers of the earth, but he chose rather to be steadfast in his Father's work. He might, even in the last extremity, "have prayed to his father, and he should have given him more than twelve legions of angels."—"But how then," (his own pious reflection,) "should the scriptures be fulfilled, that so it must be." If it be the *perfection of benevolence*, to which few can attain not only to suppress the groan of torture, and the sigh of shuddering agony, but to be able effectually to rally the thoughts in the midst of exhaustion and suffering, and devote the last accents of expiring life to the protection of kindred, and the consolation of friends. Nor this alone—but to breathe forgiveness of insulting enemies, and invoke the pardon of God on those who are actually inflicting the tortures of death—to say "Father forgive them, for they know not what they do;" if this be the perfection of benevolence, it is found in the death of Christ. Where shall we look for the *perfection of piety* if not at the Cross of Jesus? There it ministered tranquility and peace in the midst of agony; there, while it inspired the prayer of forgiveness and love, it taught the sufferer to commend his spirit with pious trust into the hands of his father and his God. The example of Christ then exhibits the *perfection of virtue*, and particularly in the circumstances of his last sufferings.

And why should perfection be exhibited, unless to excite our admiration, and to animate our efforts, to be like our Lord?—The contemplation is assuredly designed and calculated "to bring us to God."

But, if we never approach the contemplation of this life, the character, the mission and the death of Jesus; if we do not put ourselves in the way of their beneficial influences of such a contemplation; if we do not subject ourselves to the control of the gospel, it must be all in vain to us, that God loved the world and sought to reconile the world to himself; it must be in vain to us, that Christ lived, and taught and suffered on account of sins, and rose again for the justification of true believers.

Through Christ, God draws us to himself by every cord of love; he reveals his own character; he puts his glory in the face of Jesus; he teaches us our duty; he inspires us with the hope of eternal life, and incites us to the imitation of him who has gone before us in the race of perfection and first reached the goal of blessedness—we must follow whither he leads; we must go in the path which Christ has trodden, if we desire to be with him where he is, at the right hand of God.

E. H.

INDIANAPOLIS, IA., 5th mo. 29th, 1833.

Dear Fellow-being—

One of thy numbers of 1 mo. 1833, was handed me, called the Christian Messenger. In perusing it I have found some things, that I thought ought to be corrected, and therefore request a place in thy paper.

First; Thee seems to have more confidence in Peter the Apostle, than thee has in his master (Jesus,) or the beloved Apostle John. We have many instances on holy record of Peter misunderstanding his dear Lord: one time he says, "thou shalt never wash my feet. But after he got his eyes a little opened he lets him wash his feet. In another case our Saviour had to rebuke him, saying, thou savorest not the things that be of God but of men. I have no doubt that Peter did for a while sincerely think that the outward ordinances were to continue, when he said, repent and be baptised, &c. But it seems he was on the decline when the Eunuch requested it, for Peter's answer was If thou believest thou mayest be baptised. And in the case of Cornelius, nine years afterwards, he says, "who can forbid water that these should not be Baptised." So that he seemed not to put that stress upon it, that he did on the day of Penticost, after he had seen such an eminent instance of the power and excellence of Christ's baptism of the Spirit in the house of Cornelius; and we find when Peter was drawn up by them of the circumcision, for this work in the house of Cornelius, he rehearsed the matter, saying when I began to preach, the Holy ghost fell on them as on us at the beginning. Now mind Peter's answer.—Then remembered I the word of the Lord, how that he said. John indeed baptised with water, but ye shall be baptised with the Holy Ghost. Now, my dear friend, here is an eminent instance of Christ's spiritual power, displayed, fulfilling ancient prophecy, that when the spirit of truth is come, he will guide into all truth. So it appeared in this case, for he shewed Cornelius his duty; and also Peter his duty. Now here we see an eminent instance of love mingled by his spirit.

And this being led of the spirit makes a Son of God; for it is recorded, "As many as are led by the spirit are the sons of God. For Paul was purely arrested in his unrighteous course by the Spirit alone testifies against these works of the flesh, both of circumcision and of water baptism; for he says it is not the putting away the filth of the flesh but the answer of a good conscience. And he declares in another place that the hand-writing of ordinances was nailed to the cross with Christ. And John's works seemed to be works of an outward nature, for he said, Repent for the kingdom of heaven is at hand. Adding, there cometh one after me that shall baptise you with the Holy Ghost. And John the Divine eighty years afterwards says, he saw that kingdom descend, and called it the holy Jerusalem, and had twelve gates, and at the gates twelve angels: on the east three gates, on the north three gates, on the south three gates, on the west three gates—and her light was like unto a stone most precious.

Now, my dear friend, here is an account of at least twelve gates into this kingdom, and all are spiritual; for there is an angel at each gate, while thee and thy followers seem to have but one gate and no angel; a dispensation that John said should decrease. Christ being the only foundation of his own Church, so Christ being the power of God, his members must be spiritual, for we find it is said, he that hath not the spirit of Christ he is none of his; so God being a spirit, and the word Christ a spirit and the members having the same spirit, here is a sweet intercourse from the Father to the Son, and from the Son onward to all mankind that will hearken to it. Christ said, I am the light of the world; and he was the corner stone; and my sheep hear my voice and follow me. Now, friend, this is all spiritual—how can any one profess to be a follower of Christ, and deny being led by the spirit? Some we find in Christ's day thought they had eternal life in the Scriptures. Christ rebuked them for this, saying, Read the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me. But ye will not come unto me that ye might have life. I find now that there are many so far departed from the knowledge of the true God that they call the Scriptures the word of God, a name that is contrary to its own plain language, for the Scripture does not call itself the word, but gives the word exclusively to God, and his only Son, or word, as thee may find in the first of John. And that was the word Paul said we preach. And, friend, it is lamentable to hear that the clergy of this day have so far lost sight of heavenly things, as to have nothing to preach to the people but what they find on record written eighteen hundred years ago, Moses and the prophets, and apostles in that dark day seem to have kept to that divine teaching of the Spirit of Revelation in the heart, which Christ and the Apostles and Prophets predicted should be more fully manifested in the latter days.—So, friend, farewell; live in peace, die in peace, and the God of love and peace be with thee.

JAMES RHOADS.

REPLY TO JAMES RHOADS.

Dear Friend—

We have attended to your corrections of some points which you say are found in the Christian Messenger. We profess not infallibility, and therefore listen honestly to any objection made to any thing we advance.

1. You object; "Thee seems to have more confidence in Peter, the Apostle, than thee has in his master; Jesus, or

the beloved apostle John." We confess we cannot feel the force of your objection, because you have made no specifications, on which you base it. You have taken for granted what needs proof, and which we honestly deny. We do not esteem Peter more highly than the other inspired apostles of our Lord; but to insinuate that we esteem any of the apostles, or any man, more highly than Jesus, is an outrage on our profession, which we are bound to repel. Lest we might esteem Peter too highly, and pay too much regard to his words, you give us a detail of his supposed imperfections, especially that of his misunderstanding his Lord. Hence you think that Peter misunderstood the commission given him by the Lord to preach and baptize—our Lord intending by the baptism, as you think, *that* of the Spirit; but Peter thought he meant *that* of water. And therefore he practised baptism by water at Pentecost, and for some time after, when he baptized the Eunuch. Then he began to decline from his faith in water baptism; but yet continued it for nine years afterwards, when he baptised Cornelius.

My friend is mistaken with regard to Peter baptizing the Eunuch—This was done by Philip the Evangelist. I can not, in any instance, find the faith of Peter wavering on the propriety of water baptism. The case you allege is by no means to the point. "Who can forbid water that these should not be baptised." Had they been Jews, none would have doubted the propriety of their being baptized: but they being Gentiles, many doubted whether they had any right to baptism, and of being thus inducted into the kingdom of Christ.

My friend is again mistaken when he presents Paul testifying that baptism is not the putting away the filth of the flesh, but the answer of a good conscience. These are Peter's words.—This baptism, Peter says, was the antitype or figure of the salvation of Noah and his family from the deluge of waters in the ark—this baptism, as there stated, refers to the resurrection of Jesus. How can these things apply to the baptism of the Holy Spirit? But you say that Paul testifies against these works of the flesh, circumcision and water baptism. You, my friend, are the first man I ever heard of, who has ventured to class the divine ordinances of God with the works of the flesh. Do read what are the works of the flesh as described by Paul in Gallatians. 5 chap and you will never indulge the sentiment another moment. But you still contend that Paul testifies against the outward ordinance of water baptism, when he declared that the hand writing of ordinances was nailed to the cross with Christ. Yes; and I ask, what were those ordinances contained in *hand-writing*, when Christ was nailed to the Cross? You are certain, and so are all the intelligent, that water baptism was not contained in hand writing *then*, nor was any part of the New Testament then written. The ordinances contained in hand

writing were in the Hebrew Scriptures, and to these the apostle plainly alludes.

You admit that John the Immerser baptized in water; and that the apostles did the same for 9 or 10 years after the resurrection of Christ; and that the christians for centuries after did the same. Now, my friend, in what part of the sacred record do we find that water baptism was to be done away? In the commission to the apostle the Lord tells them to preach and baptise. They had always understood baptism to mean to be immersed in water. Our Lord knew that this was their understanding of the word; had he intended a different meaning, would he not have declared it? and not have left them in error? The apostles practised according to this understanding at Pentecost, and ever after—for we never hear of them desisting from the practice. Now if they were in error, the promise of the Spirit, which was to lead them into all truth, has entirely failed.

If the apostles, as you say, misunderstood the Lord in this matter, and practised in error, what confidence can we have in any thing they have written? If your society has detected them in one error, it proves that they were not inspired and led into all truth by the Spirit—therefore their testimony cannot be received. In fact it is not equal to the light and inspiration of your society; for by your superior light you have convicted them of error. Did I believe that your society was inspired with more certain and greater light than the apostles possessed, I should sit at your feet and learn. But, alas! to which party of the Friends should I go? You are divided into two parties, very different of creeds yet each claiming to have the spirit of inspiration. Both cannot be right, unless we admit that the Spirit teaches different and opposite things—and both of your parties are unable to prove that you are baptized with the Holy Spirit—for none of you can work miracles to prove your inspiration.

But let us go to the record, and inquire what is the baptism of the Holy Spirit—and whether any one since the days of the apostles has received it. This baptism is described Acts 2, 2—4: "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house when they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This baptism was afterwards administered to the Gentiles in the house of Cornelius in the very same manner. Besides these two instances we have no account of the actual baptism of the Holy Ghost in the Scriptures. Now my friend pleads for this baptism alone, and that every child of God receives it. We have given the true description of it from Acts 2 I ask you, did you ever witness a baptism like that des-

cribed, in any assembly or individual? Did you hear that sound from heaven, like a mighty rushing wind? Did you see the whole house filled with it? Did you see cloven tongues like fire sitting upon all those baptized by the Spirit? Did you hear them speak with other tongues? I affirm you never did; nor have we any account of any other seeing or hearing it since the day that Cornelius and family were baptized with the Holy Ghost; you may call something else the Baptism of the Holy Spirit; but if that *something else* has not the very marks of that divinely described in Acts 2, we have no right to believe it. I have no doubt that every child of God has the spirit of God; but this he receives through faith, and lives and walks in the spirit, and if any have not the spirit of Christ, he is none of his. But this was enjoyed by the saints of God in every age, before the Spirit was given, as at Pentecost, and this cannot without a perversion of language be termed the baptism of the Holy Spirit.

You grant that our Lord commissioned his apostles to baptize —but you are instructed (not by the Scriptures) to believe this to be the baptism of the Holy Spirit. Where did my friend ever find that the apostles or any other men were ever authorized to baptize with this baptism? No where. It is evident they did not on Pentecost—and it is equally evident they did not at the house of Cornelius; for Peter did not believe that the Gentiles were to receive this baptism till the fact proved it. This baptism was exclusively the prerogative of Jesus Christ. "I will baptise you with the Holy Ghost." But my friend may say, that the apostles conferred the Holy Ghost on others. This is not clear; for if they were authorized to confer it on others why should they pray to the Lord that the Holy Spirit might be given to the baptized Samaritans and others? The fact is, they never claimed authority to baptize with this baptism in any sense, nor was this authority ever given them.

Your speculations on the New Jerusalem with 12 gates in opposition to the one door into the Church of Christ on earth have no weight with me; because this event is yet future, and will not take place till the consummation of all things. We speak of the Church of Christ now existing. Your advice to me to read the Scriptures is good, and by me received. But why advise me to this, when you deny in the same breath that they are the word of God? and charge those as having far departed from the knowledge of God, who believe the scriptures to be his word? You say, the Scripture does not call itself the word of God. My friend seems not to have read the scripture as diligently as he ought, else he would not have made so many mistakes. Let him read Mark 7, 13. But did not God speak to the fathers by the prophets? Were not these the words of the Lord? And are not these words written for our instruction in righteousness? Did not God in these last days speak to us by his

Son? And are not these words recorded by the witnesses? are not these the words of God? Did not God speak by his apostles? Hence Paul to the Thes. 2, 13. "When ye received the word of God, which ye HEARD of us, ye received it not as the word of men, but (as it is in truth) the word of God." &c. These words are faithfully recorded. Deny the Scriptures to be the word of God, or infallible, then we are left like a ship on the wide ocean without compass or helm. We have no infallible rule by which to determine right or wrong—We cannot tell which of your two parties is right, or whether both are wrong —No certainty—all doubt—all confusion. This is Babylon—will my friend plead for Baal? Will you plead the cause of scepticism and infidelity? Will you lend your aid to destroy the foundations of the righteous?

You lament "that the clergy of this day have so far lost sight of heavenly things, as to have nothing to preach to the people but what they find on record, written 1800 years ago." Oh! my friend, you and I have very different lamentations respecting the clergy. I lament that they have so far lost sight of heavenly things, that they preach so many things not found on record—not found in the writings of the apostles. I lament that they preach any thing besides the things written there.—Happy world! were all our religious instruction confined to the things written by the apostles, evangelists and prophets. Before this desirable state of things takes place, all substitutes for the scriptures must be abandoned—all authoritative creeds —all spurious revelations, must be banished—We must revert to the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

It does appear to me that there is a combination formed to destroy the Scriptures, or which is equivalent, to destroy the confidence of man in them. The Skeptics and Deists take the lead in rejecting them *in toto*. The Catholics use the weapons of infidels against the Scriptures, and yet profess to receive them as true, but not intelligible till explained by their infallible mother, the popes and councils. The orthodox protestants believe the Scriptures to be true; yet they cannot be understood by the ungodly man till they are brought home to the heart by some mystical divine impulse or operation—They are insufficient without a written creed or confession of faith to govern the kingdom. You and your brethren, I think, prefer the new revelations, you say you receive daily, to the scriptures. The Shakers, Mormons, and others think with you on this subject.—I have really thought that the great war between the world and us, is on account of the Scriptures. We hold them up as the only rule and guide to heaven—that they are words of God addressed to us—to believe them is to believe in God and his Son —and to obey them, is, to obey the Father and the Son—that

through faith and obedience we receive the Spirit, and become partakers of the divine natnre, and shall by perseverance in faith and obedience reap life everlasting.

Farewell, my friend.

B. W. STONE, Editor.

ON PRAYER.

Prayer in all ages has been the delightful exercise of the pious. It is a duty incumbent on all, and yet, it is among the highest privileges granted to man. By this we converse with God, and receive from his hand the promises of his abounding grace.—Whatever checks the spirit of prayer, must be anti-christian, and destructive to our soul's best interests. In order to avoid the snare, it should be shewn. I will endeavor to expose to view some things, which cut the very sinews of prayer, and thus debar us from all sweet communications with heaven.

A question was once agitated among the professed people of God, "Of what profit is it that we pray unto God."—God, say they, has boundless stores of grace and mercies—his benevolence inclines him to give to his needy creatures, and to supply all their wants. He knows all our wants—nor can our prayers affect him, and render him more kindly disposed towards us. This objection to prayer is ingenious, but sophistical. We grant, God is not rendered more benevolent and kindly disposed towards us for our prayers; yet his infinite wisdom has made it our duty to pray for those very stores he has for us; no doubt, to teach us our dependence upon him, and to produce in us the spirit of gratitude to him for the favors received. An earthly parent is rich in all things that are good—He has many children—It is the very pleasure of his heart that they should enjoy these good things; yet in order to teach them their dependence, and to excite in them that divine virtue of gratitude, he has ordained that they shall ask him for what they need. Will not every intelligent mind approve this course? Why should any object to the same conduct of the Father of mercies?

There is a sentiment of false philosophy now afloat in the world, than which nothing is more inimical to the spirit of prayer. The sentiment is this. In the kingdom of nature, God has fixt certain laws by which nature is governed. So in the kingdom of his grace he has ordained and fixt certain laws for its government. So far the sentiment is good. But though God is acknowledged the governor and ruler of the kingdom of nature; yet he is represented by some, as having left nature to be governed by the laws at first given it, without any farther interposition—like the pagan's God, he no more concerns himself about the affairs of nature. Now did we believe this, would we act consistently to pray God for fruitful seasons—or that he would avert judgments, the scourge, or pestilence from us—that he

would save us from impending dangers, &c.? We think not. Yet to pray, in regard to these matters this has been the constant practice of saints from the beginning, and, in opposition to this sophistical sentiment, has God granted these favors. So they reason that in the kingdom of his grace, or in his moral kingdom he has established fixt laws for its government. By these laws his moral or intelligent creatures are to be ruled. If they live up to these laws, they shall be blessed—if not they shall be miserable—God will not interpose to do more than he has done in giving those laws. In this faith, would it not be a perfect inconsistency to pray God for any blessing contained in the new covenant? It certainly would be folly as well as inconsistency.

It may be said, that prayer is among the laws ordained of God. Granted But how can a person pray, in the belief that he, to whom he prays, will not move to his help—that he will not interpose, but leave him to obtain as he can from the laws already given? It is impossible. The very sentiment destroys the spirit of grace and supplication.

The New covenant is made up of promises, and is therefore called the "covenant of promise" and emphatically, "The promise." Faith in these promises begets hope—by which hope we draw near to God in prayer and humble obedience, through which means God gives us the promised blessings? He will give the Holy Spirit to them that ask him. By which spirit we are made alive—are sanctified, and comforted. This is *the unction*, which obedient believers receive, and by which *they know all things*. In this spirit we learn more in an hour than we could in an age without it—Without this spirit a Doctor of Divinity knows nothing as he ought to know, and with it children are wiser than their teachers are. I speak not with regard to the FORM OF KNOWLEDGE; but to the spirituality and power of it. It is for the want of this unction, that christianity is so awfully caricatured by its professors, and never will its glory appear till they are filled with the Holy Spirit. We may apply and employ philosophy, oratory, and all the powers of logic in exhibiting the evidence and truth of christianity; yet without this spirit in the speaker or writer, but little effect is produced.

We are gravely told by some that prayer is solely designed to affect the person praying, or those who hear him. In this sentiment they think it useless to pray for those who are at a distance, or who may happen to be beyond the sound of their voice. Did not the great Redeemer, the pattern of perfection, pray for those who heard him not? Did not his Holy Apostles say to the church at a distance, "pray for us"—Did they not constantly pray for the churches though at a great distance from them? Did not the brethren with one accord pray for Peter and John when in prison, and were they not delivered? Let this opinion above mentioned be received for truth, and there is an end to

the spirit of prayer. It is a secret blow at the life of christianity.

There are others, who hesitate to pray for sinners who are in unbelief. They reason in a very specious manner, that God, or his Spirit will not operate in an unbeliever, and therefore we cannot pray that he would forgive or save them, till by attention to his word, and by the evidence of its truth, they believe and obey.—Against this sentiment we have no objection, but receive it as true; yet we are fully persuaded that it is our duty to pray for sinners, unbelieving sinners. Jesus has given us an example. He prayed for his unbelieving murderers, "Father forgive"—He prayed for the world that they might believe, through the unity of his people—His Apostle exhorts christians to pray for all men. This is the common sentiment of revelation. We are not to direct the Lord how he shall answer these prayers. We know how some of the unbelieving murderers of Jesus were forgiven and saved in answer to his prayer for them. The Lord sent his servants to them, who, filled with the Holy Spirit; so preached to them that they believed and obeyed and were forgiven or saved, and received the Holy Spirit of promise. So when we pray for unbelieving sinners. we are persuaded that the Lord can raise up men, who in the fulness of the same spirit, shall so speak that they may believe and be saved—He in his providence can make the winds and fire his messengers to bring sinners to faith and repentance. It is not our business to inquire how God can, or will answer our prayers. If we ask according to his word and promise, God will answer—before his promise shall fail, heaven and earth shall pass away. When a hungry child asks his father for bread, he believes that he shall receive it—and shall we doubt that our heavenly Father will give to his poor children whatever good they may ask him, especially when we have his faithful promise to give? Let us therefore, come boldly to the throne of grace—Let us draw near with a true heart, in full assurance of faith. Let each christian be often engaged in secret prayer. Let each congregation often meet for prayer. If more time were spent in prayer, and less in public speaking, when we assemble together, happier effects would be felt and seen among us.

Christians, pray without ceasing, and in every thing give thanks. Be not contented with the form: but pray in the Holy Spirit—pray for sinners—pray for Zion's restoration, pray for the Lord's Kingdom to come in its full glory—pray for your ministering servants.

B. W. STONE, Editor.

TO ELDER THOMAS CAMPBELL, Senr.

Dear Brother; for such I esteem you, and such will call you till you deny the relation.

I have read with considerable interest your remarks on N. Worcester's book on atonement, in hopes that I should discover truth not before brought to view from the book of God. I was more elated with this hope, when I found your remarks approved of by your son. A. Campbell, and published in the Harbinger for the use of his readers. I have long since lost my pride of opinion. I would not knowingly hold a sentiment contrary to the truth of God, for a world. Willingly would I sink, and lose the esteem of all men, rather than hold to or propagate an error. With this mind I read your remarks; but must confess I was more surprised, than corrected and edified. I profess not to receive all that brother Worcester has written on this subject. He may have erred on some points. Nor can I receive as truth what you have written. You appear, when you entered on reformation, to have had your eye so fixt upon a few prominent principles, that you had not time to examine some doctrines, you had received before, as truth, and, therefore, have brought them along with you, from that vortex, in which you had been tossed for years. Not in the spirit, nor manner of a controversialist I write. If I am wrong, so are many others—we most sincerely desire to be set right—If I am right, I as sincerely desire others to receive the truth. I am sorry to find my old brother, who has so zealously, and successfully plead for reformation on Bible facts alone, now attaching so much importance to his opinion of the sacrifice of Christ—so much, that you believe it impossible that any of our race can be saved without the sacrifice of the Lamb of God, as you have explained it, for this must be your meaning—and that upon Mr. Worcester's plan, the manifestation and death of the Son of God were wholly in vain and unnecessary —Good men in allages have done what you have done—The council of Nice denied salvation to all who rejected their unintelligible jargon—Luther and Calvin did the same in fact, and every sectarian establishment proceeds on the same principles.

I shall now briefly notice your remarks. You say, "Noah Worcester, declares that his principal object in writing, was, to evince that, in the sacrifice of Christ, there was a display of love, not of wrath. If God has no pleasure in the death and sufferings of the wicked, he surely could have no pleasure in the sufferings of his Son." The coutrary of this sentiment you receive and defend, that is—that the death of Christ is a display of wrath, and that God takes pleasure in the sufferings of his Son. This you attempt to prove by scripture, and the texts you adduce shall be examined in order.

Ist. "It pleased the Lord to bruise him, he hath put him to grief." Isaiah 53, 11—You take these words in their literal import—That God was the prime agent in bruising and smiting his Son; and that he took pleasure in the sufferings inflicted by him

on his Son—and all this, to display his wrath. A few appalling questions arise naturally out of this sentiment. Was the death of Christ a sinful action? This is not doubted. If God smote, and killed his own Son, why were the Jews charged with the crime? If they acted freely in killing him, how could the deed be attributed to God. any more than any other free act performed by them?—as well might we say that the free acts of the Jews in blasphemy, in adultery, in every sin, were the acts of God as that the death of Christ was his act; but none attribute their acts to God, why?—because he did not actively influence the Jews to commit them Had he by his divine agency influenced them to these sins, then he must be considered as the prime agent—and they only as the executors of his will. Can they be considered as guilty? It is easy to say to whom blame attaches.

You may ask, Do not the scriptures mean what they speak, and speak what they mean?—What, I ask. means this scripture—"Therefore they could not believe—because that Isaiah said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted. and I should heal them"—John 12,-39,-40—You, my dear brother do not take these expressions in their literal import—for if God by an active agency did blind their eyes, and harden their hearts, that they should not see, hear, understand. believe, nor be converted, and healed, how could they be justly charged with their crimes? How could God pass righteous judgment against them? I confess, I cannot see. Though God is represented as having exerted his agency in blinding and hardening the Jews, yet his inspiring spirit has explained the matter thus. "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes HAVE THEY CLOSED; lest they should see with their eyes, &c. Acts 28. 27.—What means this scripture? "And the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah."—2 Saml. 24 1.—In 1 Chro: 21, 1, it reads, "And Satan stood up against Israel, and provoked David to number Israel." To take the first text literally, is to contradict the whole current of scripture, for God tempteth no man to sin. Many similar texts we find in the scripture, in which many things are ascribed to God, in which he had no direct or indirect agency.—Why they are ascribed to him we may not certainly know; but in his government they took place, nor did he see proper to prevent them. So when it is said, "It pleased the Lord to bruise him, he hath put him to grief"—it does not mean that God by any direct or indirect agency did this, but it was his pleasure not to prevent it. For it was his purpose from this hellish deed of killing his Son that he would subdue the power of darkness, and destroy sin.

I presume, you understand the Hebrew language. Do, my

old brother, turn to Isai 53, 11, and read it as it literally stands in that language. "Jehovah inclined to humble him, he hath caused him to travail in pain." For love to the world, Jehovah chose his Son to be their Saviour—He inclined to humble him by his being born of a woman, suffering the hatred and persecution of the world; enduring the agonies of death, in being buried, and continuing for three days under the power of death.—"He hath caused him to travail in pain"—as a woman in parturition. Such were the sorrows of Immanuel on account of the sins of the world. Where, my dear brother, do we see the wrath of God manifested in the death of his Son? Where his pleasure in the sufferings of his Son? But you have adduced other texts to prove that God himself killed his Son, and took pleasure in his sufferings—as

2dly. Awake, O sword, against my Shepherd, and against the man, my fellow, saith the Lord of hosts; smite the Shepherd and the sheep shall be scattered; and I will turn my hand on the little ones." Zech. 13, 7, with Matt. 26, 31.—

God smote the Shepherd in the same sense that he smote the little ones in the text. For *to turn his hands on the little ones*, means to smite or slay them. [See Acts 13, 11,—1 Sam. 24, 12, Deut: 13, 9.—Ezek. 38, 12.—Ezek. 6, 14.—1 Sam. 5, 6.—Jer. 6, 12, 51, 25.] Now shall we ascribe all the persecutions, afflictions and deaths of christians to God the Father of all? If so, surely we must clear the persecutors of the crime. I repeat it, God had no direct or indirect agency in either the persecution or death of his Son, or in the persecution and death of the christians.—

3dly. Another text you adduce in proof of your opinion is Rom. 8, 32. He that *spared not* his own Son, but *delivered him up* for us all, how will he not with him also freely give us all things." In this text I can discover nothing of God's wrath manifested in the death of his Son, or of his pleasure in his sufferings. I see nothing more than the greatest possible display of his love to the world, that he delivered up, or gave his only begotten Son, that whosoever believeth on him might not perish. but have everlasting life. Surely the Apostle was in this text speaking solely of the love of God, and from it arguing our comfortable expectation of all good.

4thly. Another text you adduce is Matt. 26, 38, 39. "My soul is exceeding sorrowful even unto death; and he fell on his face and prayed, saying. O my Father, if it be *possible*, let this cup pass from me, nevertheless, not as *I will*, but as *thou wilt*." I inquire what, was the cause of this sorrow?—You doubtless will answer, it was the wrath of God which he was about to endure on the cross. I ask again: From what portion of the scripture have you learned this? Shew me this plainly taught. in the scripture, and I bow submission. Till this be done, I must

view it as a mere speculation, sanctified by antiquity. What but the cup of suffering an excruciating death inflicted by the powers of hell and earth, caused him thus to agonize in pain? If this cup were the wrath of God, then the poor disciples had to drink it too—For said Jesus, Ye shall indeed drink of my cup, Matt. 20, 23. You shall suffer as I do. This prophecy was literally fulfilled—If the disciples had to suffer the wrath of God too, of what avail were the sufferings of the surety according to modern divinity to them:—That the Father's will was, that his Son should suffer, I have no doubt; For, says the Son, for this cause came I unto this hour. "Had he not died, then the plan of infinite wisdom for the redemption of man would have been frustrated; the prophecies respecting his death would have failed—his own predictions of his death and resurrection would have been nullified—and the worlds last and best hope forever cut off. The word of God by the prophets would be proved untrue, and the testimony of Jesus and his Apostles false. This is the impossibility why the cup should not pass from him.

5thly. Your next texts in order are Heb. 9, 22, and 10 4. "Without shedding of blood is no remission" "For it is not possible that the blood of bulls and goats should take away sins." That the blood of Christ does effect the remission of sin is an undoubted truth. But *how*, is the question—Does his blood effect a forgiving disposition in God to the guilty? This my brother will not admit; because he knows that forgiveness is an eternal perfection in his nature, and he is of one unchangeable mind Does the blood of Christ remove legal obstructions existing between the forgiveness of God, and the guilty? What are these legal obstructions to the forgiveness of God? Not sin, or the transgression of the law—for sinners or transgressors are the only subjects of forgiveness—Not the truth of God's word, "In the day thou eatest thereof thou shalt surely die, or dying thou shalt die." for this word is fulfilled in all, whether forgiven or not. Does the justice of God stand in the way of forgiveness? This question depends entirely on the subject proposed for forgiveness. If the subject be an impenitent sinner, every perfection in God as well as justice would oppose his forgiveness; for though God is merciful, gracious and forgiving, yet he will by *no means* clear the impenitent. It is in King James' translation,—*the guilty*—the word is a supplement, evidently wrong; for none but the guilty can be cleared—none but the guilty are the subjects of forgiveness. To say he will by no means clear the guilty, is to seal the world in desperation,—none can be saved, seeing "all are guilty." Even they, who boast that Christ their surety has fulfilled all demands of law and justice against them, and therefore, they though guilty, are cleared: have forgotten that by *some means* this was done—they were cleared by the means of Christ's substitution, and therefore their doctrine fails—If they were cleared from their debts by a surety paying them for them, then they ceased to be subjects of forgiveness—for they had nothing to be forgiven—they were forgiven independent of repentance, or any moral character whatever. Let this truth be admitted, and no christian will deny it, that God will by no means clear or forgive the impenitent, then it follows that the life, the death, the blood, the intercession, the word of Christ, or any other means whatever, can never effect remission of sins to the impenitent. We must repent or perish. These means just stated can avail us nothing farther than to lead us to repentance—and all have to acknowledge that all that believe in heart are led to repentance, and gospel obedience, and consequently to remission of sins and the gift of the Holy Spirit—all acknowledge this, except such as believe that repentance is wrought in us by some mystic, physical operation of the spirit. This sentiment you reject equally with me; and acknowledge with Paul that the goodness of God leads to repentance, or reformation—but all this goodness of God revealed by Jesus Christ, and manifested in his life, death and resurrection, will never lead any one to repentance until believed in and acted upon.

My brother has heard much of forgiveness by the blood of Christ reconciliation to God by his blood—justification by his blood—sanctification, cleansing, purging, washing from sin by his blood—Can you conceive from scripture, how these things are effected by the blood of Christ, in any other way than that I have just suggested?—You will acknowledge with all intelligent scripturians, that these effects of the blood of Christ are produced in none but such as believe—Now you believe as firmly as I do that faith alone will not save, it must produce obedience, as reformation, baptism, &c. before salvation or remission can be obtained. Now, why does my brother condemn this doctrine of the moral influence of the blood of the Saviour?

6thly. You next introduce Heb. 9, 16. "And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of transgressions that were under the first Testament, that they which are called might receive the promise of eternal inheritance." You in your quotation of this text have interpolated a sentence foreign from the Apostle's meaning—thus, "that the called—*namely, under that covenant*, might receive the promise of eternal inheritance." Does my brother believe that the first covenant called any to an eternal inheritance? You cannot—I must have misapprehended you. But to the point. The Mediator by death redeemed from the transgressions of the first Testament? How? By his death he took that Testament out of the way, nailing it to his cross—it has waxed old and vanished away. If the testament is done away, of course its transgression is gone; and its curse also—for where there is no law there is no transgression and consequently, no curse.—

You combat another sentiment of brother Worcester, who refuses to admit that "any being in the Universe can be properly said to have a right to transfer a just punishment from the guilty to the innocent." You think differently, i. e. you think that God has that right, and has exercised it in transferring the just punishment of guilty sinners from them to his innocent Son. To prove this you quote Isai. 53, 6, and 2 Cor. 5 21. "All we, like sheep have gone astray; we have turned every one to his own way, and the Lord has laid on him the iniquity of us all. For he has made him a sin-offering for us, who knew no sin, that we might be made *the justified* of God by him." Your opinion is, that Christ was not actually guilty of our iniquities—but was treated as if he had been so, the Father inflicting upon him the just wages of sin; namely sufferings and death. He laid on him the punishment due to us all. Were I in this sentiment, I would boldly avow myself a Universalian—If Christ bore the punishment due to us all, for the purpose of making us *the justified* of God, who shall condemn one of the human family? I impute not the doctrine of universalism to my brother, but to the sentiment advanced by him. It is admitted that the government of God is perfect, and must be therefore, a perfect model for all governments on earth. Let it be considered as a principle in the divine government that it is right for the innocent to suffer in the room of the guilty—and that the guilty be released from punishment on this account; then should not the same principle be admitted in all civil governments? Now as Christ is the pattern of a holy life, whom we must imitate or follow; and as he under, the perfect government of God, though innocent, voluntarily suffered the punishment due to the guilty—Should we not under a similar government do the same?—Should we not feel it the highest virtue, and ourselves bound to do it? This admitted, what check or restraint would be imposed on sin? Would not law become a mere *brutum fulmen* "

On this subject I cannot in the present number give more room in our paper. In the next I will write more fully, if life and health permit. Your old brother and companion in tribulation for Christ's sake.

B. W. STONE, Editor.

REVIVALS.

We have seen many things called revivals—great revivals. We have seen congregations greatly excited—many crying aloud for mercy, and many praising God for delivering grace. We have seen this state of things continue but a short time, and then disappear for years. We have seen many of these converts soon dwindle, sicken and die, and become more hardened against the fear of God, than they were before—many of them becoming infidels, by thinking that all professors of religion are like themselves, deluded by strong passion and imagination. Others of them cling to the church, held there, not by delight in God, his service, or his people, but from other reasons than such as are approved of God. Others, and lamentable to tell, the fewest number by far, manifest by their holy walk and conversation, that they are truly pious and accepted of God. All must acknowledge that some good results from such revivals; but all must acknowledge that great evil also grows out of them. Those, who under strong affections, believed they were born of God, and who made a public profession of faith, and fell from it, are of all people in the most pitiable situation, seldom do they ever after embrace religion—These by their example, discourage others, and fill their minds with prejudices against religion.

After a lapse of a few years, these scenes pass off forgotten, then another similar revival takes place, and similar events succeed—Such revivals are periodical—once in a few years; but of an evanescent nature; like a flash of lightning. Indeed, the people are taught by the public teachers, not to expect their continuance—by experience and observation they have found them to be of short duration.

The general sentiment has been that these revivals depend on the sovereign will of God, who at certain seasons pours out of his spirit on the people, as the Angel at certain times troubled the waters in the pool of Bethesda. This sentiment we think of dangerous tendency. It teaches that the means ordained for salvation are not always of the same efficacy—of no efficacy at all, till God by special, almighty power makes them so. "The gospel is the power of God unto salvation to every one that believeth." I ask,—Is it the power of God to save the obedient believer to day? Is it invariably his power every day to the believer! None will deny it. Now should I be taught that the gospel loses its power to save me, though I believe and obey it, untill God by some non-descript operation makes it powerful to this effect, should I not view the means inadequate to the end, and wait in death for this operation? Should I not be disposed to neglect the means, believing they cannot benefit me, till they are made more powerful by the power of God? Should I reasonably feel guilty that I am carnal, lifeless, and dead, believing that the means ordained by God were unable to meliorate my condition? This faith, and the legitimate fruits of it, appear evidently the reason, why true revivals of religion are so rare, or rather why they do not always continue.

Dare we say, that God does not will, and therefore does not continue revivals without ceasing? Dare we think that God is more willing at one time than at another to grant his favors, or give his Holy Spirit? Dare we impute the long, lifeless intervals between revivals to God's pleasure or will it should be so? Dare we impute to him the bondage, carnality and death expe-

rienced by his professed people—and justify these people in this state, because he willed it should be so? But few, if any, would be thus daring.

When in heart we believe and obey the gospel, God gives us his holy. quickening spirit; he gives us salvation, and eternal life—In this spirit we feel a tender concern for sinners, and are led to plead with them, and pray for them. They see our good works, and from conviction are led to glorify God—they see the light of Zion, and flow to it—they see the union of christians, and are by this means led to believe in Jesus unto salvation and eternal life. God has ordained that the unbelieving world are to be saved by the means of his truth, shining in his church on earth.

B. W. STONE, Editor.

Extracts from Professor M. STEWART of Andover, on Baptism, continued from page 186.

Such a sense of the word *Baptizo* is so well supported and illustrated by classic usage, that nothing further needs to be said upon it. I will only add, that G. J. Vossius, in his *Disputationes de Baptismo*, Thes. I, attributes such a usage of the word to the custom of the Hebrews, in designating great calamities by the image of overwhelming waters. Had he examined the classic usage of the word, he would have seen no need of this solution. To Hebrews and Greeks both, the idea of *an overwhelming flood* offered a very obvious image to designate great sorrows and afflictions. Both, therefore, employ it. Thus David: "Save me, O God, for the waters are come into my soul! I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me; Ps. 69: 1. Again, Ps. 69, 14: "Let me be delivered . . . out of the deep waters." Ps. 18: 16, "He sent from above, he took me, he drew me out of many waters." Ps. 32: 6, "Surely in the floods of great waters, they shall not come nigh to him." Ps. 42: 7. "Deep calleth unto deep, at the noise of thy waterspouts; all thy waves come over my soul." Inasmuch now, as the more usual idea of *Baptizo* is that of *overwhelming, immerging* it was very natural to employ it in designating severe calamities and sufferings.

There is another *figurative* use of *Baptisei*, allied in some respects to the preceding one, but distinguished from it in the mode of its application. I mean that usage of the word, which employs it to designate the idea of *copious affusion* or *effusion*, in a figurative manner. The basis of this usage is very plainly to be found in the designation by *Baptizo* of the idea of *overwhelming*, i. e. of surrounding on all sides with fluid. *Copious affusion* or *effusion* is kindred to this; and very obviously, the word which designates the preceding idea, may also designate these meanings.

E. g. Matt. 3: 11, *He shals* BAPTIZE (*Baptisei*) *you with the Holy Ghost and with fire*; i. e. he will make a copious effusion of his Spirit upon a part of you; and another part, viz. the finally unbelieving and impenitent, he will surround with flames. or plunge into the flames. Or perhaps *baptizing with fire* may here have reference to the descent of the Spirit on the day of Pentecost, when there appeared to the apostles, "cloven tongues as it were of fire, and it (the fire) rested upon every one of them," Acts 2: 3. In Luke 3: 16, the same expression is again found; and in Mark 1: 33, and Acts 1: 5. 11. 17, is found the phrase, *He shall* BAPTIZE (*Baptisei, Baptizon,*) *you with the Holy Spirit.* In 1 Cor. 12. 13 Paul says: *For by one Spirit have we been* BAPTIZED (*Ebaptisthemen*) *into one body*; i. e. by the copious effusion of one and the same Spirit, have we been made members of one and the same church. So he aftewards explains it: "We all have been made to drink in one and the same Spirit."

Lexington cir., Ky. conf. June 17, 1833.

DEAR BRETHREN:—I have nothing very good to say of the state of religion on this circuit, and yet I want to say something. The cause of our Zion here has been for some years in a languishing condition. Here the Campbellites and Arians have united their forces, and become not only formidable opponents to us, but opposers of every thing that deserves the name of religion. The prevalence of Campbellism, I am satisfied, is one cause of that low ebb to which religion is reduced among us. This *ism* resolves every thing into the water; "immersion alone is the act of turning to God." "No man can enjoy the peace of God, or the hope of heaven, until he is immersed," is its language. In short, it is a species of *Materialism;* a substitution of rites and ordinance for spiritual things and spiritual enjoyments. This heresy has obtained considerable standing among the people; so that many professors who stand apparently aloof from it, have drunk into its spirit. Can you wonder then at the low state of religion of which we complain? And will you not, through the Christian Advocatef assist us in opposing this error which proudly exalteth itself against the truth? We are looking for, and think we see some buddings of better times. Our congregations have recently become much more serious than usual. God in wrath, is speaking to us. The Cholera is raging with great fatality in Lexington and the surrounding country. The most hardened sinners begin to tremble. Within a few days I have witnessed several conversions; and yesterday evening, after preaching in this place, (Versailles,) I admitted seven or eight persons on trial. WM. PHILLIPS.

REMARKS ON THE ABOVE LETTER.

He says, "The cause of our Zion here has been for some years in a languishing condition." We are glad that Mr. Philips has

attached the pronoun *our* to Zion—by this we understand the Methodist Episcopal Church—So when the Presbyterians use the term, *our Zion*, they mean the Presbyterian church. So other sects, using the same term, mean their peculiar, sectarian establishments Had he said the cause of Zion (unrestricted by adjuncts) has been for some years in a languishing condition, we must have contradicted the assertion; because this state of things does not apply to the church of Christ in these bounds.

Mr. Philips proceeds to give the reason why the Methodist church is in such a languishing condition. "Here, (say he) the Campbellites and Arians have united their forces, and become not only formidable opponents to us, but opposers of every thing that deserves the name of religion. The prevalence of Campbellism. I am satisfied, is one reason of that low ebb to which religion is reduced among us." What a pity! But it may be, Mr. Philips was too much excited when he wrote, to give a fair representation of things. Let us examine the matter dispassionately and we may arrive at very different results.

By *Campbellites* and *Arians* we *guess* whom he means—But we wish Mr Philips to know. that we do not so tamely submit to names of reproach imposed on us by our *enemies*, and wear them, and glory in them, as do the followers of John Wesley in the name of *Methodist* He says. "they are opposers of every thing that deserves the name of religion." Indeed?—Did Mr. Philips believe this when he wrote it? This he will have to answer to his final judge. We will not judge him:—But the charge we most positively deny, and feel bound to repel. This is unnecessary where we and our doctine are known; because the people who hear us and know us, are well assured, that the charge is false. I will ask a few questions on this point. Do we deny that the scriptures are the only infallible rule of faith and practice? and under this conviction, do we substitute another rule in their place? Do we deny the one God, the Father, and the one Lord Jesus Christ, the Mediator between God and men? Do we deny the necessity of being renewed, or made new creatures by the Spirit of God through faith and obedience? Do we deny that it is the duty of christians to be diligent to do good works, and to obey heartily all the commandments of God? Do we deny christian experience—the fruits of the spirit—the resurrection of the dead—a future judgment—glory, honor, immortality and eternal life in heaven to the faithful believers? And—Do we deny that the wicked will be turned into hell, and suffer the vengeance of eternal fire?

Now Mr. Philips must have known that we do not deny these things; but do most assuredly believe them, and are laboring to prove our faith by our works. But none of these things deserve the name of religion." He must then have a very different view of religion from that stated in the Bible—We neither know

nor wish to know what his view is. We hove too favorable an opinion of Mr. P's intelligence to think for a moment that he believed what he has written; charity in vain searches for an apology. To his judge the matter is submitted by us.

"The prevalence of Campbellism, I am satisfied, is the cause of the low ebb to which religion is reduced among us." He means the religiou of the Methodists. "This *ism* (he says) resolves every thing into the water." The expression is too obscure for us to form any definite idea from it—What follows he quotes from Bro. A. Campbell. He is able to defend himself; but Mr. P. ought to know that we claim not A. Campbell for our leader—nor do we attempt to defend all he has said, or may say, unless he speaks the language of revelation. In all our public addresses we endeavor to exhibit the truth in the language of inspiration. The people receive it and are blessed. Mr. P. has stated one reason why the Methodists are in such a languid rtate—We will suggest another and we think, the true one — Their preachers are so determined to destroy us and our influence, that they have turned the attention of the people from the Lord and his gospel to us, and our doctrine, distorted by themselves. Vain attempt! Truth will prevail!

EDITORS.

A PRECEPT OF JESUS, THE SON OF GOD.

Matt. 6. 1. "Take heed that ye do not your alms before men, to be seen of them: otherwise you have no reward of your father who is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy father who seeth in secret, himself shall reward thee openly."

In a late Lexington Journal, we have seen honorable mention made of the benevolence of a number of wealthy men, in sending relief to the poor and destitute of that city—made so by the destructive ravages of Cholera. Beneficial to many sufferers was their liberality. But in these notices I discovered what was feared to be in opposition to the divine precept just quoted. The names of the benevolent and benificent men were publicly advertised, and they in their good deeds were spread before the public gaze in a very widely extended newspaper. If this was done at the instigation of those men, or by their approbation, they have got their reward, all they sought for any all they ever will get—they have got the praise of men. But I am persuaded that virtue is not sunk so low, nor the voice of heaven so disregarded, that this was done according to the wishes of these benevolent men. They do not thank the men, who handed to

the printer those pompous advertisemnnts. For the honor of our country we hope in future that such trumpets of fame will cease to be sounded.

It may be said in justification of such pageantry, that the clergy have taken the lead; and surely if the practice were wrong, and contrary to the precept quoted above, they must know it; and knowing it, they surely would be the last of men to practise it. We see in their wide extended reports, that A. B. has subscribed so much to some benevolent institution—that C. D. has sent them $100 or $500 far some other benevolent project, &c. These men are eulogized in high strains of panegyric, and their piety and benevolence are extolled to the skies. This is a temptation to others to rise in public estimation, and by this means vast treasure is acquired. This argument, though specious, as being founded on the clergy, has no weight to destroy the force of the precept,—it stands as a mountain of ages, unmoved and unaffected with the blasts produced by man. It condemns all such practices, whether done by the clergy or any one else. I am heartily ashamed to see heaven's precepts thus prostrated for the purposes of acquiring wealth. The old saying in this is fulfilled, 'Let us do evil that good may come. The good cause of God needs not such evils to its promotion. It will rise by means as far above these paltry things, as the heavens are above the earth. Let such as take the word of the Lord alone as their directory, diligently sit at Emanuel's feet and learn, and do whatever he has commanded.

B. W. STONE, Editor.

Bro. T. K. Milton's communication of July 2 is received.—We are left in doubt whether he designed it far the Messenger, or for private information. Judging from some expressions in it that he could not design it for the public eye; and knowing that the topics on which he treats, have been reiterated in the Messenger, w have thought it prudent to omit its publication, till better advised. We advise him to cut off from his pamphlet, that article of ours by which so many are offended, and which prevents the sale of his books. This will be no offence to us.

EDITORS.

REFORMATION.

Bro. H. D Palmer, of Carlisle, Ia. writes, June 3,

The cause of Christ Jesus our Lord is gaining ground in our country, and both men and women are confessing the Saviour and submitting to his baptism. Three confessed him yesterday at our meeting, and two were immersed. The prospect is good.

Bro. M. W. Matthews of Trenton, Tenn. writes, May 27,

That the people in that section manifested, a few months back, great indifference on the subject of religion, but a spirit of inquiry is now excited—the two last Lord's days he had immersed 4. In the conclusion of divine service on the last day three more confessed the Lord, and were to be immersed a few days after. Many more are expected shortly.

We have ceased to speculate on the word of the Lord in this section of country. We are perfectly satisfied with the sure word—it promotes peace, love, and union among us—it raises our affections above the objects of this world, and fixes them on things above. May the brethren every where cease from speculating.—May the Lord bless you, my dear brethren, in your labors to present the gospel to the world, stript of human sophistry.—Amen.

From bro. H. A. Cyrus, of Illinois, Franklin, Morgan Connty, May 25.

The brethren, united "on the foundation of the apostles and prophets," last week held a three days meeting in Jacksonville. Brethren from adjoining counties attended with us. Cheering information was given of the progress of truth and reformation. The gospel in its simplicity is, doubtless, gaining ground in almost every section of our country, the reports and declarations of our opposers to the contrary notwithstanding. The church at Jacksonville numbers 120—at Carrolton 140—at Springfield 30—at Rock-creek 40—at Jersey Prairie 50—at two places near Carrolton 40—on Apple-creek 50—in Pike 25—at Winchester 30—at Manchester 24—and many other places.

Bro. Jer. Savelle, of Florida, writes, May 18th, 1833,

Brother Mothershead is travelling among us. He has baptized about 30 since Christmas.

Bro. Henshall, of Baltimore, Md. writes, June 10th, 1833, that at a four days meeting near Hagerstown, 15 were baptized, and a church organized of 39 members, all immersed since February last.

Bro. John Wilson, of Bloomfield, Ia. writes, Jnne 8th, That in the congregation where he lives 6 were baptized a few days ago—at the same time, that near Washington many had been baptized since last fall. Truth, he says, is on its march in spite of all opposition, and reformation spreading in these parts.—Hewishes a union meeting to be published on Praire Creek meeting house, commencing Friday before 4th Lord's day in July.

Bro. Tho. Hudspeth, of Tenn. Maury Co. writes, June 10—that on 2d Lord's day of May, 5 were immersed in Lick-creek.

Bro. Zacheus Carpenter, of Shelby Co. Ky. writes, June 21, "In the midst of opposition we still feel bold to go on in the good way of the Lord. In the space of a few months past, I have baptized 13 at Chinoweth's run, and 4 or 5 at Floyd's Fork. The brethren have appointed a three days meeting at South Long-Run beginning on Friday before the 3d Lord's day of September. The place of meeting is 2½ miles South from Simpsonsville. Teaching brethren are particularly and pressingly invited to attend.

Bro. Js. McBride of Mo. Newport, wrote, June 10 that he had been lately at the constitution of a Church of Christ in Montgomery county, to which an accession of 6 has been recently made. Bro. Sandy E. Jones is ordained their bishop. He also states that five have been lately added in his neighborhood.

Bro. John W. Roberts informs us, June 28, that since he was lately in Georgetown he has baptized a good many more in Williamstown, the number forgotten—he has constituted a church in Gallatin, and one in Liberty—Prospects are good.—The Cholera in the country prevents him from leaving his family.

We are informed that our good brother, and valuable servant of the Lord, Nathan Worley of Ohio, has been immersed at last. Thanks to our God!

Bro. J. P. Ellis, of Campbell Co. writes, June 20, since March 9 persons have been added to the church at Bank Lick, and 6 more have been received and baptised in other places around us. The good cause is evidently advancing in our section of country.

Bro. Washington Dunkeson, of Hopkinsville, writes, July 1st:
The cause of reformation is still advancing in many parts of our country. The gospel of the kingdom is triumphing over the doctrines and commandments of men. Within the last 6 weeks I have baptized about 20 in my own neighborhood.

Bro. James Clark, of Georgetown, Ohio, writes, July 1st,
That on the 3d Lord's day of June 32 persons made the good confession in the upper part of this country—and on the 4th Lord's day 8 more in Georgetown.

For the last four or five weeks to this date, July 8, the progress of reformation has still increased in our town and neighborhood. We have not taken a particular account, but not less than 250 have been received and baptized in Georgetown, Ky. and the neighborhood around within that short time. Such firmness and determination to obey, cause them fearlessly to brave the terrors of Cholera by submitting to be immersed While Cholera was calling off scores around us—we do not recollect one fatal case among the many immersed. Our public teachers have nearly all been sick, and unable to attend to the calls of the congregations; yet reformation still increases. Almost every day we, who are able, have to preach and baptize. On yesterday we received 15 at one place· To him that sitteth on the throne, and to the lamb, be praise and salvation. Amen.

CARLISLE, June 10th, 1833.

The good work advances in spite of proscription.

Dear Brethren—

On last Wednesday I returned from a two week's tour, chiefly on the South of Kentucky river, in Garrard and Lincoln counties. I was with bro. Thomas and John Smith the greater part of that time. Other teaching brethren fell in with us occasionally at different meetings.

Something like thirty were added to the different congregations during the tour. Several of the number were from the opposition. Resolving to be free from tho traditions of the elders, they have put themselves directly under the authority of Christ. May the Lord sustain them, and may they never be entangled again with any yoke of bondage! The good cause is succeding on the south side of the river, beyond the most sanguine expectations of its friends. An immense field, white to harvest, is opening there. Truly, the harvest is great, but the laborers are few. Lord send laborers into the field, in thine own way;—men fearing thee, and hating coveoutness, who, panoplied with the armour of God, will meet, and put to flight the Allied powers!

Opposition runs high; but what think you are the weapons with which our opponents attempt to put down what they call *heresy? Huge iron bars, and bolts, and locks*; exclusions without cause, or trial; misrepresentations, &c. These are potent orguments used to support orthodoxy. So that the meeting houses of the opposers, with great Iron bars across their doors look rather like habitations of *criminals* than places dedicated to the worship of the living and true God! What a burlesque upon christianity!—what a shame upon its professors such a course as this! But it tells for itself; it speaks out;—what does it say? Hear. "Our people are badly instructed;—they cannot distinguish truth from error;—many of our favourite sentiments are untenable—therefore, we are afraid of investigation; these heretics are always reading their books and calling on us for

proof. Therefore, believing as we do in physical, as well as moral operations, we are determined to bar and bolt our doors against these innovators, and do all in our power to prevent our people from hearing them. And in order the more effectually to do this we will tell them, these people deny the operations of the spirit—the work of grace upon the heart—christian experience—heart-felt religion—that they say baptism changes the heart. But should they, after all our efforts to prevent it, presume to go and hear these people, and be friendly with them, we will exclude them from our congregations, as unworthy of our fellowship, and thus seek to sink them in public estimation."—Such is the languge of the conduct of our opposers, heard and well understood by all unprejudiced persons.

What want of confidence in their own cause do our opponents betray by such a course—and how much do they concede to the cause for which we plead! We have said our cause is opposed by exclusions without trial. Yes; inconsistent as it may appear, it is nevertheless true. I was at the house of father Helm and his wife in Lincoln county, who, not long since, were excluded from a Baptist Church (of which I. F. Higgins is pastor) at a meeting at which they were not present, and at which they had no intimation that their case would be taken up! So they informed me. The christian character of father Helm and his wife is unexceptionable. Father Helm had been a member of the Baptist church for near sixty-six years. Hence Mr. Higgins told sister Helm, subsequently to their exclusion without trial, that they were loth to give them up But they were Campbellites, and were leading others astray—and sister Helm had gone to hear John Smith preach, after he had so completely defeated said Higgin, in a public discussion which took place at Stanford, on the 25th of last October; which controversy Higgins himself had provoked. And these were offences sufficient. And hence they were excluded! Can a cause which requires the use of such weapons as these, be a good one—and can it prosper? No—never. These slack-twisted tow-cords by which the public mind is attempted to be bound, are beginning to be broken;—the fire of truth is getting among them, and consuming them; and the people are hearing and judging for themselves. This state of things is always favorable to the truth, and this is all we want—an impartial hearing.—We stand upon the book, and it must triumph over every human institution that opposes it.

We have no use for iron bars and bolts and locks to keep our opposers out of our meeting-houses—they are welcome to the use of them—we fear not—nay we challenge investigation—open, candid, fair, and christian-like, investigation. We have no need of misrepresentation, or of abusive epithets, in defence of our cause. The weapons of our warfare are not carnal,

but mighty through God to the pulling down of strong holds.

We do not wish to make offensive comparisons; but if the spirit manifested by our opposers be not *that spirit*, which has led to the persecution of God's people, in every age of the world, then I confess I have no just conception of the subject. What made the Jews (who were very religious in their way,) persecute the holy prophets of God? Because they cried aloud and spared not—and showed to God's people their sins, and the house of Jacob their transgressions. They could not bear to be told of their errors—their corruptions,—and therefore, to get clear of the prophets, they stoned and otherwise persecuted them. So, because we cannot recognize all the sects in christendom as churches of Christ, with all the corruptions and divisions and therefore, call for a reform, a return to primitive ground,—We are persecuted as enemies of God and men; as not fit to be countenanced. It is true we have not been stoned to death. But wherefore? Because that which hindereth has not been taken out of the way, and I trust to God it never will be. But why did the Jews persecute our Saviour to death?—Because he opposed their corruptions; he testified of their works, that they were evil; they, therefore, took him by wicked hands, and crucified him. So of the apostles and the first christians.

Why did the pagans rise up, en masse, and oppose the first christians? They worshipped their 30,000 Gods,—every one was permitted to worship his own God, in his own way, without offence to the rest. But they united in persecuting the Christians, because they would not permit the author of their religion to be put along side of their false Gods—he would make no compromise with them, but struck a fatal blow at the root of their systems. And why is it now that all the sects have united to oppose those, who are pleading for a restoration of primitive christianity, a union of Christians on the new testament of our Lord and Saviour? I leave this question for the unprejudiced to answer.

JOHN ROGERS.

P. S. On yesterday and the day before, there were added to the congregation here, one by letter and two by immersion, and five a few days before.

LEXINGTON, July 8, 1833.

Dear Brothren—

I sit down to give you some information, concerning the progress of our reformation, which has recently come under my own observation. At a three days meeting held at the Forks of Dicks-river, commencing on the Saturday before the first Lord's day in May, brethren present: John Smith, John Rogers, William Morton, G. Elley, with several others.—

Eleven were immersed and four or five united with the brethren at that place, who had been immersed. It was truly a happy season to the brethren who attended the meeting.

On the fourth Lord's day, and Saturday before, in June, I attended alone, at the same place, and had another refreshing season. By many I was not expected on account of the Cholera in Lexington, so that but few attended on Saturday. After a short address four came forward and made the good confession —a solemnity and feeling were manifested which were unusual. On Lord's day three more made confession of faith, and all were immersed the same evening, where there was much water.

I will now come nearer home. On account of Cholera I removed my little family to the neighborhood of Republican, where you know I have long labored. The good work in this neighborhood, since my arrival, seems to progress finely—fifteen have come forward to unite with the brethren at Republican—all--except one by profession of faith and baptism. Were it not for my feeble condition, I would exert more than I do. Pray good Lord save the people.

Your brother in gospel bonds,

THOMAS SMITH.

Bro. Doct. I. Sanders, of Indianapolis, writes, June 20—That a few weeks ago, bro. O'Kane had baptized 10 or 12 in that place, and at every visit more or less unite with the body of Christ. Occasionally bro's. Combs and Prater visit us, the the former of which is by the churches appointed an Evangelist. His route includes 20 churches, the greater part of which are in a flourishing and happy condition. The people seem alive to the necessity of turning to God. Bro. O'Kane is also engaged to ride in the eastern part of our state. The people there unite in their request that some of our Kentucky preachers would attend the following appointments:—At Indianapolis, beginning on the Friday before the 2d Lord's day in August; at the Bluffs of White river, 17 miles below, on Friday before the 3d Lord's day in August; at Bloomington on Friday before the 4th Lord's day of the same month.

At Indianapolis is a Church constituted of 20 members, and in a few days 15 or 18 more would join. The bro. doc. concludes, "It is useleless to speak of the opposition made against us at this place; as it is now no uncommon occurrence every where. But I trust we are prepared to meet it; not by opposing force to force, or by repelling violence by counter violence; but by *the obedience of faith*. We think the reformation in principle is quite too far ahead of the reformation in practice, which, to be successful, should be *pari passu* under the standard of Immannel.

Sister Rebecca Jones, of Wayne co., Ia., writes, June 3—The Church of Christ in this place numbers between 40 and 50. We meet every Lord's day to break bread, and perform other acts of social worship, Some of the regular Baptists have fallen in with us, and we are so much alike, that a stranger, coming in among us, would be led to conclude that we had all been cast in the same mould.

Extract from the letter of Bro. John Smith, dated 6th and 8th July, just received.

"On last Wednesday week I made the first attempt to preach since I saw you; (being sick during that time.)

Since that time I have immersed 65 persons for remission; 5 or 6 who have made the confession within that time are yet to immerse. On yesterday I immersed 31. I preach every day, although I have not got entirely clear of my complaint.

Monday, 8th.—On yesterday I set out for N. Middleton—13 made the good confession on that day and six the day before."

The Cholora then prevailing in Mt. Sterling and the country. Bro. Smith commends his love to all his friends about Georgetown.

EDITORS.

OBITUARY.

DIED—At his residence in Gallatin county, Ky. June 25th, 1833, James Lindsay, senr. in the 79th year of his age. He was amongst the first settlers of Kentucky, near Lexington. He endured the privations incident to tha settlement of a new country, and especially of this. Frequently have we heard him relate his meeting with the savage foe in the bloody contest, and how he witnessed their savage cruelties. He was beloved of his family almost to adoration, and respected—highly respected by all who knew him; and if ever a man deterved it, he certainly did. He was always found active in works of mercy and benevol ence—to do good to others, seemed to be the great object of his life—in the abodes of poverty and distress, and at the bedside of the sick and dying, he was rarely absent; there he was found, supplying their wants and administering to their comfort—like his divine master, he literally went about doing good.

In the last hour of his life he was perfectly tranquil, while death was engaged in cutting the last threads, which tied his happy spirit to the mortal body. He embraced his family, one after another, with a parental kiss, bidding them adieu till they meet in heaven. He often smiled and spoke of the blessed immortality to which he was hastening. The language of the poet was fully verified in him—

Jesus can make the dying bed
As soft as downy pillows are.

For the last 30 years of his life he was a pious, useful member of the Church of Christ.

Died, also, of Cholera, in Georgetown, our young and dear sister Lavinia Story fully resigned to her Lord's will.

—— Also, Our highly esteemed sister Polly Eastham, wife of Wm. Eastham of this town, of the same disease. She died most triumphantly.

—— Also, our dearly beloved brother David Cassell. His death was glorious and unappalling.

—— Also, Our dear brother, and young minister of Jesus, Robert Patterson—a brother of blessed memory, he died as he lived, a christian.

We cannot record the death of all who have been swept off by he devouring scourge. They are many.

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Has my old brother duly considered, What are the punishments due to us for sin? Have these punishments been really

inflicted on Christ in our stead?—or has he borne them in our stead? Is this the righteousness, by which we are justified? The punishments of sin are both in this world, as sickness, pain, death, the fears and horrors of a guilty conscience; and in the world to come, which are everlasting separation from the comfortable presence of God, most grievous torments in soul and body without intermission in hell fire forever and ever. This is a part of our old catechism which we learned in youth, and the truth of which I have never doubted. These, we both believe, are the punishments due to us for sin—But you believe, that these punishments were inflicted by the Father on Christ, as our vicar or surety—Did Christ suffer the punishment due to us in bearing sickness, pain, and death? If he as vicar has paid the punishment due to us, Why do we all still suffer them?—Did he suffer the punishment of everlasting, separation from God, and most grievous torments in soul and body, without intermission in hell fire forever and ever? I well know, you will answer in the negative. Impossible he should suffer thus, *forever separated from God*, and yet declared to with him—*forever and ever* in hell fire suffering most grievous torments in soul and body, and yet he now glorified with his Father in heaven! If these punishments were inflicted on him—he must be still bearing them to eternity; for they have no end. My brother must have written without due consideration the sentiment for which he pleads—

You may now ask, How did Christ bear our iniquities, unless it be that he bore the punishment due to our iniquities? I will, in answer quote the words of Matthew the Evangelist. "When the evening was come they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick, That it might be fulfilled—(mark it)—that it might be fulfilled, which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses." I must confess to my old brother that I prefer Matthew's exposition to his, and all other expositions ever made by man. You in expounding the text, "He laid on him the iniquity of us all,"—say, He laid on him the punishment due to the iniquities of us all,—For this you have no scriptural authority—Bear with me, and let me say, He laid on him the work of taking away our iniquities, with all their train of sickness, pain and death. This perfectly accords with Matthew's view, and with the whole current of scripture. This exposition having the sanction of scripture, must be preferable to yours—yours, clogged with such insurmountable difficulties.

Bro: Noah Worcester asks, Where shall we find a promise that those shall be saved, who rely on a vicarious punishment for the remission of their sins?—You answer, "In Rom: 3, 25, 27—and 5, 9—and Eph: 1, 7." Let us humbly and honestly examine these texts; I think we shall find they speak no such sentiment.

Rom. 3, 25, 26, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Now, for my life, I cannot see any vicarious punishment here, nor any promise of remission of sins to those who rely on such punishment. My old brother well knows that the word *hilasterion*, translated in the text, propitiation, should be rendered propitiatory, or *mercy seat*; so you have rightly rendered it on the next page, but you there have given another definition of the word, i. e. *sacrifice*, which cannot be defended; for a *mercy seat*, and a *sacrifice* are two very distinct ideas.

Paul represents Christ as the true *mercy seat*, from which God dispenses his favors to men—to men *only* who believe—From which *mercy seat* God dispenses pardon, or remission of past sins (not future sins) to the obedient believer—and from which *mercy seat* God declares to mankind that he can be just in justifying the ungodly. This he has done to encourage the poor sinner to come to him boldly on the mercy seat to obtain mercy, and find grace to help in time of need. O the unbelief of man! they commonly say, How can God be just in justifying such a sinner as I am? God declares from the mercy seat, he can be just when he justifies such; and is not this enough?

Rom. 5. 9. "Being justified by his blood"—This text has already been considered. But vicarious punishment, according to the common idea attached to this phrase, cannot be found here, nor pardon or justification by such punishment even hinted. The other text in Ephesians is as far from proving justification by vicarious punishment, as those just considered. It simply states what we all believe, that through the blood of Jesus we obtain redemption, or remission of sins. But *how*, is the question.

Bro: Worcester alleges that, "Christ has wholly omitted to teach any such doctrine as a ground of justification—"You think differently, and introduce John 6, 51, 58, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." I have read labored productions of the great and learned to establish the doctrine of vicarious punishment for justification, but not one did I ever find who applied this text to prove that doctrine, before you. My old brother will, by a moment's examination of the connexion of those verses, find the true explanation of "eating the flesh, and drinking the blood of the Son of God." Says Jesus, "The flesh profiteth nothing, (though you should literally eat all his flesh, and drink all his blood)—the words I speak unto you, they are spirit and they are life—the words spoken in flesh, and exemplified in flesh, and confirmed by blood—This is the spiritual the life-giving

food of christians. If in this text, Christ has taught vicarious punishment for justification, I cannot see but that he has with equal plainness taught every other doctrine of spurious orthodoxy, or of the *would be evangelical churches.*

Bro: Worcester excepts against the terms *vicar* and *substitute*, and so do all who love the use of Bible terms; for these are not found in that book. You do not plead for the terms, but for the ideas attached to them. You say, "that he either suffered deservedly on his own account, or on account of others, to redeem them from suffering: for he assures us himself he ought to have suffered (Luk. 24, 26,")—We grant, he did not suffer deservedly on his own account, but on account of others to redeem them from suffering—My brother has forgotten how grievously the Apostles suffered, not deservedly on their own account, but on the account of others—Were they vicars or substitutes? Have not you, and thousands of others suffered great privations and distresses in your ministry; not deservedly on your own account, but on account of others? Are you therefore a vicar or substitute? And did you not suffer all this to redeem sinners from suffering the torments of hell? You certainly did, as did the Apostles before you, and as did the great Redeemer of sinners. But you quote Luke 24, 27, to show that "Christ *ought* to have suffered these things, and to enter into his glory."—Certainly, "He *ought*—But why, Because his sufferings and death were predicted by inspired prophets—But how then shall the scriptures be fulfilled, that thus it must be? (Matt. 26, 54,) Read the connexion—I ask for the same reason, Ought not the Apostles—the little ones of Jesus, have suffered? This was also predicted and must be fulfilled. If you call Christ's sufferings *on account* of others, vicarious, I object not to the idea—but your idea is that he suffered the wrath of God—the just punishment due to us for our iniquities, that the Father was the sole author of all his sufferings. This is the doctrine of the boasted evangelical churches, found in their creeds, but not found in ours, the Bible. If it is, I am unhappily deceived; and humbly hope I may live to see it there.

You farther remark, "according to the views and reasonings of this writer, (Worcester) all sacrificial blood has been shed in vain; for he ascribes to the sacrifice of Christ, only a moral influence upon the remission of sin; that is, by its effect upon the mind, producing repentance and love." My dear brother, if ONLY *repentance* and *love* are produced by the sacrifice of Christ, can you think his blood is shed in vain, are these nothing? But you say this is *only* a moral influence. Do, my old brother, tell us what was the physical influence of his sacrifice, and whom did it influence in or upon the remission of sin? You deny its moral influence on man—we must certainly then conclude that its influence is on God, or on something else than man; but this

influence is not moral, therefore it must be physical. Do inform us, in the language of inspiration, respecting this physical influence of the sacrifice of Christ on God, or on his law, or on man. I really wish to have every error corrected in myself and others.

Your reasonings on page 259 and 260 are founded on expositions not admitted to be correct; therefore, they have no weight on my mind You say, "The Son, upon his trial before Pilate, explicitly ascribes his sufferings to the Father—for when Pilate said to him, knowest thou not that I have power to crucify thee, and power to release thee, he replied, Thou couldst have no power against me, except it were given thee from above; (I will add the other sentence of the verse) "therefore, he that delivered me unto thee hath the greater sin." John 19, 10, 11. Did the Father deliver his Son into the hands of Pilate, with authority to Pilate to crucify him? Shall we say, therefore that the Father had greater sin than Pilate, because he delivered him up to Pilate? I dare not say it. Have you not, my brrother, given a wrong exposition of this text? I have very different views from yours, and will give them for examination.—Pilate said, he had power to crucify him—Jesus denied that he had this power or authority from Cæsar, or from his laws—for Jesus had committed no crime punishable by such a death; according to the statutes of Cæsar, he was innocent. This power to crucify him Jesus grants Pilate had, but he received it from above—What? from the Father above? No: we have just seen this to be impossible. It was from another court this authority was given—not from Cæsar's court—not from the court of heaven—but from the highest court ever before established on earth, a court above all others being divinely appointed. I mean the court composed of the High Priest and Elders of Israel. They; or their High Priest delivered him to Pilate, with authority to crucify him.—He has therefore greater sin than Pilate.

It was not my purpose to attempt a defence, of all that brother Worcester has written, nor a reply to all you have written. A few prominent points of your strictures only have I noticed There are a few gospel facts, which I consider as axioms: I have therefore doubted the truth of every doctrine, which stands in opposition to these.

1st. That God loved the world, and therefore inclined to save them.

2. That all his perfections harmonized in the plan and work of saving them.

3. That all his perfections harmonized, and were united with love, in giving his Son to execute the plan and work of saving sinners.

4. That the plan was, that the Son of God should be made flesh —that he should live, die, be buried and rise again and ascend

to heaven—and come the second time without sin unto salvation to those who look for him.

5. That this plan is an exhibition of love, and of all other divine perfections.

6. On this plan God proposes to the world pardon, salvation, reconciliation—sanctification, immortality and eternal life, on the condition that they believe in his Son, and obey him. That is, that they believe that he died for our sins according to the scriptures—that he was buried and rose again from the dead according to the scriptures—By this faith the Corinthians were saved. But they also obeyed,—For they heard, believed and were baptized.

7. That faith in Jesus, that lived, died and rose again, produces a moral influence or effect on the mind, to reconcile us to God—to lead us to repentance and consequently to remission of sin. If the blood of Christ has any effect on God, or on his government in the pardon of our sins, I know it not, and as Bp. McGee says, I am uot concerned to know. Because, if God has not revealed it, he saw it unnecessary for us to know it—Our great wisdom is to profit by the things revealed.—Every dissertation on these unrevealed things, I cannot but consider as vain speculations, calculated to gender strife, and division; from which, may God deliver us! Amen.

SECTARIAN OBJECTION ANSWERED.

I have waited more than 30 years indulging in hope that the storm which then rose against us would soon cease; and the floods of detraction, malice, evil speaking, and persecution would subside, and disappear from the religious world. But my hope is frustrated. The storm has not abated, but yet increases, and lowers with more threatning appearance—the floods yet rise, and threaten vast destruction.—I have concluded upon one thing as certain, either that we must be a very erroneous, wicked and dangerous people; or that our persecutors are themselves such. If we be right, our opposers must be very wrong: but if we be wrong, still our opposers must be very wrong. Their conduct towards us cannot be justified in any court of justice, human or divine.

Frequently have I been brought seriously to ask myself the question, Why is it that all the religious world so bitterly oppose and denounce you? Immediately it occurred. Why did all the religious world of Jews and Pagans so bitterly oppose and denounce the lovely Saviour of sinners and his followers? It could not be, because they and their doctrine were really wrong, but only thought to be so. This is the most charitable construction. Because if they really thought that Jesus was a deceiver, and his doctrine deceptious and injurious, some little excuse might be pleaded for them. But this may be doubted. The probability is, that the religious world opposed Jesus, his followers and doctrine because these stood in their way. If Christ and his doctrine prevail, their honors must be prostrated—their wisdom disgraced—their power curtailed—the sources of their wealth dried up—and their paradise of fleshly enjoyments forever destroyed.

But to the objections of my opposers have I always attended, and not without profit in many instances. Again and again have I examined my foundation and superstructure, lest I might be wrong. For some days back I have been confined by sickness, called from the almost incessant labors of preaching and baptizing—from the fatigues of the press—from the buzz of society, and from necessary attention to domestic affairs—in this situation I employed my mind in re-examining the objections of the religious world against us. This I did with all the impartiality I could, as standing on the brink of eternity.

Objections Considered.

Obj; 1. Your conduct is reprehensible in denouncing all human creeds and confessions as authoritative, and taking the Bible alone for your directory.—

Answer.—For doing this more than 30 years ago we were then considered mere visionary fanatics, derided, sneered, and laughed at by the religious world. It was confidently predicted that we should then sink into nonexistence as a people in a few years. Jonah having predicted the fall of Ninevah, watched the event under the shadow of his gourd—So have sectarians watched our fall; but, like Jonah, they are vexed and disappointed that we yetstand. Our opposers, too, like Jonah, would rejoice in the fulfilment of their predictions, or strong wishes respecting us. We have never felt guilty for exchanging the wisdom of man for the wisdom of God—for receiving the pure word of God for our rule, rather than *that* adulterated by man—for taking the infallible, for that which is fallible. Though denounced for this course, yet time, matters of fact, experience, and public sentiment have fully justified us. Since that period, we have a demonstration of the inutility of such creeds to keep sectarian bodies together—they are dissolving every where. Public sentiment is now pushing such creeds from the religious world, and the Bible is again resuming its ancient place; and its just claims to be the sole rule of faith and practice, are pretty generally ackowledged by all. We plead, not guilty.

Obj; 2. You have assumed too much in taking to yourselves the name *Christian*, which name equally pertains to all the humble disciples of the Lord.

Answer.—My children have never assumed and taken my name; it was their birth right—So the name *Christian* is the birth right of all the children *of* God; for it is the name given

them by divine authority. Should my children take any other name than mine, would it not plainly declare that they were ashamed of me?—that they renounced my authority, and all connexion with me?—In such a light is the conduct of those to be viewed, who reject the divine name *Christian*, and assume the the human name of some party establishment. We are firmly established in the doctrine that the division of christians into different sects, is anti-christian; and as party names, and party-human creeds, are the supporting pillars of this division, they must fall before this evil shal be removed While one says, I am a Presbyterian—and another, I am a Methodist—and a third, I am a Baptist—"are ye not carnal, and walk as men"—"Is Christ divided?"—

Obj; 3. You attach too much power and importance to the word of God, representing it as the agent rather than the means of your salvation.

Answer.—On this subject we cannot, it seems, be understood; and yet to us it is a familiar subject, and easy of comprehension. To represent the word as the agent of salvation, is certainly erroneous. To represent it as the means of salvation—but the means not adapted to produce this effect, is equally erroneous.—These are extremes from the truth. Were I to regard the word as the agent of salvation, I should look no higher, and no farther for any other agent. To do so I should act inconsistently with my faith. I should cease from praying to God for his spirit, or for any blessing of the New Testament.

Should I teach the people that the word of God is the means of salvation; but this means is perfectly inoperative, until the sinner believes and obeys it—I should teach the truth.—Should I teach, that God requires sinners to believe and obey the gospel in order to their salvation; but should immediately add, that he has required what they cannot possibly perform—Do I not plainly teach that God requires imposibilities?—and worse—that he will damn them froever for not doing those impossibilities? What a chilling, repulsive influence has this doctrine on mankind! It has led many to infidelity, and thousands to stubborn insensibility. It has acted as a horrid antidote against the precious gospel—it has stood as a mountain in the way to Zion—a stumbling stone to millions, and an iceberg to the very saints of God. It has produced no good to society; but from it has sprung incalculable mischief to the world. It puts the word of God in the back grounds as useless—for it cannot be believed nor obeyed by the sinner till God by some physical, mystic power works faith in him—This operation of God is intirely sovereign—and man's salvation is intirely independent of his agency—for what can he do? He cannot believe; without which it is impossible to please God—or to come to him, or to pray; "For how shall they call on him, in whom they have not believed?"—The doctrine drives the world into the black gulph of unconditional election and reprobation.

Our opposition to this doctrine has drawn upon us the frowns the sectarian world. This is the tug between us. We are laboring to tear away this human covering from all faces—they are laboring to fasten it more securely. The war rages, and will rage more fiercely till truth achieves the victory—The man of sin will fight more violently as he sees his end approaching. Brethren, stand firm, united under the banners of Jesus. Our weapons are not carnal but mighty through God to the pulling down of the strong holds. Let the people be but convinced that God does not require imposibilities, the snare is broken, and a captive world prepared to seek and obtain salvation.

Obj; 4. You deny the operation of the spirit.

Answer.—If we do, we are truly heretics of the blackest cast. Because, we deny that the spirit operates physically and mystically in the unbelieving sinner to bring him to faith and obedience, we are accused by the *orthodox* world, of denying the operations of the spirit.—Let the New Testament be the judge, we fear not the verdict We most assuredly believe in the operations of the spirit in the obedient believers. But until the sinner does believe and obey, we have no promise of such operation for him.

B. W. STONE, Editor.

MORE IN OUR NEXT.

REFORMATION.

It may not be uniteresting to our readers and especially to friends of reformation, to be informed of its progress in the County. Somewhat upwards of two years past I became convinced of Sectarianism, and determined to exert myself, with others who were engaged in its destruction. The simplicity and power of *the Gospel* were marred by human traditions and speculations; and to assist in dispelling the mists of superstition and ignorance, I took a public stand at the Great Crossings, with two other Brethen.

We desired to see the ancient Gospel restored to its purity, and the laws of the Lord Jesus reverenced and obeyed. That our efforts might be most efficient and beneficial, we organized a congregation, at the Great Crossings, on the Scriptures alone, as the infallible and all suffcient guide, and rule for our faith and conduct

A spirit of bitter opposition, hostilty and persecution was manifested by our opponents, the sectarians, with the exception of those sects, who viewed it merely as a contest and separation between Baptists. We were treated very kindly for a time by several of them, no doubt in the hope, that as we had discarded calvanism as not belonging to *the Gospel*, or law of Christ, that

we might fall in with armenianism. But they found themselves mistaken, for to their utter astonisment we made it apparrent that neither system belonged to the Gospel—and that every human establishment in Christendom, was at war with the Gospel and government of the Saviour. Thus we brought down upon us the vindictive opposition of the sects, taken as bodies, not individually.

Regardless of their power, their frowns, their severe and unrelenting denunciations, we marched on in the discharge of duty, under the banner of the Lord Jesus, endeavoring to convert sinners and confirm Christians, fully confiding in his promises—in the power and majesty of his word—and in that Gospel which the Apostle Paul declared to be *the power of God unto salvation to every one that believeth.*

The conditions of those whose minds are veiled by human creeds, disciplines and confessions, should be pitied; for they are strangers to the paralyzing influence of such a system.

When I first discovered the great difference between *the Gospel* in its apostolic simplicity, and as added to by the Doctors of Divinity—and when I discovered the last almost entirely inofficient and failing to meet the condition and wants of the human family; whilst the former was and is precisely adapted to the fallen and helpless circumstances in which we are placed, and calculated to prdouce a moral renovation and revolution which would happify the world and prepare sinners for the eternal inheritance, I became impatient to engage in the glorious work. I was then confident, and as I advance, that confidence is confirmed, that the world will be finally subdued and converted to the obedience of faith by the very weapons we are now wielding—placed in our power by the Holy Spirit—so much decried by sectarians.

In the spirit of zeal and conscious rectitude I engaged in the good work, and have never had the slightest cause for regret.—On the contrary, the regret is that I had not sooner discovered my error.

A success here attended our efforts beyond the most sanguine expectations of our friends.

At the start, the cause seemed to be almost at a stand. For some time it progressed but slowly. The Brethren about Georgetown, with Brother Stone at their head, and ourselves were harmonious, kind and affectionate. A closer and closer friendship and union was forming daily, in proportion to the increase of our acquaintance and intercourrse. Immersions began to take place in Georgetown and at the Great Crossings.

The circumstances then existing, being about 18 months past, induced us to form a union and communion, which we trust have been approved and registered in Heaven. It was done in good faith and has never been violated. It was a new thing

in modern times to see two large bodies of professing christians, who had been separate, coming together and recognizing each other, in full, as soldiers of the same king, entitled to the same inheritance, and bound to the everlasting kingdom of rest and happiness. The sects were startled and knew not what to do. They have made several attempts at half union, but even that cannot last. But what could we do, but unite? We both compared notes. We found ourselves congregated on the same divine creed, the Bible. We had the same King—the same faith—the same law. We, reciprocally, had discarded all human speculations and opinions, as foreign to *the Gospel*, and unworthy the serious attention of Christians. The name under which we rallied, was the same. We could not do otherwise than unite in christian love, fellowship and effort in the glorious work of reform. So far as we were concerned, we determined to reverence the Saviour's prayer, when he prayed, that we might be one.

Since that time, no one has attempted to force his speculations on another. We have found that all our time may be profitably employed in preaching the gospel instead of learning to speculate. The result has been most propitious.

From that time our energies have been united in the glorious work of reform, instead of contending single handed, jealous of each other. Whilst this movement conciliated the public mind, and won many to the Christian faith; the sects were astonished, vented vollies of abuse, and misrepresentation against us. In corroboration of this fact. many references could be made It would not *all* do. Their opposition seemed to add to our efforts and success. All things work together for good to them that love God &c. Sinners, in considerable members, began to bow to our Lord. Two Evangalists, were requested to march into the field of labor—John Smith and John Rogers complied with our request—They have been faithful and successful. Hundreds have received the benefit of their teaching and hundreds have beeu immersed in the time of their labors and within their bounds of teaching.

The Crossing congregation increased to about ninety members—The Georgetown to upwards of one hundred.

A congregation was planted at Dry run, which now numbers upwards of two hundred, as is believed—one at Sugar ridge numbering upwards, as is believed, of one hundred—and one at Eagle creek of near one hundred members. Besides these, many members have been added to the Bethel and Cane Run congregations.

This state of things has been brought about by union and constant and untiring exertion. If we would succeed in the reformation of the world upon gospel principles, (and it is certain it can never be reformed by other means) christians must

exhibit christianity in their lives as well as by their words, and they must avail themselves of every opportunity to instil the gospel into the minds of others. This sketch shall be continued.

J. T. JOHNSON, Editor.

Continuation of M. STEMART, on the Mode of Baptism.

I have now examined all the examples in the New Testament, in which *Baptizo* and its derivatives have a literal or figurative sense, and are not applied to designate the right of baptism. We come then, at last, after thus opening the way, to the consideration of the main question.

§4. *Do Baptizo and its derivates, when applied to designate the* RITE OF BAPTISM, *necessarily imply that this rite was performed by* IMMERSION *of the whole person?*

There are different ways in which light may be cast upon the ground of this inquiry.

I. We may contemplate the proper force and signification of the word itself, as determined by the *usus loqnendi* in general.

II. We may examine the circumstances which attended the administration of this rite, and see whether they cast any light upon the *manner* of the rite itself.

III. We may investigate the early history of the rite, and see whether it already existed in the Jewish church, at the time when John the Baptist made his appearance; and if so, what was the manner of it among the Jews, and whether John or Jesus made any change in this manner.

IV. We may investigate the subsequent history of the rite, in the early ages of the Christian church, and see what mode of baptizing was practised by the churches in general.

V. When all this is done, and the *mode* is philologically and historically exhibited or established, we may then make the inquiry, whether any particular mode of applying water in baptism is essential to the ordinance, and obligatory upon the churches of Christ at the present day.

§ 5. *General usus loquendi of baptizo.*

1. *What is the proper force and signification of the word, according to the general usus loquendi?*

A review of the preceding examples must lead any one, I think, to the conclusion that the predominant usage of the words *bapto* and *baptizo* is, to designate the idea of *dipping*, *plunging*, and *overwhelming*, and (in the case of *bapto*) of *tinging* or *dyeing*. But we have already seen in Nos. 6, 7, above, respecting classic usage, that *bapto* is employed in the sense of *bathing* the surface of any thing with a fluid, and also of *washing* it. We have also seen in Nos. 2, 5, 6, of examples from the Septuagint and Apocrypha, that the word *baptizo* sometimes means *to wash*, and *bapto to moisten, to wet*, or *bedew*. There is no absolute certainty from

usage, that the word *baptizo*, when applied to designate the *rite of baptism*, means, of course, to *immerge* or *plunge*. It may mean *washing:* possibly (but not probably) it may mean, *copiously moistening* or *bedewing;* because words coming from the common root *BAP*, are applied in both of these senses, as we have seen above.

But there is another point of philology yet to be examined. This relates to the mode in which the New Testament writers employ the words that designate the element with which one is baptized. This deserves a serious consideration; and, so far as I know, it has not yet been duly examined.

The Greek classic writers are accustomed, when they designate the idea of *plunging*, *dipping*, *immerging*, etc., into any thing, to put the name of any thing in the accusative case after *bapto* and *baptizo*, and to put before this case the preposition *eis*, or some equivalent one. The following are examples.

[MANY EXAMPLES.]

It were easy to multiply examples. But no possible doubt can arise, that such is common usage in classic Greek. But a review of the instances in which *baptizo* is employed in the New Testament, presents a construction in general quite different from this. The result of such a review is, that after a particular examination of all the cases which refer either to the baptism of John or of Jesus and his disciples, I find but a single instance of the construction which is so general in the classics whenever the element made use of in order to perform the rite of baptism is named. This is the following:

Mark I: 9, *Jesous ebaptisthe upo Joannou eis ton Jordanon, Jesus . . . was baptised, by John* INTO or IN *the Jordan;* following the usual method of the classics.

The other cases where the element is named are of two kinds.

1. With the dative and the preposition *en;* e. g. Matt 3; 11, *I baptise you en udati*, WITH *water* or BY *water*. Mark 1: 1, the same; and so John 1: 26, 31, 33.

2. With the dative merely; e. g. Luke 3: 16, *I baptize you udati*, WITH *water* or BY *water*: and so in Acts 1: 5; 11: 16, the idiom being peculiar to Luke.

The question very naturally occurs then, Is there any special significance to be attached to these modes of expression by the writers of the New Testament? Did they intend to avoid a description of the *manner* of the rite, by forms of expression which designate merely the *means*, without marking the *manner*? What they have done, as to modes of expression, is matter of fact, and therefore certain. What significancy, or whether any

is to be attached to these modes, is a question intimately connected with the object of our inquiry.

My first view of their *manner*, compared with the usual method of expression in the classics, inclined me to the supposition, that there was some special design in their employing the kind of phraseology which they have made use of. I am not confident now, that such is not the case, yet a review of the whole state of the case, may perhaps lead to doubt, whether we ought to adopt such an opinion, in respect to their usage.

But are all these modes of speaking, now exhibited, equivalent to each other? I think not. There is a difference which may be made quite manifest, between saying, *ebapsen eis ton potamon* and *ebapsen en to potamo, or bapton to potamo, bapton potamon, ebaphe upo tou potamon*, etc. In the first case, I understand the writer or speaker, as meaning to designate the *manner* of the baptism; *he plunged* INTO *the river*, means that he *immerged* or *submerged himself*, i. e. that he went down or sunk beneath the surface of the water. In all the other cases, the *manner* of the action is no farther designated than the words *bapto* or *baptizo* imply it; but the *means, cause*, or *instrument* of baptism, is designated, viz: the river, or the waters of the river. *Ebaptise eis ton potamon* cannot usually mean less, than that the individual of whom this is affirmed, did actually dive into the water, or was in some way immerged in it; whereas all the other methods of construction, do not, of necessity, imply any more, than that the individual concerned, *bathed himself*, or *washed himself*, with the element named. This may have been by plunging into it, or in any other way; but the expression, when the genitive or dative is used after the verb, either with or without a preposition, does not designate the *manner* of the baptism; but only the kind of element by which the baptism was effected. This results from the nature of the genitive and dative cases, and the prepositions with which they are connectad, in all the constructions now in question. To this I make the appeal; and those who know enough of the laws of syntax, and idiom of Greek, to be qualified to judge, will be able to determine for themselves, whether the distinction now made, is well founded.

Believing that it is so, I may now bring to the test, the cases of *baptizo* in the New Testament, after which verb the element is designated. As we have already seen, all these are either in the dative, with or without *en*, one only excepted, which seems to be constructed after the usual analogy. Setting aside this, then, for a moment, we may say, in all other cases in the New Testament, the *mode* baptism is left undetermined by the original Greek, so far as the language itself is concerned, unless it is necessarily implied by the word *baptizo;* for in all other cases, only the *element by which*, not the *mode in which*, baptism is performed, is designated by the sacred writers.

I take this to be sufficiently plain and certain to the well instructed philologist; and I apprehend it may now appear plain to others, from the evidence placed before them. Is there, then, in the word *baptizo* itself, a meaning sufficiently definite and exclusive to imply of necessity, that the rite of baptism was performed only by *plunging*? And does the solitary example in Mark 1: 9, add confirmation to the supposition of such a meaning?

It will be remembered, that I am now making the inquiry, how much we may justly conclude *ex vi termini*, i. e. merely from the force of the words concerned, independently of any historical facts that may stand connected with them, and be explanatory of them. For in this case, as in all others, more or less of modification may be admitted in respect to the sense of particular words, as the circumstances, i. e. the facts connected with the case, may require.

The answer to the above questions, which I feel philologically compelled to give, is, that the probability that *baptizo* implies *immersion*, is very considerable, and on the whole, a predominant one; but it does not still amount to certainty. Both the classic use and that of the Septuagint shew, that *washing and copious affusion* are sometimes signified by this word. Consequently the rite of baptism may have been performed in one of these ways, although it is designated by the word *baptizo*. Whether in fact, it was so then, seems to be left for inquiry, from other evidence than that which the word necessarily affords.

In respect to Mark 1: 9, *ebaptisthe ... eis ton Jordanon*, after what has been said above, and in consideration that this is the only instance of the kind in the New Testament, it cannot be deemed, as it appears to me, quite safe to build with confidence upon it. The expressions, *nipsai eis columbethran*, in John 9: 7, and *lousamenou eis to balaneion* (*washed in a bath*) in Alciphron III. 53, shew that the Greek verbs which designate the *washing* of the hands, face, or feet, and also of the body, may and do take the same construction, viz: the accusative with *eis* after them. In either of these two last cases, *plunging* is not essential to the idea conveyed by the verb, although it is admissable.

On the whole, however, the probability seems to be in favor of the idea of *immersion*, when we argue simply *ex vi termini*, i. e. merely from the force of the words or expressions in themselves considered.

I know not that I can cast any further light on this part of my subject, by pursuing simply philological investigation. However, as this seems to leave us somewhat in a state of uncertainty, still, we must have recourse to the other means of inquiry suggested above.

§ 6. *Circumstances attending Baptism.*

II. *Do the circumstances which attend the administration of the rite of baptism, as related in the New Testament, cast any light upon the* MANNER *of the rite itself?*

1. The baptism of John.

(*a*) John is called *baptistes* in the following passages; viz. Matt. 3: 1. 11: 11, 12. 14; 2, 8. 16; 14. 17; 13. Mark 6; 24, 25. 8; 28. Luke 7; 20 28, 33. 9; 19. But as this appellation determines merely his *office* and not the manner in which he performed the rite of baptism, it would serve no purpose to pursue an investigation relative to this word; which of course must take its hue from *baptizo.*

(*b*) I have already remarked that Bretschneider considers Matt. 3; 6, *All Jerusalem &c. . . . were baptised en to Jordane, in the Jordan*, as designating the *place where* they were baptized. This he seems to justify by an appeal to Mark 1; 4, *John was baptising, en to eremo, in the desert.* But the difference between the two cases is, that the river Jordan may naturally signify the element *with* which the rite is performed.

I find nothing else in the accounts of the several Evangelists, or in the Acts of the Apostles, respecting the baptism of John, which has not already been discussed under our first inquiry in § 5, excepting the phraseology in Matt. 3; 16, and in Mark 1, 10. It is here related, that Jesus being baptized by John, *anabe* (*anabainon*) *apo ton udatos, went up from the water*, viz from the river Jordan. The question has been raised, whether this means "Went up out of the water of the river," i. e. rose up after being plunged into the river, and came out of the water. It becomes necessary, therefore, to investigate this question.

Several considerations may serve to determine it. (1) The rite of baptism was completed before John went up from the water. So says Matthew, *baptistheis o Jesous;* and Mark also says that *Jesous was baptised by John in the Jordan*, and then *went up from the water.* Both Evangelists say, that the action of *going up* took place *immediately* or *straightway* (*euthus, eutheos*) after the baptism. Now, if the rite of baptism was completed, before John *emerged* from the water, (in case he was immerged) i. e. if it was completed merely by the act of plunging him under the water, then indeed *anabainon* might possibly be supposed to apply to his *emerging* from the water. But who will venture to introduce such a conceit as this? (2) Yet if any one would wish to do so, the verb *anabaino* will hardly permit such an interpretation. This verb means *to ascend, mount, go up*, viz. a ship, a hill, an eminence, a chariot, a tree, a horse a rostrum, *to go up* to the capital of a country, to heaven, &c., and as applied to trees and vegetables, *to spring up, shoot up, grow up.* But as to *emerging from the water*, I can find no such meaning attached to

it. The Greeks have a proper word for this, and one continually employed by the ecclesiastical fathers, in order to designate emerging from the water; and this is *anaduo*, which means *to come up out of* the water; the ground, etc.; or to *emerge from* below the horizon, as do the sun, stars, etc. But this verb is never commuted, to my knowledge, with *anabaino.* The usage of each seems to be perfectly distinct; yet I do not deny the possibility of employing *anabaino* in the sense of emerging. I know the want of accuracy in some writers too well, to hazard the assertion, that no example of such usage can be found. But if there are such examples they must be very rare. The New Testament surely does not afford them. (3) The preposition *apo* will not allow such a construction. I have found no example where it is applied to indicate a movement *out of* a liquid into the air. *Ek* would of course be the proper word to indicate such a relation as this. *Apo* denotes either the relation of origin, as sprung from, descened from, etc.; or removal in regard to distance, or the relation of cause to effect, the instrument, etc. To designate *emerging from* any thing that is liquid, I have not found it ever applied.

These current reasons, both of circumstances and *usus loquendi*, make it a clear case, that Jesus retired from the water of the river, by going up its banks Nothing more can possibly be deduced from it.

As there appears to be nothing more of a circumstantial nature, in all the examples cited above, where the baptism of John is mentioned, which cast any light upon the question, (excepting one case that stands connected with the mention of Christian baptism,) I proceed to make inquiry respecting this latter subject.

§ 8. *Mode of Baptism in the early Christian Churches.*

IV. We come now to inquire, *What was the mode of Baptism practised by the churches in the early ages of christianity, and* AFTER *the times of the Apostlee.*

Here we may anticipate something more definite and clear, than we have yet been able to find; and consequently this topic of inquiry becomes important to our purpose. It is not my intention here to make a very great selection of testimonies. An appropriate number well chosen, and from good authorities, will satisfy the reasonable desires of every intelligent reader.

In the writings of the apostolical fathers, so called, i. e. the writers of the first century, or at least those who lived in part during this century, scarcely any thing of a *definite* nature occurs respecting baptism, either in a doctrinal or ritual respect. It is, indeed, frequently alluded to; but this is usually in a general way only. We can easily gather from these allusions, that the rite was practised in the church; but we are not able to deter-

mine with precision, either the manner of the rite or the stress that was laid upon it.

In the Pastor of Hermas, however, occurs one passage, (Cotelier. Patr. Apostol. I. p. 119 sq.) which runs as follows: "But that seal [of the sons of God] is water, *in quam descendunt homines* morti obligati, *into which men descend* who are bound to death, but those ascend who are destined to life. To them that seal is disclosed, and they make use of it, that they may enter the kingdom of God."

One would naturally expect something definite from Justin Martyr. But in his dialogue with Trypho the Jew, nothing of this nature occurs. He compares baptism with circumcision, and speaks of it as an initiatory ceremony; but says nothing specific concerning the manner of the rite. In his apolog, however, (Opp. Pat. I. p. 210, ed. Oberthur) a passage occurs which deserves our attention. Speaking of converts to Christianity, or those who become believers, he says, "they are led on by us *to the place where there is water* . . . and in the name of the Father of the universe, the Lord God, and of the Saviour Jesus Christ, and of the Holy Spirit, *to udati loutron poiountai they wash themselves with water* . . . *touton lousomenon ayontes eis to loutron leading him who is to be washed to the bath*, or *washing place*, . . . he who is enlightened *louetai*, is *washed* or *washes himself*." It is remarkable here, that the verb *louomai* is employed throughout this passage, which is used by the Greeks to designate *washing the body*: but this may be done by bathing, by simple ablution, or by immersion. The greater includes the less; but the less does not include the greater I am persuaded that the passage, as a whole, most naturally refers to immersion; for why, on any other ground, should the convert, who is to be initiated, *go out to the place where there is water?* There could be no need of this, if mere sprinkling, or partial affusion, only, was customary in the time of Justin.

We have made copious extracts from Prof. Stewart's invaluable Treatise on Baptism. We think that the long controversy respecting the mode, should henceforth be put to rest. With the intelligent it certainly will be. His laborious investigations have resulted in a lucid exhibition of the truth. He has proved that the words *bapto* and *baptizo*, signify *to dip*, *plunge*, or *immerge* into any thing liquid. He adds that all lexicographers and critics of any note, are agreed in this.

1. He has proved this position by an overwhelming evidence from the classical use of the words.

2. From the Septuagint and Apocrypha.

He has satisfactorily shewn that the word *bapto* is never used in speaking of the rite of christian baptism; and that *baptizo* and its derivatives, are excusively applied to this subject. Why, then, should a moment be spent in speaking of Nebuchadnezzar's being *wet* with the dew of heaven? or of the blood of a frog *coloring* a lake? In these cases *bapto*, and not *baptizo* is used.

The professor says, "A review of the preceding examples must lead any one, I think, to the conclusion, that the predominant usage of the word *baptizo*, is to designate the idea of *dipping*, *plunging*, and *overwhelming*" After all this convincing flood of evidence on this point, he strangely, very strangely, adds, "There is, then, no absolute certainty from usage, that the word *baptizo*, when applied to designate the *rite of baptism*, means, of course, to immerge or plunge. It may mean washing: possibly (but not probably) it may mean *copiously moistening* or *bedewing*." What has led the learned professor to all this doubt and uncertainty? Because he hath found in the Apocrypha, Judith 12; 7, that she went out by night into the valley of Bethulia, and *and washed herself* (*ebaptizeto*) in the camp, at the fountain of water." Our translation of this verse is doubtless less ambiguous and more literal: "She washed herself in a fountain of water, by the camp." Our translation represents this fountain out of the camp; and from chap. 13; 10, it is plain it was out of the camp; and, therefore, modesty did not forbid her to bathe herself in the fountain; that according to the law of Moses, she might be clean; for after she had bathed herself in the fountain, "she came in clean." Chap. 12; 9, The word *baptizo*, in this place, certainly retains its common meaning. This is the only text in the Septugint and Apocrypha, where *baptizo* is thought to signify any thing different from the common meaning of *to dip*, *plunge*, *immerge*, or *overwhelm*. And who, by carefully reading this text, can reasonably doubt that it signifies the same?

The professor has found in a few texts in the New Testament where he thinks the word *baptizo* does not mean *to dip*, *plunge*, or *immerge*, but to wash in the literal sense; as Mark 7; 3, 4. The Pharisees (returning) from the market, eat not except they *wash themselves;* (*Baptisontai*) Luke 11; 38. But the Pharisees seeing him, wondered that he had not *washed himself* (*ebaptisthe*) before dinner.

The text in Mark 7; 3, 4, as translated by Doctor G. Campbell, is plain and natural; "For the Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them." The spirit of our translation is, that the Jews in no case eat without washing their hands; *even* they washed when they came from market. How much more natural to say, in no case whatever they eat, till they washed their hands with a little water; but when they return from market, where they were more defiled, they eat not till they *dip* their hands in water. The celebrated Doctor A.

Clark, translates it, "Unless they wash the hand up to the wrist, (*pugme.*) He refers us to Doctor Lightfoot; see also Parkhurst 'And except they dip;—In Luke 11; 38, may be easily understood the same.

Mark 7; 4, 8, is next introduced. "The *washing* (*Baptismous*) of cups, and pots, and brazen vessels, and conches." Why should not this be done by plunging thom in water? Unclean garments were to be washed, according to Moses; and was this ever done but by plunging them in water? Unclean persons, in order to their cleansing, must bathe thhmselves in water, according to law. 'And why not the cleansing of pots, &c., be effected in the same way?

B. W. STONE, Editor.

(*To be continued.*)

Never in our memory has opposition to us run higher, and never did the cause of God more gloriously triumph. For a long time the excitement appeared to be confined to our county; but now it is spreading like fire in dry stubble, all around us, where we have proclaimers of the Gospel. The sects are doing nothing, except endeavoring to stop up our way. But their attempts at this are so much like unchristian persecution, that they injure themselves, not us.

EDITORS.

Jamestown, 28th July, 1833.

Dear brother Stone,

In your number 6, page 176, I find a number of important interrogatories, submitted to the consideration of the brethren. I shall notice, in a small degree, your 7th and 8th; and as is frequently the case, I shall answer by asking other questions.

Was not Cornelius an officer of the army, at the time the angel from heaven, winged his way to his house in Cesarea, and directed him to send for Peter? Was he not an officer at the time he was introduced into the kingdom of Jesus Christ? and have we any account of his resignation afterwsrds? (1st)

Who was Zenos the lawyer? Was he an expounder of the law of Moses, or of the laws of Cæsar's government? (2d.)

Was not Joseph of Aramathea, a senator at the time he buried the body of our Lord? and was he not considered one of his disciples? (3d.)

"I have not found so great *faith*, no, not in Israel," said our Lord, when speaking of an officer of the army, who applied to him to heal his daughter, after being told that he was an officer having soldiers under him, whom he commanded to do this and that, and they obeyed him. (4th)

Do not all the laws of Jesus Christ suppose his subjects to be citizens of Cæsar's government, or some other? and is there any prohibition to his servants, forbidding them to participate in the governments in which they resided? (5th)

Is the universal reign of Jesus Christ to be brought about by the agency of his subjects? or will he usher it in, for their deliverance from the tyranny of the kings and rulers of the earth? (6th)

Will not Jesus bring his army with him, when he comes to subdue the kingdoms of the earth, and to give the kingdom to the saints? (7th)

If all the male citizens of a county or state were made subjects to the kingdom of Jesus Christ, would they be justified in rebelling against the laws of Cæsar, in refusing to perform the duties of justices of the peace, judges of the courts, and legislators of the state? (8th)

Can any one government of the earth, be wholly governed by the laws of Jesus Christ, till all are? (9th)

Having now partially answered two questions by asking nine, out of which by dividing and subdividing, twenty or thirty might be brought; you will see that the discussion of the questions submitted by you would require time, thought and labor: but should not debar or discourage us, for by investigation we obtain the knowledge of truth.

Yours, in the service of the King of saints, who will soon be manifested the second time, the King of Kings, and Lord of Lords.

M. WINANS.

Answ. (1st) We have no account of his resignation, nor of his continuance in office.

Answ. (2d) I cannot tell.

Answ. (3d) Not under the new dispensation.

Answ. (4th) This happened before the kingdom was established.

Answ. (5th) Where precept is wanting, example must determine.

Answ. (6th) By the first means I have thought; for by this means, his kingdom has been advanced.

Answ. (7th) I cannot think it will be an army of saints, armed with the instruments of death.

Answer. (8th) For this refusal they might be persecuted by the general government; but what then?

Answ. (9th) Cannot you be governed by those laws, though your neighbor should not. Cannot America without Asia do it?

RELIGIOUS INTELLIGENCE.

Extract from Elder JAMES ANDERSON, Moungomery, Ala. July 5th, 1833.

Brother Stone and Johnson,—

I wrote you sometime last spring, that I had been requested by the brethren to take a tour through this country.—I came here the first of December. There had been when I wrote before, 31, (I think) added to the church; since that time there have been 27 more, making in all 58. I have met with much opposition from the sects; they advert to their former course of misrepresentation, abuse, and appeals to the prejudices of the people, relying on their popularity &c. But this course has in some degree failed, and turned out to the furtherance of the Gospel. Many of the people will hear for themselves. There is at this time great excitement among the people; the spirit of inquiry has gone forth, and many are searching the scriptures to see whether these things are so.

There is much commotion amongst the Methodists and Baptists about their *Ways and Means.* My course has been a straight forward one. I have not turned to the right or left, to attend to the speculations of this quibbling age; but have endeavored to teach the people the Gospel, as near its simplicity, beauty, and purity, as I could. The success has far exceeded my expectations. The reformation would, in my opinion, rapidly advance in this country, if taught by faithful men, who are walking in the truth. Your Bro: in Christ.

J. C. ANDERSON.

Lawrence county, Windsor, S. T. Ohio, July 20, 1233.

I left the brethren of Giles and Monroe counties, Virginia, 14th October last: I got here 24th. I commenced preaching among the regular Baptists, the Mormons, who call themselves the followers of Christ, the Methodists, and among the United Brethren. I found that the Christian church was little known in this part.

For what cause my lot is cast in these regions, God only knows; for these people, instead of giving me the right hand of fellowship, (especially the preachers) are with me very unfriendly: their constant cry is "Dont hear him." Never did my heart experience such a gloomy time, till recently. Two men accosted me like the men of Cornelius did Peter; and although I have not walked a step for four years, I went as soon as I was sent for; and bless God, when I started I looked for Elijah's little cloud: and when I came to the place, I found much people; among whom were four new born babes, desiring the pure milk of the word, resolving to take on them the profession and name of Christ. I received them as subjects for baptism. A respectable baptist preacher cast his lot among the little flock at the same time. You will now understand that war is proclaimed on every hand.

ELISHA BELLER.

Spencer, Owen county, Indiana, July 21st, 1833.

DEAR BRETHREN—The members of the church of Christ, in Owen county, Ia., will hold a three days' meeting at Union meeting-house, in said county, beginning on Saturday before the second Lord's day in October next, at which time and place we solicit the attention of the brethren in different churches, who can attend with us, to converse and agree to co-operate in employing some useful brother laborer to perform the duties of an Evangelist. Dear brethren let us not be idle: behold the untiring efforts of the different sects to spread their "Tracts," and creeds, and other means employed to further on their schemes: and shall we be less active or energetic? May our God forbid it!—and may christians forbid it! Brethren, we have but one cause, that is the cause of God· in that I trust we are all enlisted; let us therefore be up and doing, to spread his good word, and advance the truth in the earth. I know, brethren, we stand on elevated ground; on a foundation against which the gates of hell cannot prevail. Then let us take courage, and fight on, until we shall have finished our warfare; and then the Captain of our salvation will call us home, to receive the crown of life that will not fade away.

T. C. JOHNSON.

Jamestown, Ohio, 5th August, 1833.

DEAR BRETHREN—I have continued to think of, and examine some of the important things submitted for the investigation of the christian community, in number 6, page 176, Christian Messenger. In examining the epistles of the apostles, directed to the subjects of Christ's kingdom, (on the earth) I find directions given to them how to behave themselves in the (church) kingdom of Christ, and in the (world) kingdom of Cæsar. Paul tells them, as I understand him, that the powers which exist in Cæsar's government, are of God; and that any who resist those powers, resist the ordinances of God. Now, the question to be decided, is this—Can the subjects of Jesus Christ, submit to the government of Cæsar, without obeying the laws of Cæsar? If it be said that they may be *neutral subjects* of Cæsar's government; that it is sufficient for them that they do not resist the laws of Cæsar, but that they should not obey those laws by putting them into practice, might it not with equal propriety be urged, that if *neutrality* was all that was required to constitute good subjects of Cæsar's government: the same would hold

good in the government of Jesus Christ; that to be good subjects of the government of Jesus Christ, all that was necessary was, not to resist his laws: that it was not necessary to obey those laws by putting them into practice.

We have it recorded, that some of the officers of Cæsar's government, were made subjects of the government of Jesus Christ: and Luke does not say whether they resigued or not; nor does he mention that the holding an office under Cæsar, disqualified any for becoming subjects of Jesus Christ. Honorable men and women are spoken of, as being inducted into the kingdom of Jesus Christ: whether they were considered honorable on account of any preferments in Cæsar's government, is not said. But we find Paul speaking very respectfully to some of the officers of Cæsar's government, at times, ("most noble Festus") and we find him at times very solicitous to convert them to the faith, such as the deputy at Paphos, &c.

If we were asked whether any of the primitive saints, belonged to the army or navy of Cæsar. I do not know that the question could be answered; if any of the soldiers were converted in the days of the apostles, I suppose they remained soldiers: if they did not, I think we should have had some account of it; for I conclude that a law would have been passed prohibiting the preaching of the gospel to them, if their conversion caused them to leave the army—this by the way. But suppose in the government of Andrew Jackson, any one were to preach to the soldiers of his army, and they were to believe the gospel, and demand admission into the kingdom of Jesus Christ; and after admission, were to desert, believing that they ought not to remain in the army: I conclude that they would be shot for it, and posterity would have some hint of it from history.

Yours in the search of truth,
M. WINANS.

REMARK.—We have published the communication above, for the purpose of giving all the information on the subject, that can be obtained.

B. W. STONE, Editor.

Lexington, August 7th, 1833.

To the editors of the Christian Messenger:

DEAR BRETHREN—Having visited Garrard and Lincoln counties, and preached to different churches in those counties, during five days, I wish to give you some account of the success of New Testament principles, among them. On the fourth Lord's day, eleven were added to the church, at the Forks of Dicks River; three of whom from the old church. On Monday following I went to M'Cormick's Meeting-house, in Lincoln, where brethren Waters and Warrener, had been preaching two days, during which time they had immersed eigteen: on Monday after

my arrival among them, we heard the good confession of eelven more: making twenty-nine in three days. On Tuesday I went to Logan's Creek meeting-house, where I met a large assembly, and in conclusion, heard the good confession of six; most of whom were forthwith immersed. On Wednesday I went to a meeting-house called Little Flat, at which I met a larger audience than I had the day before; in conclusion two made the confession that Jesus was the Son of God, the Saviour of men. On the next day I came to old brother Helm's, and at a meeting-house near to him, I met a large assembly, some of whom had come many miles. After preaching we heard the confession of one, and immersed three, who had made profession of faith, a day or two before, in Lincoln. From this place I returned home, and immersed two on last Lord's day, at Republican. Before I set out on the above journey, I immersed two in Lexington, who were not willing to wait until my return.

Brother Waters informed me, that in four or five weeks he had immersed about sixty-eight eimself.

Your brother in the Lord,
THOMAS SMITH.

Henry county, Ky., July 29th 1833.

Brethren Stone & Johnson:

DEAR BRETHREN—Although the cholera is in our county, and cutting down multitudes of our citizens; yet, we thank God, the cause of our Redeemer is progressing though slowly with us. At Palmyra, on the fourth Lord's day, I baptized six; three more confessed the Saviour. At 4 o'clock the same evening I attended a meeting at brother John Magee's, with brother John Holloway, where three united; two by confession and baptism, and one by letter. The two just mentioned, demanded baptism immediately, and I baptized them about dark. May the work of the Lord progress, is the prayer of

Yours in the Lord,
HENRY MAGEE.

P. S.—On the fourth Lord's day in June, three were added to the church, making in all 15.

Centreville, Bourbon county, July 29, 1833.

Brethren Stone & Johnson:

DEAR BRETHREN—I have some joyous intelligence to communicate: you probably recollect my leaving Georgetown on the 9th inst. on the next being the second Lord's day, I was with brother Thomas Allen at the Union meeting-house; in the evening he immersed *three*; on the next Wednesday I spoke at Leesburg: several came forward and confessed, we proceeded directly to the water, where I immersed *seven*, one was not prepared: you know the result of the meeting at brother John

Flournoy's on the next day. On the following Saturday and Lord's day I was at Mount Carmel. On Lord's day *six* came forward, but only five made the good confession, one being prevented by extreme illness—cholera. On the next Wednesday I was down near Sugar Ridge, at brother Thomas's with brother Finnell; three cameforward after preaching, and made profession of their faith in Christ the Lord. On the next Friday brother Joshua Irvin spoke in Paris; *two* became obedient to the faith. On Saturday and the Lord's day, being yesterday and the day previous) I was there alone; it was truly a solemn and heavenly time: on Saturday *two* came forward and on Lord's day *five;* I immersed them all, save one immersed on Friday. Among the number were your friends George W. Williams, Esq. Mr. Henry Wilson, and daughter Mary Jane; also John Spears, Mr. Holland, Miss Moore, Miss Francis, Miss Parks, and a black man of Mrs. Trimble's. Among those at Mount Carmel, were Mr. J. Snell, and William Williams. The names of those at Leesburg and elsewhere, I presume you have heard. I expect to be at Leesburg on next Saturday and Lord's day; come brethren, one or both of you; do try and meet me there: the conquests are extensive and glorious. The higher the opposition rages, the brighter the truth and its effects appear in the contrast. Let us continue humble and quiet in heart and life, and our labors and exertions in the Lord are sure to be crowned with the very happiest results. Please publish in the next Messenger, the time when the annual meeting is to be held in Georgetown. Yours, in christian love,

JOHN A. GANO.

N. B.—Our next annual meeting will commence on Friday, before the first Lord's day in October next, at Georgetown, Kentucky. Brethren are urgently requested to attend.

EDITORS.

Nashville, Tennessee, July 18, 1833.

Brethren Stone & Johnson:

We have lately had the happiness of receiving a visit from our beloved brother, P. S. Fall, of Kentucky, which we think has been attended with much good.

We have immersed about twenty-nine persons here, in two or three weeks; among whom are some of our most respectable citizens. Our methodist brethren lately made their appearance on the bank of the Cumberland river, at this place about the rising of sun and immersed about twenty-two persons. Since that time they have immersed several others. (They must have been looking into their testaments.) But what is a little strange, they immersed some who had been sprinkled since they made a profession of faith; of which fact the minister was perfectly apprised.

I lately attended a two days' meeting, with brother Fanning, at Murfreesborough, *many* persons attended: four confessed the Lord, and put him on by immersion. I think truth is on the advance at that place. O! may truth triumph, until human traditions and human notions shall cease to hinder the influence of God's word.

ABSALOM ADAMS.

Extract from Elder John Smith.

The cause of truth is progressing with *rapidity* among us yet I preach almost every day, and immerse at every meeting; and sometimes preach and immerse twice a day. I think I wrote you that my first appointment after I saw you last, was on Wednesday the 26th of June, which was last Wednesday three weeks ago. Since that time I have immersed 185 persons for remission: and you need not be surprised when I tell you that the furthest meeting I have had (at which any of the above named number have been received) has not been more than seven miles from my own house. Other brethren have immersed a good many, but I do not know the number.

JOHN SMITH.

REVIVALS.

Brother L. J. Fleming writes, July 15, 1833, that he had immersed sixteen persons within a few weeks. Since he writes, (July 19) that he had preached at Lawrenceburgh, and seven more confessed the Saviour.

[Extract of a letter from John Smith.]

Mountsterling, August 15, 1833.

Since my illness, (June 26) I have immersed two hundred and seventy-eight. Other brethren have immersed (perhaps) more than a hundred, within less than seven miles of my house.

We have just been informed that on the last Lord's day in July, and the first Lord's day in August, brother John W. Roberts immersed 50 persons each day, in the counties between this and the Ohio river.

Brother Thompson of Ia., Rush county, has recently baptized eight, and brother J. Longley, two.

Brother I. Rogers writes, August 16—That on Tuesday before sixteen were added to the Lord.

Brother L. Flinn, of Troy, Missouri, writes July 30—That within twelve months, more than a hundred had been received into fellowship in his bounds.

Fayette county, Ky., August 14, 1833.

DEAR BRETHREN—I avail myself of an opportunity I have, to inform you, that on this day, brother Fleming addressed a large congregation at Union, and that six were added to the church. In the afternoon, one more was added at brother Gano's; and eight were immersed by brother Gano; making twenty-eight that has been added to the Union, within a short time. O! that the good work may progress.

Your brother,
THOMAS M. ALLEN.

Since the last number of the Christian Messenger, the cause of enlightened christianity has advanced with additional speed. The numbers added to the congregations within this county, in a few months, rises above four hundred. Wherever the reformation has advocates, sinners are bowing in scores to the Lord Jesus. We pray the Lord to continue with us in the glorious work. The good work of reformation has recently commenced at the Stamping Ground, where brother James D. Black labors, and where the jun. editor has spent a portion of his time, and continues to do so. Within two weeks about eighty persons have confessed the Lord, and bowed to his authority. It is a gratifying spectacle to see the young and old there so earnestly engaged in the heavenly cause of religion; and sinners bowing in such multitudes to the King of Kings.

Brother Black owns no creed but the Bible, and wields the sword of the spirit, *the word of God*, with great force and effect. As one who understands his master's business, he takes the testimony of God, as the power of God to produce faith, &c. May the Lord bless the brethren.

Thine,
EDITORS.

Drother A. Wright, of Randolph, Missouri, writes, July 23.—Since my last I have immersed five; and last night, another confessed the Saviour.

Brother S. K. Milton, of Falmouth, Ky., writes August 7th—That he and brother J. Roberts attended a meeting at Kentontown, on the Saturday and Sunday last; when ten confessed the Lord and were immersed.

Brother John Rogers of Carlisle, writes August 5.—That since his last, published in the Messenger, he has immersed about seventy in the bounds of Carlisle. He informs us that brother Hawn, Coons, and others, near Carlisle, have within a few weeks immersed a hundred and fifty.

Brother Joshua Irvin of Millerrburgh, Ky., writes August 5.—That about twenty-four had recently united with the church, at that place: also that a three days' meeting is appointed there, commencing Saturday before fifth's Lord's day of September.

From Bloomington, Ia., we have received, August 4, a communication from Doctor Roach, stating that brother Michael Combs had recently baptised eight: prospects in that country are good; nothing but efficient laborers wanting.

Brother Washington Dunkeson of Hopkinsville, Ky., writes, August 6—That since his last to us, he has baptised twenty-four.

Brother J. H. Hughes, of Missouri, writes, July 19—That at a meeting at Ramsey's Creek, five were added to the church.

On yesterday (July 8) we baptised eleven in Bethel, and received five more. A few days before, about the same number had been added to the church. On Canerun, a few milest east of Bethel, a few weeks ago, were received and baptised about fifteen.

Brother H. Burnam, of Fayette, Missouri, writes July 23—That the good cause is progressing very well in that part of the country: that brother Joel H. Haden is baptizing more or less every week; but that they are much persecuted by sectarians.

Brother J. P. Andrew, of Cincinnati, writes, August 2—That he has recently baptized four more.

Brother J. W. M'Cann of Williamstown, Ky., writes July 29—That brother William Walter has recently preached there, and baptised twenty-six, and received one by letter. The church there now numbers eighty-four. On 9th of February last, it began its existence.

Brother Thomas C. Johnson, of Spencer, Ia, writes July 21—That brother M. Combs, preached there lately; that he had baptised nine near Bloomington, a few days before; that the religious appearances in some places were good.

Brother W. Rogers of Caneridge, Ky., writes, July 25—We have good prosperous times in the Lord. Since you were here, about twenty-five whites, and ten or twelve colored brethren.

Brother M. Combs, of Indiana, writes July 20, that the churches had selected him to ride as an evangelist: that he is now on his second tour, in which he had immersed twenty; that in many of the churches, especially in and about Bloomington, the prospects are good.

Brother J. G. Martin of Paris, writes July 30. After naming that nine had just united at Paris, he says twelve were added to the church at Millersburgh, last Saturday. The church at A. Parker's had an addition of nine on July 29. At North Middletown same day ten were added: and sixteen were added to brother Gates's church in Paris on last Saturday week.

Brother J. L. Davis, of South Carolina, writes July 10, that since his last he had immersed twenty, and in a few days should immerse five more.

Query by E. Beller of Virginia. The rock that followed the Israelites was Christ. In what sense? I. Cor. 10, 6.

Answ. That rock in the wilderness was the representation of Christ, from whom we receive the waters of life on earth: as "This is my body;" the representation or symbol of my broken body.

Query by the same. Is any one else besides the apostles, authorized to set apart elders to the ministry?"

Answ. Titus was, and so was Timothy: but not before such men, *were set apart*, or elected to the office by the church.

Query by J. Miller of Kentucky. Is it lawful for a deacon to baptize?

Answ. Yes; If ordained to the work of the ministry, as was Philip, one of the seven.

OBITUARY.

Died, on July 5, 1833, in Gibson county, Tennessee, Robert Matthews, father of our fellow laborer in the gospel, James E. Matthews. He had lived a member of the christian church for thirty years, and truly adorned his profession: he died most triumphantly; looking for that blessed hope, and the glorious appearing of the Great God, and of Jesus our Saviour.

So many of our brethren and highly valued friends have recently died, that we find it would take up all our columns to give but a short notice of them.. Many lengthy accounts have been sent us, which we are obliged to omit. We are confident our brethren will see the propriety of our course, and will readily excuse us.

Of those our brethren fallen by the cholera of late, we could write an interesting volume. We shall only mention a few whose names and memory we wish to be retained in the world, among the worthies of the earth. They have all left the witness that God is good and faithful, and will not forsake those who trust in him.

Mrs. Elizabeth Eckols, wife of James Eckols of Flemmingsburgh, Kentucky; Mrs. Elizabeth Armstrong, wife of John Armstrong. Fleming county, Ky.; Mrs. Fanny Hart, wife of Richard Hart, Mrs. Sally Jones, and also sister M'Cann, and Sally Drinnon, daughter of Hugh Drinnon, all of said county. James Eads, of Shelbyville. His eminent piety is known of all his friends. Mrs. Priscilla Wall, wife of William Wall, Esq., of Cynthiana; Mrs. Ann Martin, wife of J. G. Martin, Esq., of Paris; Major Thomas Allen, wife and grandson; Mrs. Charles Allen, Mrs. Philip Allen, Mrs. Benjamin Allen, all of Harrodsburgh.

Near Bloomington, Ia., July 8, 1823, died the pious, the valliant, the long tried, and faithful soldier of Jesus Christ, Edward Elliott. He died as he had lived—in triumph and in full assurance of that faith he had so long walked in. He was among the first fruits of the great reformation in the west, in 1801, and among the first members of the church of Christ, in Kentucky. He truly adorned his profession, and is now doubtless reaping his reward.

Died of cholera in Millersburgh, on the 30th day of June, last. Robert M. Botson, a bishop in the church of Christ, in this place, He died as he had lived, with an unshaken hope of a blessed immortality. He has left his family and a large circle of friends who deeply deplore the loss they have sustained.

JOSHUA IRVIN.

RECEIPTS FOR AUGUST.

KENTUCKY. *Hopkinsville*—(In June) By Elder W. Dunkeson, for B. Wood, D. Woodruff, Mrs. Ship, Wm. Daniel, and F. Sharp; all for vol. 7. In August, by same, for F. Sharp and A. Thompson, for vol. 6; and for self, $2. and Sam. Thomas $1, for 7. *Canerun*—By J. Runion, for 7. *Union*—By Elder T. Allen, for H. Liter, for 6 and 7. *Georgetown*—By J. H. Peak, for 7; by Capt. Shopherd, for (unknown) vol. 7. *Florence*—By J. G. Ellis, for J. Masters, for 7. *Versailles*—By brother Flemming, for B. F. Duvall, Mrs. Garnett, and Jacob Brown, for

vol. 7; and by same, for William Wood, of Frankfort, for vol. 7. *Shelbyville*—By brother M'Call, for Doctor Nuckols, for vol. 7, $1 25; by L. Fleming, for Mrs. Hieronimus, for vol. 7. *Flemmingsburgh.*—By brother Hart, for T. Drennon, for 7. *Lawrenceburgh*—By L. Fleming, for John Moore, for vol. 6. *Paris*—By H. C. Bedford, for vols. 6 and 7.

INDIANA. *Crawfordsville*—By Elder M. Combs, for S. Fisher and Applegate, for vol. 6: for Wm. Pugh, E Parviauce, I. Irvin, James Crawford, L. Crankhite, for vol. 7. *Spencer*—By brother T. I. Johnson, for self, $2; for Wm. Dunning, J. Johnson; for D. R. Eckols, all for vol. 7.

TENNESSEE. *Lagrange*—The P. M. $5 for vol. 7.

ALABAMA. *Bartons*—By James E. Matthews, $5, not known for whom, or for what vols. *Brownsboro*—By Simmons, for Lamberson and Lewiss for 7. *Athens*—T. Redur, $5.

OHIO. *Cincinnati*—By Doctor Andrew, for James Virgil, James M'Cash, I. Sparks, I. Savage, J. Jessup, and self, $6, and $1 more; all for vol. 7; for D. Sprung, for 6 and 7 in full.

NEW YORK. *Moira*—Jona Sanders, for 7.

MISSOURI. *Fayette*—By Henry Burnam, for T. M'Bride, Sen. and Jun., R. March, S. Cox, I Pearson, all for 7.

LOUISIANA. By James M'Coy, for 4, 5, and 6 vols.

NOTICE.

Our agents and patrons must discover how few are the receipts of late. The work must fail unless better supported. Do, relieve us. We request all who have received our Hymn Books, to be prompt in remitting to us the money. We are in great need to pay for them. We sent a box of some hundreds of our Hymn Books to Elder John H. Hughes, of Bowlinggreen, Missouri, to supply the churches of Missouri. We expected that our agents in Missouri would have sent orders to brother Hughes for them. If they have not, we request them to do so immediately, as we are pushed to make payment. We also sent a box of Hymn Books to brother John Davis, of Guthriesville, S. C.; one to brother Jeremiah Savelle, of Almirante, Florida, and one to brother M. Norville, of Nashville; and one to Elder James E. Matthews, of Alabama. We wish these brethren to sell as soon as possible, and distribute to others who may apply for them.

EDITORS.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VII. { GEORGETOWN, KY. *SEPTEMBER*, 1833. } NO. 9.

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THE STATE OF CHRISTIANITY IN THE WEST.

It is evident to all close observers, that there are two general parties among us in the West; i. e. one composed of the Sectarians of every name; and the other of the *Christians*, composed of those so called for many years back, and those once known by the name of *Reformers*, invidiously called *Campbellites*. The Sectarians seem to have dropt their hostilities towards each other, and appear to have united their efforts to put down the Christians. This is the burden of every Sctarian tongue, pulpit, and periodical. No weapon is left untried to effect their purpose. To this time, all their efforts have proved ineffectual; and must prove ineffectual, if the Christians stand firmly united on the sure foundation laid on Zion. This is the only vulnerable point; and this is now clearly seen by our opponents. To break our union is now the grand desideratum. If we are not continually on our guard, they may effect their purpose. We should not be ignorant of their devices.

That device now employed to divide us, and which we should dread as the most formidable, is, to persuade those once called *Reformers*, that they have done wrong and injured the cause by uniting with those whom they call the *Unitarians* or *Arians* of the West. When with the *Christians* they persuade us, that we have done wrong in uniting with the *Campbellites*; and that a serious injury is done to the cause, by this union. These argu-

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ments have done us more serious injury than all others used against us. It requires more than common firmness and moral courage to withstand their force.

The *Reformers* (so called) view with horror the odium attached to the old exploded heresy of Unitarianism or Arianism; and cannot brook the idea of being considered in union with such. To clear themselves of the imputation of such heresy, they must publicly protest against it, and declare their orthodoxy in the faith. In doing this, controverted opinions are introduced, and the roots of bitterness begin to spring up. On the other hand, the *Christians*, so called, hear our ingenious opponents describe the horrors of Campbellism, of water regeneration; denying the operations of the spirit, establishing a new party, &c. They tremble at the description; and they too must publicly protest against them, and declare their orthodoxy in the faith. In doing this, they introduce their contradictory opinions, renew the evils of ages past, and lay a foundation for division. The imputation of such heresy they cannot bear.

While some are stumbling on both sides, a middle class stands aloof from all such jargon. We, say they, have nothing to do with Arminianism, nor Campbellism, nor Calvinism: we renounce all. The Bible, the Bible, is our religion. On faith in Jesus the Son of God, and obedience to his word, we have united discarding all Sectarian creeds and names. Them who believe in, and obey the Saviour; who walk in the spirit, and bear the fruits of the spirit we love, and acknowledge our brethren, altho' they be stigmatized as Campbellites, Arians, Calvinists, Wesleyans, or Baptists. We cannot, consequently, become members of any of these establishments: because, we firmly believe they are carnal, seeing they are divided. Is not division or schism from the body of Christ, carnality, as defined by Paul? What! it may be said, are all the sects carnal? I will also ask, were all the Corinthians carnal? How then does Paul address them as saints? They were generally good men, yet had greatly erred. Did Paul say, I believe you are a holy people, and will at last get to heaven: true you are divided into sects, yet if you endeavor to live a holy life, I will bear with you; so will God bear with you and bless you. When his time comes that all christians shall be united, then it will be done. Did he use such modern pleas? No; he rebuked them sharply, as disgracing the cause of christianity. Is Christ divided?

But, says one, christians are all one in Christ, and are not divided, though marshalled under different leaders creeds, and names. So were the Corinthians, though glorying in their different leaders, doctrines, and names. Did the apostle spare them on that account? He valued christianity too highly to compromise with any aberration from its holy principles. So do we; and therefore cannot conscientiously unite with any party

establishment; nor can we support, nor condemn it. That such is anti-christian, but few will deny: and yet what multitudes cleave to it! We judge them not.

But, say they, the Lord has blessed us with his presence and favor for a long time, and has given us a large increase.

This we willingly grant. But this was done in the days of our ignorance. Gross darkness covered the land: the people knew not what was right. But another seal has been opened a few years ago, and floods of light have issued upon the partially benighted world, and brought hidden truth to light. A few regardless of honor, ease, reputation, or wealth, embraced it. Their knowledge and numbers grew; and they have multipled to the terror and distress of Sectarians. The opposition every where against us has awakened the people to inquire "What is the matter?" As soon as they honestly, without prejudice, begin to inquire, they are captivated by the truth. Can Sectarians boast of God's blessing upon them; and a great increase to their party now, where the truth shines? We think not. See Mr. William Phillips's mournful letter to the Christian Advocate. The parties are crumbling, and can never more be established but on the one foundation laid by God in Zion. To the standard of Jesus, multitudes are following daily, where the old gospel is exhibited in word and life.

The parties, or all the sects, we said, were united against us; yet there is no union among themselves. This is not strange; for it is impossible for sects to unite on any human creed: nor is it strange that they should unite in opposition to us; for if we be let alone, their fall is certain; and still more certain, if they continue to oppose as they have done. This may be called prophetic boasting. We judge of the future by the past, and truth telling time will determine.

B. W. STONE, Editor.

SECTARIAN OBJECTIONS ANSWERED.

No. 2, continued from page 238.

Obj. You attach too much importance to baptism, you make immersion only to be baptism. 2 You deny baptism to infants. 3. You hold baptism to be for the remission of sins. 4. You exclude from your communion, and from the church, all not immersed. 5. You hold baptism to be an essential ordinance.—Thus you have unchurched and unchristianized all the immersed. To these several specifications of the objection we will reply in order.

1st You make immersion *only* to be baptism. This we acknowledge to be true; and it is believed that few men of learning and candor will deny it at this enlightened day. The learned Professor Stewart, of Andover, we think, has settled this contro-

verted question We entertained no doubts before we read his learned dissertation; but since, have had our convictions strengthened. We confess we are unspeakably ashamed, to hear men who can scarcely read a verse in the Greek Testament, and some who know not the Greek letters, with an important air, retailing the stale and long-refuted arguments of the days of ignorance, and exploding irrefutable truth, with an imposing zeal. We have made copious extracts from Professor Stewart, in several of our last numbers, to which we refer our readers who may blame us for believing immersion *alone*, to be baptism. It is an argument of no little weight with us, that the Greek christians, who best understood their own language, have always practised immersion *only*, and yet do, in obeying this ordinance. Should a Greek be present in an assembly, and see a preacher immerse one, sprinkle another, and pour water on a third. Should he write to his friend, a Greek also, and state these facts, in what words would we suppose he would do it? Would he use any other word than *baptizo* to describe immersion? Could he use the same word *baptizo*, to describe the sprinkling or pouring? He would not; or if he did, he would not be understood by his friend.

2dly. You deny baptism to infants. We do, to such infants as are incapable of believing and obeying the Saviour. On this subject we have written in the Messenger so much, that we deem it unnecessary to repeat the arguments. We refer to our strictures on Mr. Steele's sermon. Why plead for that which has neither precept nor example to support it in the New Institution?—for that which rests only upon uncertain inferences drawn from the covenant of Abraham, and from the old dispensation? We love our children as well as other men, and feel under equal obligations to bring them up in the nurture and admonition of the Lord; but we do not wish to act beyond what is written with regard to them. We humbly commend them to God, and teach them their duty, and urge them to obedience, by all the motives presented in the gospel.

3dly. You hold baptism for the remission of sins. We do, and believe we have the best authority for it; an authority founded on the word of God, and confirmed by the creeds of the *orthodox* and *evangelical* churches of the present day. Though they profess to believe the same doctrine, yet they call it heresy in us for believing it, or rather for preaching it, and acting up to our faith. In the article preceding this, I have written on this subject, and to it I refer the inquirer after truth.

4thly. You exclude from your communion and from the church, all the unimmersed. We neither invite nor exclude from our communion, any orderly christian of any name. The table is spread; we do not sit as inquisitors on the consciences and hearts of God's people; and invite this person, and debar that. For

this we have no scriptural authority. It is the Lord's table, and his children have a right to it: all things are theirs. We say in the language of scripture, "Let a man examine himself, and so let him eat of this bread and drink of this cup; for whoso eateth and drinketh unworthily, eateth and drinketh damnation to himself (alone, not to any other.) By this course, do we debar any christian? No; and therefore it is that the unimmersed have sat with us, and eaten and drunk with us. Nor have we felt a disposition to forbid them. In this we act more liberally and generously than those who object against us. But we will not receive the unimmersed as members of the church. And will they who object this against us, receive any person not christened in some mode, into the church? Will the Presbyterians or Methodists receive the Quakers into their churches? The Quakers who deny water baptism entirely? They will not. Why? Because they all hold baptism to be the door into the church. We believe also, that by baptism, which we define to be immersion, we are born into the kingdom, or enter into the church. According to the law of Christ, we cannot consider any unbaptized or unimmersed person, a member of the church. Do we, therefore, unchristianize him? Do the Presbyterians and Methodists unchristianize the Quakers, because they are not christened in some mode, and therefore viewed by them as not having entered through the door into the church? No; they believe many of the Quakers are honest, good christians, though they be not members of Christ's church on earth. So we view many of our unimmersed brethren. They have charity for the Quakers, because they are ignorant of this duty of being baptized. Did they know their duty, if christians, they would do it. So we think of our unimmersed brethren: and therefore love them, and endeavor to convince them of their error. We feel thankful that many in different parts are awaking to the subject; and many are obeying the Lord by being immersed in his name.

5thly. You hold baptism to be an essential ordinance. Much is said about essential and non-essential doctrines. The christian world is much divided on this subject, and must remain so, till the difference between divine and human laws—between truth and opinion be clearly ascertained. In me it would be presumption to say which of God's laws are essential, and which non-essential; which we *must* observe, and which we *may* not observe; which are absolutely and indispensibly required to be done, and which are not. All the doctrine and laws of God are divine; and surely they are deemed by infinite wisdom necessary, or they would not have been given. The essential doctrines were, in our memory, very numerous; but they are frittered down to a very few, in the present day. Men, from whom better things should be expected, now talk boldly and irreverently of non-essential doctrines. If the Lord command the sinner to be

baptized, and should the sinner reply, "Lord, it is not necessary," would we not shudder at his irreverent boldness? Should he say, "Be immersed for the remission of sin;" and the sinner should reply, "Lord it is not essential in what way water is applied; for a drop is as good as an ocean." Would not this be wickedly replying against God? "And why, Lord, for the remission of sins, when thou canst remit without baptism?" Would an humble creature use such language? No; yet how many are there who, by their conduct speak thus plainly. We are not to make them paramount to Bible doctrine. Let him never accuse another of being uncharitable.

The writer immediately adds, "How is it possible for a reasonable man, possessing an enlightened mind, especially if he has known any thing of experimental religion, to believe that by the application of water to the surface of the body, by some secret magic or charm, it cleanses the conscience from guilt; that by immersing a person in the wat r; his pollution is washed away. Here the writer has arraigned and judged us as an ignorant and srreligious herd of beings. For what? Because he affects to believe we are a kind of magicians; that we apply water to the surface of the body by some secret magic or charm, and that we believe this water cleanses the conscience from guilt; by which he means pollution is washed away. Our most embittered enemies have never accused us of such wickhdness, such incredulous folly; nor have ever so glaringly misrepresented our doctrine. We apply water by "magic or charm"—for surely he has more intelligence than to apply "magic or charm" to water! This would illy comport with his pious intelligent mind, that has assumed the high seat of denouncing others as ignorant and irreligious. Who ever asserted that the application of water washed away pollution? (Moral pollution he means.) I never heard of any among us. Who ever said that we were renewed in spirit, or made new creatures by the application of water? None Ananias who was sent to Saul, advanced nigher to the doctrine condemned by our writer, than any other. "Arise," said he, "and be baptized, and *wash* away thy sins." Will our critic condemn Ananias? Surely he may with more reason than he can condemn us; and still with more he may condemn Peter, who said that "baptism doth now save us." But Peter can be excused; his Master taught him, and commanded him to preach, "He that believeth and is baptized shall be saved." Now on whom does the critic's censure fall? How will he get around the language of Ananias, or Peter, or the Lord?" He must say that baptism is a divinely appointed [illegible] to wash away sins, or to save. This is the very doctrine [illegible] we teach, and for which we zealously contend. We do so, not to please men, but God. If we sought to please men, we

would follow in the steps of the multitude, who reject the means appointed by the Lord of glory, and attempt to sneer the idea from the world. We dare not slight the ordinance of heaven.

The critic adds, "I have not yet been able to learn from any of the advocates of this doctrine, where this cleansing power resides, or in what it consists." The writer must be very little acquainted with these advocates or their doctrines. Ignorant as we are in his view, we have never doubted that the cleansing power resides in God, and that it consists (I may not understand his term) in his free grace or favor.

He adds, "They all admit that there is no direct divine agency in the whole business; yet contend that moral guilt is taken away by baptism." The whole of this we are obliged to deny, and do most unhesitatingly say it is untrue; if the censor means what his language plainly imports. If by "direct divine agency," he means, that God works directly on the hearts of unbelievers, without their faith in the word, and brings them, by this direct, powerful, and secret agency, to faith and obedience, we do not deny it. But if by "direct divine agency," he means that God does work in the believer, through faith and obedience, we do not deny it. It is the doctrine we firmly believe and teach, without which truth I should never pray, nor teach others to pray. The writer might have known this to be the doctrine I have advocated in the Messenger; if he has not, he should have slandered *all* without exception, from mere *fama clamosa*. I understand the meaning of moral pollution, and of natural pollution; but I confess I do not underssand the meaning of natural guilt, used by our critic: nor do I think with the critic that moral guilt and moral pollution are synonimous expressions. This he may impute to my ignorance. I have never contended that moral guilt is taken away by baptism, for we never use such unscriptural language on this subject; but we do contend, that through faith and obedience to our Lord, in being baptized, our sins are washed away, or are remitted, and the penitent obedient believer saved by the divine Saviour. Will our censor deny this? dare he deny it?

But he adds, "Now if moral guilt is taken away, it must be removed by some agency, some power; but where, or in what this efficacy resides, by which moral pollution is removed, we have never been told." Strange! passing strange! We have never told the world that Jesus was the Saviour of sinners; and therefore, our censor has never known that the power to forgive sins, and to save, resided in Him! I will ask our critic, when Naman, by divine instruction, dipped himself seven times in Jordan, and was instantly healed of his leprosy, where did the power to heal, or remove this disease reside? Did it reside in the Jordan? No. Where then? Surely in God. How was he healed? By the

power of God, through obedience to his instructions in being immersed in Jordan. When Jesus told the blind man to go and wash in the pool of Siloam, and he was brought to sight, where did the power reside that healed him? Was it in the clay, or the pool? No. Where, then? In the Saviour, without doubt. How was his sight given him? By the power of Jesus, through faith and obedience to his command When the Lord tells sinners to believe, repent, and be baptized, for the remission of sins, and they shall receive the gift of the Holy Spirt. I ask, does the power to forgive sins, and confer the Holy Spirit, reside in faith, or repentance, or in the water? No; will every one say that knows the Scripture. Where does the power or agency reside? Surely in Jesus, to whom all power is given, in heaven and earth. But how does this power or agency act, to remit sins, and bestow the Spirit? We answer without a doubt, through faith, repentance, and baptism. Will any deny it? This we have preached and written a thousand times. It is a common and delightful theme with us, and there are thousands who can in the spirit testify, its truth. And yet our censor has temerity enough to say, that they have never been told it!

As he has never been told, he supposes the seat of this power of removing sin or moral pollution, is in the imagination; and then adds, "If an individual were to imagine that, should he be immersed, his sins should be washed away; and then imagine that it was all effected in the act of immersion, it would produce all the effects of reality, for the time being" We will state the case more intelligibly. The Lord has required us to believe, repent, and be baptized, and has promised the remission of sins, the gift of the Holy Spirit, and salvation. We believe God is faithful and cannot lie; in this faith we do his command, now can we doubt the fulfilment of his promise? To doubt is to make God a liar. If we really believe him, that is, believe with the heart, with the full determination, purpose, and resolution of the heart, to obey him, by repenting or turning from all sin, and turning to God, and by being baptised in the name of Jesus, in order that we may receive his promised salvation, remission and gift of the Holy Spirit, is it imagination that as many as come and receive this word should be glad, and when baptized should believe their sins remitted; especially when they are saved from the love of sin, and have received the Holy Spirit, by which they cry Abba—Father! Is this all imagination?

Now I will ask my unkind brother, How do you know your sins are remitted? Was it by the evidence of the word of truth, the promise of God? or was it by some joyful feeling you received in prayer; or in some other way? If these feelings were not the effects of truth believed; must they not have originated in imagination, or from something not true; and therefore, not of God? for he works by the truth. The Gospel is the power of God unto salvation, to every one that believeth. Whether is it safer to trust in the faithful word of God, or in feelings not originating in the word? Faith and obedience beget good feelings; but feelings such as are not produced through the truth, are dangerous, and by which thousands have been deceived.

Our censorious critic concludes his remarks in a strain of high persuasion and assumption. Never did we witness such arrogance from the pen of mortal. I am ashamed to see it in the journal of a christian professing liberality, and a long apparent, and it was believed, a brotherly regard and friendship for me. True, the editor has immediately subjoined to this slanderous publication against us, an article headed the "Slanderer &c.," as if he designed to give the writer a hit. Yet, if he disapproved of it, he should not have published it, or he should have disavowed the thing. The editor, we firmly belive is a man of too much erudition and acumen of mind, to view the criticisms of our young critic, in any other light, than as a tissue of contradictions, error, and puerility. We have given it more attention than it deserved; but our reason was, that others might be profited.

B. W. STONE, Editor.

JOHN'S BAPTISM.

Brother John H. Hughes, a worthy preacher in Missouri, proposed to us for solution, several queries; among which was this—"Was the baptism of John for the remission of sins?" The query we answered according to the best information we possessed; which answer we gave in a form r number of the Christian Messenger, and which the editor of the Gospel Luminary has copied in his journal, a periodical printed in the city of New York; and against which an anonymous writer in that journal has appeared in a style we little expected from a professed brother and companion in tribulation for Christ's sake. If the Luminary is disposed to fall into the ranks of sectarians, and in their spirit wage war against us, we will endeavor to possess our souls in patience, and imitate our great leader, Jesus, is not rendering reviling for reviling. We shall copy the writer's remarks entire, and shall expect that the editor of the Luminary will also give our remarks a place in his columns.

"Was the baptism of John for the remission of sins."—In the answer to this question by the writer of the foregoing article, we perceive what has always appeared to us a very forced and absurd criticism on the Greek preposition *eis*. All who are well versed in the Greek language will admit that this preposition generally signifies *motion*. Hence Mr. Parkhurst derives it from *eo*, or *eimi*, *to go*. And the following example is given as a pure

and elegant Greek phrase, *Eiselthon eis ten Ludian*, "They entered into Lydia's house." But it by no meas follows that we must always force this construction upon it; for if we do, we shall not only pervert, but destroy the sense of many passages of Scripture. For instane we read in Luke xv. 22, "But the father said to his servants, bring forth the best robe, and put it on him, and put a ring on (*eis*) his hand, and shoes on (*eis*) his feet." Now should we render *eis* by a forced criticism *into*, and read the passage thus, "and put shoes *into* his feet," who does not perceive that the meaning of the clause would be entirely perverted." Yet by a criticism equally forced and absurd, an attempt has been made, in both the Messenger and Harbinger, to prove what the writers in those periodicals denominate the *doctrine of baptism for the remission of sins*. In all the articles which I have noticed upon this subject, in either of those periodicals, this preposition (*eis*) which requires in its different acceptations to be rendered into the English language, by at least a dozen different words, has been produced as a witness, and tortured till it is compelled to speak at all times, and under all circumstances of the controversy, *into*, because in the example we have produced, *They entered into Lydia's house*, it is correctly rendered *into*. Now, it is well known, that in most languages, the same word is used in different acceptations, and employed to convey very different ideas. Any criticism, founded upon the false and absurd notion, that the Greek preposition *eis*, is uniformly confined to the expression of but one idea, is essentially and radically erroneous.

I have not been able to find but one instance in the New Testament, in which this preposition is used with reference to baptism, in the same sense as in the example produced; and that is in Mark I:9, "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John into (*eis*) Jordan." Here it is used in its primary and most literal sense, as expressive of actual physical motion *into* the river. He was immersed by John *into* the Jordan. They entered *into* Lydia's house. In these two instances the mind readily perceives that the preposition is used as expressive of the same idea.

The writers of the New Testament have used two prepositions in construction with the word *baptizo* governing two nouns; one in the dative case, governed by the preposition *en*, expressing the element or means, *in* or *with* which the baptism, whether literal or figurative, is performed; the other in the acusative, governed by *eis*, and pointing out the end or object *unto*, or *for* which the ultimate operation of the baptism spoken of, is designed to be directed. John accordingly declared, Matt. iii. 2, "that he baptised *en hudati eis metanoian*, in water upon repentance." Here the preposition *eis* is used for the purpose of expressing the ultimate design of John's baptism, which was to designate the believing and penitent Jews from all others, and thus prepare a people ready for the reception of the Messiah, who was at hand. Hence John administered baptism upon a profession of repentance. His baptism is therefore called the "baptism of repentance." The foregoing observation may be further illustrated by the passage, 1 Cor. x. 2, "All our fathers were under the cloud, and all passed through the sea, and were all baptized unto (*eis*) Moses, in (*en*) the cloud, and in (*en*) the sea." By this baptism Moses was designated as the 'Leader and commander" of the people, and they professed faith in him as such.

I also admit that there are instances in which the prepositions whose peculiar force I have above distinguished, are used in their primitive application, and without referring to either the means or end of baptism, simply indicate the place where the rite was performed. I allude to the four passages which respectively describe John as baptising "*in* Jordan," Matt. iii. 6; "*in* the wilderness," Mark i., 4; "*in* the river Jordan," Mark ii. 5; and "*in* Ænon," John iii. 23; and in all of whch, *en* is the, preposition employed; and to the passage Mark i. 9, where Jesus is said to be baptised by John *into* Jordan, *eis* being used in its primary and more literal sense, as expressive of actual physical motion *into* the river, as we have before remarked. But the meaning in all these passages is so palpably obvious, as to leave my general observation wholly unprejudiced.

The writer of the foregoing article observes, "So when John baptised (*eis metanoian*) unto or into repentance, or reformation, before they were baptised, but only baptised in order to it." This is indeed a most extraordinary declaration. Baptism is here represented as the gate to repentance, the medium by which the Jews approached it. It was to repentance, what the door is to a house. As the passage of the door must be penetrated to enter a house, so the Jews must submit to the ordinance of baptism before they could repent. And the whole of this exposition is hung upon a criticism applied to the Greek preposition *eis*, the author confining the signification of this preposition to the single idea of motion. Now we have shown that it is used but once in this sense as applied to baptism in the New Testament, Mark i. 9, and that in all other instances in the New Testament, it is used to point out the ultimate design of baptism, whether the baptism with which it stands connected be literal or figurative.

The meaning of the passages referred to appear to be this:—John opened his mission to the Jews, by preaching the doctrine of repentance, and urged immediate attention to the subject for the reign of the Messiah was at hand. His preaching at-

tracted very general attention. Multitudes believed, and upon a profession of repentance, were baptised by John, in Jordan; thus publicly confessing and renouncing their sins. The words which are rendered in the common version, "I indeed baptise you with water, unto repentance," should be rendered, "I indeed baptise you in (*en*) water *upon* (*eis*) repentance." For *eis* the Lexicographers give, into, unto, among, upon, towards, before, for, of, against, through, in order to, in, as. It thus appeas that this preposition, instead of being confined to one single idea in its signification, is employed in many different acceptations. In the passage above quoted, I have rendered *eis* by upon; because I believe that expresses the true sense of the original, in this place. It is used in this sense, in a passage to which we have already referred, "And put shoes upon (*eis*) his feet." It is also used in this sense in John viii. 6, "Jesus stooped down, and with his finger wrote upon (*eis*) the ground." This rendering frees the subject from all its difficulties, and presents it in a clear, plain, and intelligble light. Hence it is called "the baptism of repentance," because it is administered on a profession of repentance.

The writer proceeds, "Hence it is said that John preached the baptism of repentance for (*eis aphesin*) the remission of sins," or *into* or *in order to* the remission of sins. According to the statement of the writer of this article, there must have been quite a propelling power in John's baptism; for it seems by his last statement that his disciples were by baptism thrust quite *through* repentance, *into remission of sins*. These remarks seem to give quite a mechanical character to the whole performance.

Much has been written and published in the Messenger and Harbinger on the subject, which the writers style "the doctrine of baptism for the remission of sins." But there is one view of this subject which appears to have been entirely overlooked by all writers on both sides of the question The original word *aphesin* which is here used, and is also used in Acts ii. 38, should be rendered *renunciation*. *Aphesin* comes from *Aphiemi*, which is compounded of *apo*, *from*, and *iemi*, *to send*, which literally signifies to *dismiss*, *forsake*, *renounce*. Thus we read, 1 Cor. vii. 23, "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave (*aphieto*) him." Matt. iv 20. "And they straightway left (*aphentes*) their nets, and followed him." 22. "And they immediately left (*aphentes*) the ship and their father, and followed him." v. 24, "Leave (*aphes*) there thy gift before the altar." John xiv. 18, "I will not leave (*apheso*) you comfortless." We might easily multiply quotations to almost any extent: but these are sufficient to show that the root of the original word, which is used in the passages under consideration, will justify the rendering we have given to it. If this rendering be correct, which we believe can be fully sustained, the famous passage in Acts ii. 38, will read thus, "Then Peter said unto them, repent and be baptised every one of you, in the name of Jesus Christ, for the *renunciation* of sins, and ye shall receive the gift of the Holy Ghost." This rendering agrees with the uniform doctrine of the New Testament. When a believer is baptised on a profession of his faith, he engages by baptism to renounce his sinful habits, and vicious practices, takes upon himself publicly a profession of the christian religion, and binds himself by a most solemn obligation to yield obedience to its divine requirements. Besides, this rendering admirably agrees with the connexion and train of thought that would naturally arise, on reading the whole chapter.

If the foregoing remarks are well founded, and we believe they can be fully sustained, what becomes of that strange and inconsistent doctrine? a doctrine replete with contradictions, and at variance with the whole tenor of christianity, dignified under the specious title of the *doctrine of baptism for the remission of sins?* How is it possible for a reasonable man, possessing an enlightened mind, especially if he has known any thing of experimental religion, to believe that by the application of water to the surface of the body, by some secret magic or charm, it cleanses the the conscience from guilt. That by immersing a person in the water his pollution is washed away? I have not yet been able to learn from the advocates of this doctrine, where the cleansing power resides, or in what it consists. They all admit that there is no direct divine agency in the whole business: yet contend that moral guilt is taken away. Now, if moral guilt is taken away, it must be removed by some agency, some power. But where or in what this efficacy resides, by which moral pollution is removed, we have never been told. It appears to me that it has its seat in the imagination. If an individual were to imagine that, should he be immersed, his sins would be washed away, and then imagine that it was all effected in the act of immersion, it would produce all the effects of a reality for the time being. And I am persuaded that this is the heighth and depth, and length and breadth of the doctrine. Certain I am it has no foundation in Scripture. The criticisms brought forward to sustain it, are false and rotten to the core. The passages of Scripture produced in its support are wrested from their true meaning. The reasoning by which it has been supported is vain and delusive. I can only regard the whole that I have read in support of this doctrine, as consummate nonsense."

The writer agrees with us that the Greek preposition *eis* generally signifies *into* or *unto* after a verb of motion to a place or thing. He also has learned from Doctor Parkhurst thas *eis*

has various significations. In this we are also agreed: we never controverted it. Of all its various significations, he says, it means *on* or *upon*. In this also we agree. In two texts only (Luke 15: 22, and John 8: 6) *eis* has this signification in the New Testament.; if more I have not found them, nor has Doctor Parkhurst given more. On this meaning of *eis*, he has founded his doctrine, that John baptised *eis metanoian*, *on* or *upon* repentance; Mark 1: 4: that is, he baptised those that repented. He then adds, "should we render *eis* by a forced criticism *into*, and read the passage Luke 15: 22, thus, and put shoes *into* his feet, it would be abused. Yes, truly; and should we by a forced criticism always render *eis*, *upon* or *on* we should have no end of absurdities. Let us try but a few of many. "John preached the baptism of repentance for the remission of sins." *Eis aphesin* means, according to the writer *upon the remission of sins*. that is, after their sins were remitted, John preached to them that they must repent. Again, Matt. 26: 28, "This is my blood of the New Testament, shed for many, *eis aphesin*, *upon* the remission of sins; i. e. after their sins were remitted Christ shed his blood for them. On this criticism the writer makes the remission of sins the very foundation of repentance, and of the shedding of the Saviour's blood, as well as of baptism. Acts 2: 38, Repent and be baptised, for the remission of your sins; *eis apheisin*, *upon* the remission of your sins; that is, because your sins are remitted, you must repent and be baptised. Jesus was baptised by John *eis ton Jordanem*, *upon* the Jordan. They entered *eis ten Ludian*, *on* Lydia's house. Surely our writer cannot object absurdity to another.

Our anonymous writer teaches us that the word *eis* in construction with *baptizo*, governs the accusative case, and points out the end or object *unto* or *for* which the ultimate operation of the baptism spoken of, is designed to be directed. and adduces Matt. 3, 2, as an example; John baptised *en hudati eis metanoian*, in water *upon* repentance. In this obscure verbidage the writer entirely missed his aim. His proposition was, that *eis* with the accusative. pointed out the end or object. This is the very doctrine for which we contend, and against which he persists with zeal Hence, we say, that John baptised *eis metanoian*, *unto* or *into* repantance; this being the object designed by his baptism. Repent and be baptized *eis aphesin*, *into* or *in order to* the remission of sins. Here is the end or ultimate object designed by the baptism spoken of. His idea *upon* repentance does not point out the end or ultimate object of baptism, but the ground of it. He must be a young writer, and the following sentence confirms it. Here, says he, the preposition *eis*, is used for the purpose of expressing the ultimate design of John's baptism, which was to designate the believing and penitent Jews from all

others; and thus prepare a people ready for the reception of the Messiah, who was at hand." The meaning of this, I understand, is, that John baptized *upon* repentance. This is surely the ground, and not the end of his baptism: the end, according to the writer, was "to prepare a people *ready* for the reception of the Messiah, who was at hand." This is the very doctrine we have stated and advocated, which was to lead the people to reformation, and thus prepare them for the reception of Messiah.

I had remarked that John preached the baptism of repentance for (*eis aphesin*) the remission of sins, or *into*, or *in order to* the remission of sins. The writer observes, that "on this principle, John's baptism must have a propelling power, for his disciples by baptism were thrust quite through repentance, into remission of sins." Yes, truly, "quite through repentance;" not around it, nor without it, but *through* it, they obtained remission.

Our writer, in order to get around our views of John's baptism, has introduced the most novel criticism we have ever seen or heard of before, on the Greek word *aphesin*; translated remission or forgiveness, in our English Testament. He says that *aphiemi* from which *aphesis* is derived, signifies *to dismiss*, *forsake*, *renounce*, and therefore translates the word *aphesin*, *renunciation*. I would remark, in passing, that the word renunciation is not found in our Bible, and the word *renounced*, but once. and this not translated from the word *aphiemi* But let us see the application of his new doctrine, as stated in his own way. Acts 2, 38, "Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the *renunciation* (*ten aphesin*) of sins, and ye shall receive the gift of the Holy Ghost. When a believer is baptized on a profession of his faith he engages by baptism. to renounce all his sinful habits, and vicious practices." On this we remark, that the writer has completely inverted the design of Christ's baptism and compounded it with that of John, and *vica versa*. The believer , acccording to him, baptized, not *on* the grond of repentance, but by his baptism he engages to renounce all sins. This is precisely the view we have of John's baptism. Again, the writer has passed *quite* round repentance, as a ground of Christ's baptism, for his plan is that the sinner must believe, then be baptized, and afterwards repent or renounce all sin; for his baptism is only an engagement that he will renounce sin. Let us read the text (Acts 2, 38) with his glossary. Repent and be baptized for the *renunciation* of sin; that is, for the renouncing and forsaking of all sin! He observed before, that *eis* in construction with *baptizo*, governs the accusative, and points out the end or object of baptism. Now let us apply this criticism to this text. Repent and be baptised; *eis aphesin*, to the end or object of baptism; that is, in order to the remission of sins. Not so, he will

reply, for against this doctrine he contends. He will say, *eis aphesin*, means *upon* the remission of sins. Then, as before remarked, the text must mean repent and be baptized *upon* the remission of sins; that is, you must have your sins remitted before you repent or are baptized! What now becomes of all his criticisms? But he tells us by *aphesin* he does not mean remission or forgiveness of sins, but a *renunciation* of sins. Wonderful! sirs, would my old friend say. We ask to whom does *aphesis* translated *remission* or *forgiveness* belong? We have ever understood that it belongs to the Lord. But to apply renunciation of sins to the Lord, would be highly improper. A sinner may renounce his own sins, but God cannot renounce them for him. *Renunciation* is the act of renouncing; and this act is confined to the sinner Now let us make the application to a few texts. "Repent and be baptized for the *renunciation* of sins; i. e. *upon* the *renunciation* of sins; or when you have renounced your sins, then repent. This is strange doctrine! Heb. 9, 22 "Without shedding of blood is no *remission*; that is, no renunciation of sins. Matt 26, 28, "This is the blood of the New Testament, which is shed for many, for the remission of sins; that is, for the *renunciation* of sins. Matt. 9, 6. "The son of man hath power on earth *to forgive* (aphienai) sins:" i. e. he has power *to renounce* sins; and when he *forgave* the paralytic, it must mean, he *renounced* his (the paralytic's) sins.

The doctrine of the Bible is, that "To the Lord belongs forgiveness;" Dan. 9. 9: and that to the sinner alone, belongs *renunciation* of sins, or repentance: for I cannot see the great difference between the words. Never does the sinner receive the *pardoning* act of God, until he has renounced his sins, or repented. This is surely the plain doctrine of the Bible.

The writer strangely thinks, or affects to think, that he has established these strange notions: and then in conclusion, exulting asks, "What becomes of that strange and inconsistent doctrine, replete with contradictions, and at variance with the whole tenor of christianity, dignified under the specious title of the *doctrine of baptism for the remission of sins?*" What becomes of it! It stands like a mountain in Acts 2, 38, unshaken. "Strange doctrine!" Equally strange was the doctrine that Christ should die and rise again, to the Jews, though it had been revealed ages before in their Scriptures. "Inconsistent doctrine!" So was the doctrine of the death and resurrection of Christ, to the false traditions of the Jews: "at variance with the whole tenor of christianity." The writer must mean "christianity," garbled and corrupted by fallible men.. For if I hold a doctrine to be at variance with the whole tenor of Bible christianity, then it must be at variance with the whole faith and practice of christianity; and consequently to the author of christianity

This is denunciation with a witness. Never let the writer after this complain of being denounced by others. Never let him blame others for attaching such importance to their notions as saying that God cannot and will not wink at the ignorance of honest, humble souls and pardon them without being baptized, this we grant; but should they close their eyes against the truth; or knowing, it refuse to obey I must view them as condemned, and guilty before God.

Obj. Your reformation consists more in word and doctrine, than in deed and in truth. This objection against us is too justly and truly made. We feel its force, and are constrained honestly to confess it. and will endeavor to reform. Yet some palliation may be pleaded for us. Our opposers are so unkind to us, and treat us with such hostility, that many among us, being unaccustomed to such treatment, do not bear as patiently and meekly as they ought; but suffering passion to rise above reason, they may speak rashly or in a manner incompatible with the meekness and gentleness of Christ. We are often, yea constantly, driven into controversy by our opposers, and feel bound to defend the truth from the wily and malignant attacks of such as would destroy us. This, we know in common with others, is not favorable to the growth of piety and devotion. We indulge in the hope that these unfriendly and unpleasant things will unmeasurably pass away in the lapse of a few years; and a state more favorable to devotion will succeed. Then will more abundantly the spirit of grace and supplication be poured out upon us, and become the delightful exercise of the christians in public worship, as well as in private. Indeed I have as low an opinion of reformation without the spirit of meekness. gentleness, piety, love, and prayer, as any one can have; and where these divine fruits are wanting, there true religion is also wanting. O! that this objection may drive us to examination; that each may determine for himself whether it be just or not. If it be just, may it lead us to the throne of grace, oftener and more fervently —that we may obtain grace, whereby we may serve God acceptably with reverence and godly fear.

Obj You live in the spirit and practice of slavery; and therefore have not reformed from an evil, acknowledged by all to be anti-christian, as well as anti-republican. With a sigh we hear the objection. We are grieved and ashamed when we have to acknowledge the truth of the objection, at least in part. We might retort the objection, and say, let the sect which is clear of this sin, cast on us the first stone. But we dare not In the spirit of slavery a christian cannot live; it is contrary to every holy, just, and good principle of his heart. To say that a person lives in the spirit of slavery, is the same as to say he is not a christian. But in the practice of slavery, many christians have

lived, who abhorred the spirit of it. They knew not what to do with their slaves. To emancipate and turn them loose on society, would be an evil intolerable. They would only have the name of liberty, without its privileges. This barrier is now removed by the colonization society. An extensive colony in Africa is prepared for their reception, and every facility offered for their removal to that country. Now we must reform, if we would honor the cause of our Lord, and glorify it in the view of the world.

There is no intelligent man in our country who does not confess that slavery is anti-christian, as well as anti-republican; that it is ruining our country, and the morals of our children; and will ultimately, if persisted in, be the plague and destruction of the white population. Why, then, should we continue in the practice? Why not act up to our convictions? Wy not abandon this with every other evil? Why delay when the way is open? Who has moral courage enough to do right? Let them step forward, and set the good example! Wait not one for another.—wait not for civil governments. What says the Lord, "Let the oppressed go free, and break every yoke." Let not the wares of Babylon, among which are slaves, be found among us at the coming of the Lord. Behold, he comes quickly. Reform, reform, for the coming of the Lord draweth nigh.

But a serious objection is offered. The Colonization Society has not funds sufficient to remove them. What then? Let every reformer hire his slaves for one or two years, and let the hire be given for their removal. But they will not go. Let the offer be made, and the advantages taught them, and then they will be persuaded. If they will not go make their condition as comfortable as possible, and endeavor to prepare their offspring by education to emigrate at a future day. The spirit of emigration is evidently increasing among the blacks; and we, in anticipation, hail the day when our general government shall take up the subject, and free our happy land of this dreadful pest, this destroying monster.

To an individual, the sacrifice is great: in the same proportion shall be his reward: he shall be judged and rewarded according to his works. But he may think he shall suffer for want: the Lord never commanded any to reform from evil, and suffered him to want because he obeyed. He may not have so great abundance of luxuries and fine furniture, and clothing; but what are these! Treasures which moth and rust corrupt, and thieves steal; but he has laid up treasures in heaven, which will endure to the years of eternity; and afford pleasures for evermore. What a happifying reflection in eternity, that on earth I sacrificed my all in obedience to my Lord, by emancipating my slaves; now and forever I am, and shall be more than ten thousand times rewarded. "HAVE FAITH IN GOD." Let us be christians in deed and truth.

Some may be offended at what I have written on this unpleasant and delicate subject. I am certain of one thing, that living christians will not: they approve of every sentiment suggested. But because some will be offended, shall we fear to present the truth? shall we please men or God? Shall we, like cowards, not brave opposition for the sake of truth, for the glory of our Lord, for the salvation of souls? Neither fire, swords, nor gibbets, shall prevent us from speaking plainly to our fellow men on subjects in which their eternal interests are involved. I have not written to give offence, but to promote and advance reformation; reformation that shall never be repented of. May every friend of reformation seriously lay the subject to heart, and act according to its convictions.

Query Would it not be advisable and expedient that a meeting of the elders and congregations be appointed to consider this matter.

B. W. STONE, Editor.

At the pressing solicitaion of the brethren, at Carthage, Ohio, through brother Walter Scott, I attended a three days' meeting at that place, commencing on Friday the 13th September.

Brother B. W. Finnell accompanied me. We were received and treated in a manner never to be forgotten. The affection and christian deportment which characterized the disciples during the meeting, reminded me of the practice of the christians in apostolic times.

We weremuch refreshed by meeting the Brethren. The other teaching brethren present, were Mitchell, O'Kane, and Jameson On Lord's day we participated in the pleasure of addressing one of the largest assemblies we ever saw collected together. In the evening brother Finnell and myself were compelled to bid adieu to the brethren. We saw seven sinners immersed before we left. The meeting, however, was continued by the brethren, and the result was most cheering and glorious, as will be seen by the following letter. May the Lord bless the brethren at Carthage.

J. T. JOHNSON, Editor.

At brother John Ludlaw's, near Carthage, Ohio,
Wednesday morning, Sept. 18, 1833.

Dear Brother J. T. Johnson,

I embrace this moment, ere the family have bestirred themselves, upon this scrap of paper, (the best that is at hand) to convey to you that which will refresh your heart. On Lord's day you know, besides the seven who had been immersed previously, no one had the courage to confess the Lord. After parting

with you, we proceeded to "break bread." At the close of the meeting an appointment was made at the meeting-house, at candle light: brother O'Kane spoke, and was followed in exhortation by otner brethren; when about nine persons came forward, and among them two youths of eleven years of age. After meeting closed. I returned to brother Scott's. His heart was full of joy: "O!" said he, "that my children would obey the Lord, I would make a feast: and call in the poor." "John," said he, "do you not know more of the sacred Scriptures, and the way of truth and righteousness, than little David Pigg (whose father was a very wicked man, but came up to confess the Lord the same evening.) John was mute; but it was plain to be discovered that the words had sunk deep into the child's heart. It was appointed that at 2 o'clock. on Monday morning, we should meet, and after a discourse proceed to the immersion of the candidates. Bro. Scott was compelled to proceed to the city on business, and brother O'Kane and myself occupied the stand, all the other brethren having departed.

After the immersion an appointment was left for a night meeting, at the meeting house: I departed for the city, but was turned back after having proceeded three miles, and had the pleasures of seeing about eight persons came forward; amongst them were John Scott, brother Ludlow's son Stephen, about fourteen years of age, quite a sprightly intelligent youth, with some other young persons. Henry Fairchild, brother Roger's son-in-law, a very amiable man was one of the number, and an aged man from some distance. Tuesday at 8 o'clock was appointed for the immersion. When the old man, now brother Phelps, was accompanied by his wife, two other persons came forward at the water, one of them a son of D. and brother Wright, about eleven or twelve years of age. It was a joyful time: though the rain descended upon us in a copious shower, I returned to brother Ludlow's, two miles towards the city — After breakfast, the family were so rejoiced that they would not agree to let me off till I should go back to Carthage, call together the new converts to rejoice in the Lord. We then prepared, old and young to return: arrived there about noon: called together the disciples of the village, brother Scott's and brother Roger's families: without waiting for dinner, and proceeded to meeting house where we conversed and rejoiced together till late in the afternoon, when three more came to confess the Lord After 4 o'clock we proceeded to the tent near the stand, to partake of a feast of love provided by bro. Ludlow's son and one of your brethren of Kentucky. After all the congregation (say upwards of one hundred persons) had taken till they were satisfied. and the fragments were taken up, the disciples proceeded rejoicing, to the water, when three were immersed. Bro. Scott then prayed and we parted after the ancient salutation, and singing "Go on ye pilgrims while below," &c.

By this hurried narrative you may see in some degree how we have done. Thirty one it seems have been immersed at this meeting. Little did you expect this when you left. Let us rejoice with the saved of the Lord.

Peace, to you and yours. E. A. SMITH.

MR. WILLIAM PHILIPS.

We are frequently asked the question, do you design noticing Mr. Philips' hand bill against you? I generally reply, what can we answer? He is fighting *Campbellism*, or a something he calls *Campbellism*, over my shoulders. He confesses, though he fights so bravely against *Campbellism*, that for years he has been laboring to learn what it is, and that perhaps his search has been fruitless—he has found it a Proteus that changes its shape before one can describe it—an *ignis fatuus*, that changes its place before one can point it out an eel that slips from the firmest grasp, and leaves one nothing to hold. This is an honest confession of his ignorance of what he calls the system of Campbellism. *Why* then oppose it with such zeal? I have no more desire to support Campbellism than any other *ism*—and therefore shall say nothing in its defence, especially as presented by Mr. Philips.

We have honestly claimed the name *christian*, or church of Christ, as a name most appropriate to the followers of Christ.—This is denied us by sectarians—what shall we be called? *Reformers?* This Mr. Philips also denies us Indeed, we never claimed it, we wished not the name. We deny the name of *Campbellites*, and believe it a reproach. He thinks they are rightly called *Campbellites*, because they receive the doctrine of Campbell. Then the Corinthians would be rightly called *Paulites*, because they received the doctrin of Paul! The old Apostle thought differently, and called such *carnal*. Yet we never learn from the scriptures that the followers of Christ were blamed for being called *christians*. Mr. Philips calls this name also a name of reproach. The intelligent may, and will attach that weight to his bare assertion which it deserves.

There are four churches in our town, the Methodist church—the Baptist church—the Presbyterian church—and the Christian church. In the church of Christ there is considerable excitement, but the other churches are in a languishing condition.—Suppose a person were to make a true statement of this fact, and say, that all the churches were in a languishing condition; but that the christian church, or church of Christ, was in a flourishing state—would this be justly reproaching the other churches,

which chose to be called by the names they bear?—would this be denying their claims to be christians? *We* think not.

With regard to Mr. Philips' statement, that Campbellism was in opposition to every thing that deserves the name of religion—we leave the public to judge, having the aid of all his explanations. But to us it appears like temerity in him to assert this, and yet to confess his ignorance of the system he is opposing. *We* designed only a passing notice of the *handbill*. If it merits more we cannot discover it. *We* wish Mr. P. well, and hope that our future religious life may conquer his prejudices against us, and dispose him to more charity—and we humbly desire that his futnre religious life may produce in us the same happy effects.

B. *W.* STONE, Ed.

FROM DOCTOR WINANS.

In my last I spoke something about quitting for a time, least I should weary you, but you must bear with me until I say a few things more:—

The Comforter—the Holy Spirit—the Spirit of truth, which Jesus promised to the disciples, was to comfort them; was to bring all things to their memory that he had told them, and was to show them things to come. He was also to convince the world of sin, of righteousness, and of a judgment to come, and he was to remain with them always.

Now, brother Scott, if I understand you, you hold out the idea, that the spirit is something abstract from the word, or record; if so, the enquiry I want to make is, in what way he performs his offices to the disciples. Now, have they any comfort not derived from the promises found in the record? Have they any knowledge of what Jesus taught not found in the record? Have they any knowledge of things to come not found in the record? Are they led into all truth, or a knowledge of all truth, by any other means than the record? Can the disciples now convince the world of sin, of righteousness, and of a judgment to come by any other means than the record?

If it be ascertained that the record now affords to the disciples all that the Monitor, the Holy Spirit did before the record was made, and that the record is to the church now, what the spirit was then—where the great error in saying that the spirit and word are one? or in confounding the Spirit and his word? He that knows any thing of the Spirit, abstract from the word, would be at a loss to communicate that knowledge. He would probably say, that his knowledge consisted of feelings, which he could not describe by words, and that these feelings were manifested by gestures, and by acclamations and shouts, such as are witnessed at Camp-Meetings. I sometimes become very much

animated, and use the words of the Holy Spirit with more emphasis than at other times; and at some times I accompany the words with gestures and changes of countenance, and even with many tears and convoulsive contractions, so as to stop articulation and prevent utterance for a time; but this I had witnessed in myself in expressing the words of men, even in reading and uttering the words of novel writers; therefore, I have not ventured to call this a proof of the Holy Spirit, dwelling in a man; for I have seen many doing the the things commanded by the Holy Spirit, who were not thus animated, and I believed them to be as much influeneed by the Holy Spirit as I was, for their works proved it; and by the fruit we are to judge of the tree;—grapes are not produced by thistles. Yours, in the search of truth.

M. *W*INANS.

(*The answer to the above will appear in the next number.*)

RELIGIOUS INTELLIGENCE.

Bro Jas. E. Matthews, of Ala. writes, Aug. 8, That at their late annual meeting, 8 persons were added to the church by immersion—that large accessions have taken place in Tennessee in many places—that the churches in Alabama are gradually increasing, and the prospects brightening. The preaching brethren are becoming alive to the work.

—

Bro. Henry Taylor, of Alton, Ill. writes Aug. 16, The people in our section are inquiring after truth, and reading for themselves—On the last Saturday and Sunday of July, 22 were added to us, and 20 or 25 are waiting to be immersed at our next meeting. Opposition to us runs high. The cholera has severely scourged Alton, and it seems that the fever will take off what the cholera left.

—

Washington, Daviess county, Indiana, August 26, 1833.

Brethren Stone & Johnson,

The Lord is doing great things for us in this section of country: many are believing, repenting, confessing, and obeying. Brother M. R. Trimble, our Evangelist, has baptised about one hundred and ten in the last six weeks: besides those baptised by several of us. Reformation is on the march, truth gaining ground fast, and Sectarianism on the decline. I need not say we are persecuted and oppressed; this you know is the natural consequence arising from the modern order of things May the Lord bless you in your opposition to every false way; and may you succeed in winning many to the truth.

Yours in the good hope,

ABNER DAVIS.

Centreville, Bourbon county, Sept. 17th, 1833.

Brethren, Stone and Johnson:

On Saturday before the 1st Lord's day in August, 5 professed faith in Christ, at Leesburg; I immersed 4 the same day—2 were immersed on Lord's day following—in the evening, brother B. Finnell and I attended at Mr. T. Palmer's, 2 publicly professed faith. On the Wednesday following, I spoke at brother B. Shropshire's, 1 confessed the Lord. On the Saturday before the 2d Lord's day 2 came forward at Union, and on Lord's day 12—in the evening I spoke at brother Ware's, 1 made the good confession—The same evening brother Allen received the profession of faith from 4 more, and immersed 10 at brother Russell's. Wednesday following, brother Flemming preached brother Patterson's funeral discourse at Union—5 were induced to confess the Lord. In the evening he spoke again at our house—1 professed faith, and I immersed the same evening 9, having immersed 1 on the previous day. On the Saturday before the 3d Lord's day, I immersed 5 at Mt. Carmel—on Lord's day 1 more; and received the profession of 6 others—in the evening I preached at the widow Chowning's, and heard another profess faith in Christ, the Lord. On Wednesday following, brother Allen and I attended at Union, 2 confessed Christ bublicly; in the evening I immersed 3 near Centreville. On Saturday before the 5th Lord's day I attended in Paris with brother Allen, and in the evenihg, on profession of faith, I immersed Mr. John Martin, jr. On Lord's day we addressed a large and attentive audience. In the evening I proceeded on to Carlisle in time to attend a meeting held by brothers Gates, Irvin and Rogers. Brother Gates ably addressed a crowded house—one came forward and confessed the Saviour. On Monmornirg I addressed an audience; after deeply interesting exhortations from the brethren we witnessed the profession of four more. Monday evening I preached in Paris, and received the profession of 4 whom I immersed the next morning. On the Wednesday week following, I immersed 1 at Wilson's tan yard. On the evening of the 2d Lord's day in September, I immersed 2 at brother Harcourt's, near this—I immersed 6 at Mt. Carmel on the 3d Lord's day, on previous profession; and received the profession of 4 more. On yesterday I immersed 4 more at brother Harcourt's, and heard two others publicly confess the Saviour. Truly we may say, the truth is mighty, and will prevail. I think; however, I see a storm of persecution gathering around us; let us endeavor to live more and more circumspectly; to watch and pray continually—leave the recompense of Injuries with the Lord, who has declared, "vengeanc is mine, I will repay." Let us rather endeavour in love, meekness, and all humility, to persuade our fellow beings to prepare to meet God in peace. But one thing is necessary to ensure the success of that good cause, we advocate—it is this, the cultivation in our hearts and lives, of that blessed principle, so forcibly inculcated by the Saviour—love—love to God, and love to man. I remain your brother in Christ the Lord.

JOHN ALLEN GANO.

Bro. John H. Hughes, Bowlinggreen, Mo. writes, August, 20, "I rejoice to hear of the good work progressing in the different parts of the world, and am gratified to inform you of its prosperity here. We meet often and break bread, and hardly a meeting passes without some additions. Truth seems to take a deep effect in the hearts of many. The congregation on Ramsey's creek, in which I live, number about 62. There is a general excitement in this country at present with regard to Christianity. The sects are up and in arms against reform—anathemas are poured forth from the pulpits on all occasions: yet I think the Lord will give grace to the humble."

State of Texas, Sabine Disrict.

DEAR FATHER STONE:

I have lived in Texas fifteen months.—When I first came to the country I found the people given to all manner of unrighteousness. It brought me to much serious reflection, and a desire to reform them from their wickedness, and to turn them to God with all their heart, and to be immersed for the remission of their sins, that they might receive the gift o the Holy Spirit. I knew not what to do as I had never made an attempt of the kind, nor had been authorized by the church to preach. At last I thought if I had any gift of spirit it was my duty to improve it. I made the attempt, though it was said to be positively against the constitution of the state.—Praise be to God, who always supports the truth, I have found no difficulty. I have no doubt I have been the instrument of turning many from darkness to light, and from superstition and tradition to the word of God. I thought I had the people in full fellowship. But now liberty of conscience is allowed to all denominations; the Presbyterian are comeing in and are trying to destroy that good spirit that I have been laboring to establish. They tell the people I have no right to preach without licence, and that I cannot make the same impression on the minds of the people as they that have a licence (priests) and are called. I am alone here & the only one that stands up for the Christian faith. I want you to consider my case. If you think I am right, try to send me licence and try to persuade some good and faithful Christian preacher to come and assist me in the goodly work I

am laboring in. I am poor in worldly goods. I have a large family of small children to work for. My education is limited. I have started a society on the Christian doctrine.

With every wish for your welfare both in this life and the life to come, I remain your affectionate brother in the Lord.

WM. DEFEE.

Dear Brother—You have our entire approbation to the course you have pursued in Texas, from which we hope nothing will divert you.—Such was the course of the Christians when scattered abroad by the persecution of Stephen: Acts 8. Be faithful to your God, and he will crown your efforts with success. As for the opposition of the sects, you may not wonder—nothing less can be expected. Their craft is in in danger. *We* shall expect to hear from you again, and hope that you will be enabled to give a good account of the fruits of your labors. That God may bless you, and bless the inhabitants of Texas, is the hearty prayer of your servants and brothers.

EDITORS.

—

Bro. David R. Chance of Marion county, Ill. writes Aug. 19, 1833, That on last May, he with Elder Chaffin broke off from the Baptists—That he had always endeavored to preach Christ according to the scriptures, but not according to the Philadelphia Confession—that his labors had been so blest, that two years ago he and another brother in the same faith, had baptized about 80 which exceeded the number baptized by the whole association together—that since their separation, they had organized six Christian churches. May the Lord prosper them to his glory!

—

Bro. Jas. G. Bryant, of Garrard county, Ky. writes Aug. 27, Our meeting house doors are still fast (locked against us) but the good work is still progressing. The church that was constituted with 5 members in March last, now counts about 75.

—

Bro. Ambrose Lea of Springfield, Ala. writes Aug. 15, There are but few, 8 or 9 of the Christian brethren in our section of country; and not one elder within 70 or 80 miles. *We* wish our situation known, so that some of the preachers may visit us. *We* cannot bear the idea of joining the sects of the day, therefore we are persecuted and denounced by them. *We* are determined not to come under the yoke of sectarians.

For their steadfastness in the faith we commend them. *We* advise them to constitute themselves into a church, and meet every Lord's day, and read the word, exhort one another, pray, and keep the ordinances of the Lord. Live holy and obedient, and God will bless you with children—living sons and daughters of heaven.

Bro. H. *W.* Osborne, of Jacksonville, Ill. writes August 21, That within the last month he had baptized 10 or 12, and that bro. Josephus Hewitt had baptized as many also.

—

Fayette County, Ky. Sept. 1833.

Brethren Johnson and Stone:

These lines will inform you and the brethren generally, that we have been blessed at David's Fork, with a time of refreshing from the presence of the Lord, Twenty odd persons have confessed and obeyed Jesus latterly at this place. This I consider a goodly number for that place.—*We* have also received eighteen at Cane Run, between Georgetown and Lexington. At Howard's Creek, I have understood, that brethren Alexander and John Morton have immersed something like sixty or seventy persons; and at Mount Zion thirty or upwards. *We* have received 20 at Clear creek in *W*oodfrod six South Elkhorn, thirty or forty at Grassy Spring, in the course of this season. May the Lord bless the brethren with peace.

Yours in love and good wishes.

J. CREATH, Jr.

N. B. Twenty nine have been received at South Benson latterly.

New Paris, Sept. 22, 1833.

Dear Brethren:

Our good friend, Doct. C. Furguson, of New Paris is no more, he died about three weeks back with less than one hours' sickness. Never has a deafh been more lamented in our neighborhood.

We have heard that brother Jno Rogers has fallen a victim to cholera; but we hope to see something to conteract in the next Messenger.* The cholera has got as near us as Richmond, Ia. where upwards of 40 have fallen a prey to its ravages. Our conference meeting closed last week—it was as comfortable and interesting a time as I have witnessed for some years. A goodly number professed to find the pearl of great price—many more who had been in a backslidden state were reclaimed—the congregation dispersed from the water's brink at about 11 o'clock on Monday night. On Monday evening and Tuesday morning, the preachers with others, conferred together on many subjects relating to the welfare of the church, and the good of souls; and parted with increased affections towards each other, and we trust, with our hearts warm in the cause of our precious Redeemer. May the Lord prosper his own cuuse. Farewell.

LEVI PURVIANCE.

*He is alive, and doing his Lord's will.—Edit.

Carlonsville, Dallas County, Ala., Aug. [illegible] here, is greater than in Kentucky in 1828. I find those of my own house to be the *ones*. They first attempted to put me down, by misrepresentation of my views, &c, but they found that their opposition was, "as the oil to the [illegible]" [illegible] are apathy, among the pretending friends of Zion's King! I have more to compete with than my heart could forego, were it not for the solace of that blessed book—the bible. I am irresistibly forced into the current of reform. In my investigation of Brother Campbell's writings, (I have them [illegible]

[illegible] day following, brothers [illegible] ned the gospel in Burks- [illegible] made the good confession.

[illegible] nded us again at this place [illegible]

Brother Thomas Smith, of Lexington, writes September 10: That on 4th Lord's day in August, and Saturday before, and Monday following, at his meetings in the forks of Dick's river, 15 were added to the church there. On Saturday and Lord's day [illegible]

joined, and 2 more made the good confession. The prospects are [illegible]

Brothers John Steele, John Mulkey and himself, b[illegible] meeting at Burksville, Ky., commencing 30th, w[illegible] were joined to the church. On Saturday, and Lo[illegible] fore at Creelsburgh, 19 were immersed. On Croc[illegible]

Brother Js. Roberson, of Madisonville, Ky. writes Sept. 10th: The cause of the Saviour is still progressing. At our last meeting in my neighborhood, I baptized 4—on last Lord's day 3 more, and expect on to-morrow, to baptize several more.

[illegible] brethren say, I am quite too philipick. O Lord help yours in hope of immortality.

JAS. A. BUTLER.

☞—Ah, these "specially called ones," how perplexed in the [illegible] righteous souls.

[illegible] Steele, Jourdan and Mulkey, procla[illegible] ville, 22 there and the neighbourhoo[illegible] and put on the Lord by immersion. Brother Steele and two others att[illegible]

lay, in August, Conference in Lauderdale co. Ala
do in McNairy county, Ten.
do in Limestone county, Ala.
do at Jularis; McNairy county, Ten.
do at Moulton, Lawrence county, Ala.
do at McCoy's, Madison county, Ten.
do do do in the Cherokee Nation, at Billingsley's.
4th do do at Guess's, Carroll county, Ten.
do do do at Lewis's Jackson county, Ala.
1st do in October, in Hickman county, Ten.
do do do *W*inchester, Franklin county, Ten.
2d do do at Globe Creek, Maury county, Ten.

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RELIGIOUS INTELLIGENCE.

Since we returned from the meeting alluded to in the following letter, I immersed 4 ladies at the Stamping Ground, on the 22d September; and Brother B. *W.* Finnell immersed six persons at Eagle Creek.

J. T. JOHNSON.

than 30 have been immersed at the meeting.

Among the initiated, was my son John! 'Poor child,' he is indeed a lamb—a little one of our Lord and Saviour Jesus Christ. I had been so busy praying for others and their children, in reference to the meeting, that I had not even dreamt of the Lord's visiting my family in the way he has done.

Which will it be? My dear brother Johnson, I felt as I wished to, the very first word you spoke in my presence. The Lord was in us all, and turned all things to our profit and pleasure.—If I can reciprocate, I will; but at pressnt I dare not say positively, that I will go to Georgetown. I have removed my printing establishment to Carthage, and I know not how I shall

Lord's
3d do
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county, on Monday, August 20th, 1833, sister Finnell Her disease was of the pulmonary chara mencing about the 1st of April last—and she continu under it until her death She bore her affliction, whic severe and painful, without a murmur or complaint— triumphant in the hope of a glorious immortality, th

RECEIPTS IN SEPTEMBER.

KENTUCKY. *Georgetown*—By Jac. Shroyer, vol. 7. By George Shroyer, do, Tho C Kelly, do, Mrs Gains 50 cents for 7, Z Herndon for 7, M *W*hite 7, Eliza Moseby do. *Keene*—By J G Handy for 7. *McCarmel*—By J A Gano for N Smith for 7 $1,25. *Cynthiann*—By L *W*oolen for 7, by Tho *W*are for 6 and 7. *Versailles*—By Gen Castleman for 7, by Harvey Lamb do, I *W*itchum do, O Haden do, Joel M Depew do, by L Flemming for J Douglas do. *Burksville*—By Eld *W* D Jourdan for Gearheart, E Randolph, and *W* D Cheatham for vol 7. *Madisonville*—By Eld Js Roberson for J Coffman, R Baitey, A Below, J Livesay, *W* *W*illis. for 7. *Burnt Tavern*—By Js G Bryant, for self, A Collier, R McGee, J Hogan, Dan O'Bannon for 7.—*Nicholasville*—By Shreve and Elley $2,00 for 7. *Elizaville*—By T Taylor for vol 6, by Ficklin 4, 5, 6, G Cord for 5, 6, Tho *W*ier for 5, 6, D Sousleey 6 7 *Sharpsburgh*—Sam Ross for 7. *Bethel*—John Stone $1,25 for 7. *Shelbyville*—Brother Fleming for *W*ard McDonald for 7. *Frankfort*—For O Major for 7. *Lexington*—Eld T Smith $5,00. *Everetts*—By agent $2,00. *Paris*—By Ashford, Hez Martin, D Hazlerigg, Vainright, all for 7. *Elkton*—Tho Philips for 7. *Mt Carmel*—N Spears . *Mt Sterling*—H *W*ilson for 7. *Millersburgh*—Js Balleston, Doc Bills, *W* Taylor, J Varnon, all for 7, and *W* Adair for 6.

INDIANA. *Indianopolis*—By C McHatton for Boston for 7. *Bloomington*—By G *W* Hardin for D Killough, A Roberson $1,25, Doc Roach $1,25, R Hamilton $1,25 I Nisbit $1,25, N Byers, $1,25, M Hall $1,25, *W*m Shields $1,00, J P Berry $1,00, J Nichols $1,25, all for 7. *Greensburgh*—By Eward for D Hanway 6 7. *Edinburgh*—By G Mitchell for self und Eld J Hatchitt for vol 7, and $2,00 for David McCoy for vols 5 & 6.

GEORGIA. By Eld Callahan for Js A Purdue vol 5 6.

ALABAMA. By R Bowden for 7. *Springfield*—By A Lea $4,00 for voll 7.

OHIO. By R Downing for self, J Sarjent, H Gardner for 7. *Hillsborough*—By M Clark for two of 6 and two of 7 vol.

MISSOURI. *Fulton*—By A Miller for *W*. Nash 6 7, for self and *W*m B Douglas for do. *Farmington*—By Js Smith for vols 4, 5, 6, 7, Js Caldwell for 7. *Bowlinggreen*—. By J H Hughs for self, R Burbridge, Pet Grant, *W* Gafford, Ben Barton, D Stark for 7.

An apology is due our patrons for the delay of this number.—Our printing establishmant a few weeks ago, passed into the hands of a new editor. New arrangements of course had to be made—and this circumstance has prevented our 9th No. from appearing in proper time —Editors.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. VII. { GEORGETOWN, KY *OCTOBER*, 1833. } NO. 10.

THE CHRISTIAN MESSENGER is published monthly a ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

REFORMATIONS.

(*Continued.*)

Many of our brethren are alive to the interests of the kingdom of our Lord Jesus Christ; and they exhibit a determination to press on and discharge their duty, without paying any regard to sectarian opposition. We do most sincerely rejoice to see the friends of the redeemer rising above the little, petty cavils and revilings, and misrepresentations of their enemies. There is enough of labour before us, to occupy all the time of all christians. Oh! that each one may be more engaged in the glorious enterprize, so far as the means are put within their reach, of converting the world from ignorance wickedness and superstition, to the obedience of the gospel, which is the power of God unto salvation, to every one that believeth. There are yet many truths to be learned, and carried out in practice, before the cause advances as it should.

The body of Christ must exhibit and manifest his spirit. A congregation of people, professing to be christians, and yet as cold as icebergs, cannot fail to exert a most baneful, paralyzing influence on all around it; such congregations may have the form, but they are destitute of the power of godliness. They have lost their first love. They must add to their faith, *courage*, knowledge, temperance, patience, godliness, brotherly love, and love to all men, for if these things be in them, and abound, they

become the author of eternal salvation to all them that obey him.†

M. WINANS.

nick, and the Inquisition was erected with its hundreds of cells, the ghostly Father was inducted into his office, and the fires of the *Auto de Fe* were lighted. "Let there be uniformitity of faith," said Catharine de Medicis, and Charles IX of France, and the horrors of St. Bartholomew's night were enacted. "Let there be uniformity of faith," said the dignitaries of the Anglican church, and the Puritans

I in opinion with you, in your 3d, 4th, 6th, and 9th answers, appended to my communication of 28th July. I had supposed that the new economy commenced with John the Baptist. You have my opinion on the 6th and 9th. Could not Asia subjugate America? and would that not be the result if any one government were to lay down the sword?

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things, it can hardly be expected. The church has been laboring to effect it for near sixteen centuries, but has failed in their attempts. From past history we should learn wisdom, and no of reformation: to take the Bible alone for faith and practice.

If these principles be relinquished, there will be a speedy of reformation and union. Let us watch and pray, lest we e into temptatioa.

B. W. STONE, E

among [illegible]
as divine—as the truth of God. Not a fact, or
but all receive it. Yet the various opinions,
or truth, no man can receive. It is impossibl
est, intelligent mind to believe. Coersion ha
in every age; ever since the introduction of la

plain and open a manner, in opposition to all creeds, confessions of faith, and books of discipline, &c. &c. as either of you have. After seeing his first letter, I dropped him a line, and attached some five or six queries, taken from the last June number of the Christian Messenger. Since writing him I have received a letter from him, which is pleasing, and says he will attend to the queries in due time. In haste, yours in love and esteem.

J. JOHNSON.

INTERROGATIONS TO THE EDITORS OF THE MESSENGER.

1. Are the words "*wet* thee with the dew," &c. Daniel 4, 25, and "*dipped* himself seven times in Jordan," 2 Kings, 5, 14, the same in the Hebrew? If they be, how are we to understand the *modus immersionis* in the days of Nebuchadnezar's perigrination in the dew-besprinkled grass?

Ans. The words in Daniel and Kings are not the same—the word in Daniel is *Trebo*, which means properly, *to wet*, translated by the Septuagint, by the word *bapto*, which word is never applied to the rite or ordinance of baptism. The word in Kings is *tebel*, which properly signifies *to dip, plunge, or immerse*, translated by the 70 *baptizo*, which word is always applied to the ordinance of baptism in the christian scriptures. We advise our brother to inquire what means the *modus immersionis*, or mode of immersion.

2. How do you understand the phrase, "*pleroma ton ethnon eisethe*," Rom. 11, 25? Do you suppose that "*plerothosi kairoi ethnon*." Luke 21, 24, refers to the same thing?

Ans. In the same chapter, Rom. 11, 12, the apostle stated, that the fall and decay of the Jews were the riches of the Gentiles. For in consequence of the Jews rejecting the Messiah and the gospel, they fell, and that gospel with all its rich blessings, was carried to the Gentiles, and millions have been enriched by it. If they have been so enriched by their fall, how much more will they be profited by their fulness (*pleroma*) that is, when the fulness of the Jews shall return and acknowledge the Messiah. (For all Israel shall be savaved.) This additional evidence of the truth of christianity will convert millions more of the Gentiles to the Lord. "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in"—that is, this blindness shall continue with the Jews, till that period come when they shall return and receive Messiah; and the fullness of the Gentiles take place, or be converted to the Lord. I thiuk that Luke 21, 24' (the times of the Gentiles be fulfilled") refers to the same period, when the Gentiles shall no longer tread down Jerusalem, but give place to the Jews, who have

the divine title to that land and city; and who will yet possess it by the will of God. Ezek. 36, 24, 8—Chap. 37, 21, 28. Amos 9, 14, 85, &c.

(*Concluded next number.*)

ANSWER TO DR WINANS.

All the principles in the gospel, and all its privileges also, have been dreadfully entangled; but the arrangement in the Ancient Gospel, as it has, for distinction sake, been called, has laid a solid foundation for correct enquiry. I am not wearied out by your questions relative to the Spirit. Your case is the case of many intelligent persons in this reformation, and the subject has been embarrassed with many difficulties. Instead, therefore, of being displeased with the doubts of those who do not see with me, the extraordinary sentiment that 'the Holy Spirit was given to men, not to make them obey the Gospel, but because they had obeyed it.' I am, on the contrary, rejoiced when I see the gospel admitted as the message of pardon; and feel greatly disposed with such as obey it, to investigate all its terms from faith forward. But to come to your letter—

'*The Spirit is something abstract from the word.*' I do hold forth in my writings, the idea that the Spirit is something abstract, or different from the word. When the Lord Jesus commissioned his apostles, he gave directions that the converts should be immersed into the name of the Father, the name of the Son, and the name of the Holy Spirit, for this is the sense of the verse. I do not believe then, that I have been baptized in the name of a non-entity—a something, which when enquired into, is really a nothing. The Spirit is called the Truth, but this proves nothing. Jesus himself is called the word—the word of God; yet I most certainly believe him to be something, or rather some person different from the word. And so of the Spirit, though called the truth, I nevertheless believe him identically distinct from the truth. I cannot believe that Jesus is a written sentiment—I cannot believe that the Holy Spirit is a written sentiment. The record or scripture may be the Father in letter, the Son in letter; and the Spirit in letter; but certainly it is neither the Father, nor the Son, nor the Spirit, in his proper existence. Brother John S——— was preaching, shortly after the public restoration of the immersion of remission, he was asked what he meant by the Holy Spirit, he answered that he meant the word of God—he did not believe the Spirit was any thing distinct from the word. Then replied brother M——, you should say, and the people would understand you, 'Be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive a New Testament!'—Now brother W., I desire that if what I have already said on the

distinction between the Father, Son, the Holy Spirit, and the written word, can save in future all questions relative to their sameness or identity, it may be allowed to do so. I have never written that the Spirit is the word; I never will write that the Spirit is the word: with the scriptures in my hand I never can write that the Spirit is the word.

There are then only two questions relative to this subject that call for adjustment. The first is—Did the apostles and primitive disciples receive the Spirit both in his *word* and in his proper *existence*? The second is—Do the moderns receive the Spirit first in word and then in his proper existence? In the settlement of these two questions, we have to separate the things on which we agree, from the things on which the disciples do not agree. All agree then that both ancients and moderns must first receive the word of the Spirit; this is to receive the Holy Spirit in word; that is, in his word, or in words dictated by his inspiration. It is also agreed by all, that the ancients, after receiving the word of the Spirit, or the Gospel, did receive the Spirit in his power, i. e. in his proper existence. And therefore, the only remaining question is—after a man in these times believes and obeys the gospel, is he inhabited by the Holy Spirit in his proper existence? On this the disciples are not agreed. This, I hope, brings the subject within our reach. Do we, or do we not, after obeying the gospel, receive the Holy Spirit in his proper existence as the first Christians did? This is the question; and if what I have said first in regard to the distinctness of the word and Spirit; and secondly, in regard to the question which calls for discussion and settlement appears satisfactory, then please let me know: and accompany the information with your objections to the affirmative of this last question arranged numerically, one, two, three, &c. Till then I am your fellow servant in the kingdom of Christ. WALTER SCOTT.

Evangelist.

THE MILLENIUM.

Millenium is a latin word, and signifies a thousand years.—This period is spoken of in Rev. 20. Commentators are not agreed whether these are common or prophetic years. If they are prophetic years, (which are reckoned a year for a day, Ezek. 5, 6,) the millenium will measure 365,000 years. This is probable, because John in the Revelation makes all his calculations according to this measure.

About the commencement of this period, or just before its commencement, Babylon, the great whore is judged and destroyed, Rev 19, 1, 3. The spurious church of Christ is called Babylon, because of its pride and confusion; and called the great whore, because she has forsaken the true husband, Christ, and

followed after other lovers. She is not owned as the Lamb's wife, as in 7th verse.

About the commencement of this glorious period, the true church of Christ, or the Lamb's wife, is seen prepared for the marriage, or marriage supper of the Lamb. Happy they, who are called to the marriage supper of the Lamb! None but the saints of God have this privilege. Rev. 12, 7, 9.

Immediately after, at the very commencement of this period, the King of Kings comes in his glory, and smites all the wicked nations of the earth, and treads them in wrath, as grapes are trodden in a wine press, and sweeps them all in death. Rev. 19, 11, 21.

At the same time the old Serpent, the Devil or Satan, is bound for a thousand years, during which time he has not one subject alive on earth. Rev. 20, 1, 3.

At the commencement of the 1000 years, the martyrs who were beheaded or slain for the testimony of Jesus, and for the word of God, shall rise from the dead—also the saints who had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, shall rise, live and reign with Christ 1000 years. This is the first resurrection. Rev. 20, 5, 5. Commentators generally, if not universally, limit this privilege to the martyrs only; and think that these only shall rise from the dead at the commencement of the millenium, and reign with Christ during that period. Yet the text by no means limits it to them. The Apostle Paul, speaking of the resurrection, marks the particular order of it. Cor. 5, 23. "But every man (is made alive) in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." The plain meaning of which is, that Christ first rose from the dead, and afterwards his saints shall rise from the dead at his coming. Thes. 4, 15, 18. We are plainly taught that at the coming of Christ, the saints that shall be alive on the earth, shall fly up to meet the Lord in the air, they having been changed from mortality to immortality in a moment, in the twinkling of an eye, at the sound of the last trumpet. But they shall not enjoy this privilege till the dead saints shall first rise from mortality to immortality, and then shall they all be caught up together to meet the Lord. The Lord shall descend with the trump of God, the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. In all these passages of scripture, not a word is said of the resurrection of the wicked.

In the resurrection they neither marry nor are given in marriage, but are equal to the angels. The idea ef an increase of men by ordinary generation, is certainly incorrect and untrue.

Some indulge the idea that in the millenium, all the wicked world will be converted; but the truth is, that not one of the wicked will live to see that day.

Some have thought that Christ would not come and reign in person on the earth; that his coming and reign on earth are entirely spiritual. How then differs his reign in the millenium from his present reign? His first coming was in person; so shall his second be. His first coming was to save his people from their sins—his secood is to save them from death and *hades*, and not from sin. His first coming was not to judge the world, but to save the world—his second coming is not to save, but to judge the world. In his first coming he abode but a few years on earth; in his second he will abide 1000, and not leave the world, till he has adjudicated on it, and assigned to each one his eternal portion in heaven or hell. For at the end of the 1000 years, Satan is loosed, and the wicked are raised from the dead—this is the 2d resurrection. Satan is permitted to collect his old armies composed of all the wicked now raised from death, and to deceive them once more with the hope of conquering the armies of Jesus. As soon as they are collected together, the judgment is set on them, and they are condemned to suffer the vengeance of eternal fire.

One objection is offered to these views, which is, that the dead, saint and sinner, are to be raised in the same hour.

"The hour is coming when all that are in their graves shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." In a few verses above the Lord said, 'The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John 5, 25, 28. In this last verse, the dead spoken of are such as are dead in sin—such shall hear his voice, and if they hear and believe they shall live the life of faith in the Son of God. This the context shows to be the truth. This hour of hearing the voice of Jesus in the gospel has continued 1800 years. It yet continues. If then, this hour measures 1800 years, why not the hour spoken of in John v. 28, continue 1000 years? These are humbly submitted to the public.

B. W. STONE, Ed.

THE RETROSPECT.

In a late retrospect of my life, I see more than a quarter of a century past, a large, attentive congregation addressed by myself. Among osher subjects of discourse, that of Christian Union was prominent. I at that time remarked that there were four different kinds of union, which were designated by the names of *book union—head union—water union* and *fire union*. The book union was a union founded on a book, containing certain articles of faith, called a creed, confession of faith, or a discipline. These were authorative. This union was proved by fact to

be very uncertain. For these books have, from their very introduction, been the unhappy cause of disunion—and as light and liberty progress, they will be banished from the christian community.

Head Union was defined to be a union founded on opinion.—Many denounce with much zeal, all creeds and confessions, as sectarian and anti-christian. They extol the Bible, and boast of it as being their only creed and discipline; that they will submit to no other. This is so far right. By the power of this truth, many have abandoned their human creeds, and declared that they adopted the Bible alone, as their rule of faith and practice; and they see no reason to prevent all christians from uniting on this foundation. They received the Bible alone—they all believed every thing contained in the Bible. But they soon found that their opinions of many things contained in the Bible were very different. Each one believed his opinion of certain texts, to be the very spirit and meaning of the texts—and that this opinion was absolutely essential to salvation. If all would receive the opinion of A, a union could be effected: or if all could receive the the opinion of B, a union might be effected. This is a union founded on opinions. Now how does this union differ from that formed on a human creed? The only difference is this, that a human creed is made up of opinions, and written or printed in a book. Each is equally authoritative. Surely they act more wisely who have their creed put in a book. This plan of uniting on opinions, whether contained in a book, or in the head, is not worth a straw, and never can effect christian union, or the union of primitive christianity.

Water union, was defined to be a union founded on immersion into water. But fact proves that this union is easily dissolved, and that immersion will not keep those who are immersed, united.

The union of fire, was defined to be the unity of the spirit—a union founded on the spirit of truth. Fire effects a perfect union—so does the spirit of burning, the spirit of Jesus; and no union but this will stand, no other union is worth the name. This spirit is obtained through faith, not in a human form or set of opinions, whether written or not written, but in the Lord Jesus Christ, the Savior of sinners; and by a cheerful obedience to all his known commands. For this spirit is promised to those that obey him—to them that repent and are baptized—to them that believe in his name. This spirit leads us to love God and his children—to love and pray for all mankind. This is the very union for which Jesus prayed, and by which the world will believe that he is the Christ of God. What effect on the world will any other union have?

O, let us endeavor to have, and then to keep the unity of the

spirit in the bonds of peace. These were the sentiments which many of us labored to impress on the minds of christians many years by gone—these are the sentiments I yet feel determined to teach and to urge while life remains. In vain we expect union without this spirit. There is no union between light and darkness—between the saint and sinner, between the renewed and unrenewed. As well may he attempt to unite iron and clay. The poor worldly professor is but a clog to the church—and is always the cause of her distresses.

How vain are all human attempts to unite a bundle of twigs together, so as to make them grow together, and bear fruit! they must first be united with the living stock, and receive its sap, and spirit, before they can ever be united with each other. So must we be first united with Christ, and receive his spirit, before we can ever be in spirit united with one another. The members of the body cannot live unless by union with the head—nor can the members of the church live united, unless first united with Christ, the living head. His spirit is the bond of union.—Men have devised many plans to unite christians—all are vain. There is but one effectual plan, which is, that all be united with Christ, and walk in him. Zion must be purged from dead members, before she can shine in union and glory.

B. W. STONE, Ed.

Alabama, Lowndes county, Auguss 5th, 1833.

Dear Brothers, Stone and Johnson:

I now take up my pen to redeem my pledge to you, that I made in my last. I then promised to be more definite in my next, as respected the prospect of the good cause in this section. Truth is on her march, and error sick with contradictions, clothed with a superabundance of inconsistency, is flying to falsehood as a remedy, and expiring from the venom of its own fangs. The partisans around us are in great confusion about their ways and means. Their creeds and formularies are beginning to be called in question, by some of their own leading members. Two of the Episcopal Methodists are to discuss with each other the propriety of the discipline on next Lord's day week. I am invited by one of them to attend with him on the occasion. I am truly sorry to say, it will be out of my power to comply with his request: but I have very little doubt of his success, as he has taken the word of God for his guide in this contest against the creed, and the man that attempts to defend it. I have been traveling for some time past, and entirely devoted to the work of the ministry. Brother Anderson has left these parts, and I am almost left alone to attend to all the calls in South Alabama. But I have great reason to rejoice at the present prospects. There have been something like one hundred members added since last Christmas in these parts, taking brother Anderson's labors and mine together. In short, I can say, that truth is making rapid strides. Great engine of knowledge, pause not in thy career of glory, till the world shall hear of deliverance to its utmost verge! Speed on thy pathway of light, till the sleeping earth shall rise in the strength of a giant refreshed with wine. Spread the unfurled pennon of emancipation upon every breeze—unnumbered millions pause to hear thy banner-cry. Then let me say to those that have enlisted in the cause of truth, go on. That if bigotry frown, let it frown. What if enmity hurls its deadly shafts, they shall fall harmless at your feet. Let friends grow cold and alienated in their affections, and treat you with indifference and with sovereign contempt, if they will do this, on the account of your honesty let them; you will be infinitely better off without such friends than with them Let slander send forth her keen and envenomed glances, like flashes of lightning from the gloomy skies, her poisonous breath shall never reach you. Let persecution roll her dessolating waves, yet, like a rock in the ocean, you shall not be moved. Let ignorance mutter anathemas, and superstition foam with rage, on their own heads shall the evil fall, not on yours, if you be followers of that which is good.

WM. MOTHERSHEAD.

Brother Jos. Mitchell, of Kentontown, Ky. writes, September 30:—That in August last, the church at Kentontown, before in a languishing state, was reorganized of 30 members—that at every meeting new accessions were made, and that their present number is about 70, and yet increasing.

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The annual meeting of the C. brethren on the West of Kentucky, commenced 5th of September, 1833, at Palmyra.—Throughout the meeting brotherly love and unity prevailed—6 were added to the church. Their next annual meeting is appointed to be on Friday before the 2nd Lord's day in September 1834, at Wilton, Jefferson county Indiana.

—

Brother O. Pearre, of Clermont, O. writes September 30:—That the good cause still prospers there. In the space of two weeks about 20 made the good confession in his neighborhood—that the churches at Mt. Pleasant, Bethel, Republican, and Five-mile, were all increasing, and in a prosperous state.

—

Brother I. Savell, of Florida, informs us that the religious appearances on Elder Motherhead's circuit are good. He has lately received 9.

Fayette, Howard Co. Mo. Oct. 11, 1833.

Dear Brethren Stone & Johnson—

These lines will inform you that the good work is still going on amongst us. The Christian Churches and the Reformers united in the bonds of peace and love, although we meet with all the opposition that malice can invent, in spite of all they can say we are still gaining ground. Mr. Rogers, our great opnent has fought us and Campbell, till the Baptists have discharged him from both the Churches that he attended, several Baptist Churches of late have split, but the Reformers take the majority with them.

Moulton, Ala. Oct. 13, 1833.

Much loved old Brother—

The prospect of the reception of truth is better than it has been since I have lived in this place. though by sectarians, for the most part, we are entirely cut off.

The terms of communion as exhibited this day by a great sectarian leader are, 1st, Belief in the unity of God. 2d, In the Trinity of God. 3d, In the vicarious suffering of Christ. 4th, The imputed righteousness of Christ, to the justification of the sinner; and, 5th, In the operation of the spirit; that is mystically on the heart of the sinner before he can believe; for that is what he had contended for, immediately precedinh. Though I had a desire to show forth my Lord's death till he came, yet I do confess that it looked so much like man's table, and not the Lord's that I had no great desire to sit down with them. My heart mourned and trembled for the surrounding multitude. I confess that my mind almost sinks when I behold the learned and the wise of the day persuing a course which is so pointedly contrary and opposed to the plain instruction of the Great Lawgiver of the universe. But I can only use my feeble efforts in holding forth to the world the word of life, in that simplicity which Christ and his Apostle's has given it to us, and feel bound and determined to do so both in public and in private as long as I have utterunce.

C. McDONALD.

Eld B. W. Stone.

Brother Thacker V. Griffin of Decalb county Ga., writes, September 25, 1833:

Brother Stone:

I have attended several camp meetings this summer in Tennessee; and I require to have it to say that many persons appearsd to take considerable interest in them. Many became obedient to the faith while many more, Berean-like, are

enquiring whether the doctrine promulgated by the brethren, is to be found in the scriptures. Myslf and brother C. F. R. Shehane, are at this time in the State of Georgia, many persons oppose the view we offer on "the remission of sins," though we flatter ourselves that we are able in meekness to instruct those who oppose themselves, and to stop the mouths of *gainsayers.*— Brother Buys, has met a host of opposition in this country, when endeavoring to advonce the gospel plan of a present salvation, but we hope, with him and old brother Dupree to give a strong impulse to the farther advancement of the reformation in this section, but what the result will be, is not for us to say.

Near Readyville, Tenn. Oct. 15, 1833.

Brother Stone—

Gospel truth continues to spread in this section, though much opposed by sectarians. There were 33 baptised during the time of the Camp-meeting at this place, (Berea;) several in this neighborhood since that time.

Our old friend and brother, William Travis, departed this life the 7th of August last. He died, as he lived, recommending the golden rule, to do to others as we wish others to do to us.

Yours, &c.

JOSHUA NICHOLS.

THE JEWS.

The powers of Europe are finding it to their advantage to restore the Jews to their former inheritance in Palestine The northern Nicholas and the Pacha of Egypt must be arrested in their course, and if possible, the Russians be prevented from obtaining a footing on the Bosphorus and Asia Minor, and in order to accomplish the extraordinary design, France and England have agreed to Establish a free sovereignty in Palestine, like the one they have already succeeded in affecting in Greece. A fleet is to be sent to negociate peacably with the Egyptian Pacha or prosecute the intended enterprize by a declaration of war. The leading characters among the Jews of Europe, with Rothschild at their head, are favorable to the design, and we may soon expect to see Jerusalem and Judea no longer desolate, but peopled with the descendants of their primitive possessors. It has been left to the cabinets of Europe to re-people the home of promise, and build up the waste places of the Holy Land. From the banks of Jordan again the Hebrew host shall lift their songs of praise, and the mounts of Carmel and Eebanon, and the rich and pleasant fields of Engedi restored to their rich pristine excellence, shall blossom as the rose.

Balt. Visiter.

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A FEW REMARKS ON JOHN 3.

NO. I.

1. Nicodemus came to Jesus by night. Many have detracted from the character of this worthy and good man, by imputing to him low and base motives in coming to the Saviour by night. They have not hesitated to say that he was ashamed or afraid of being seen conversing with Jesus in open day, lest he should be reproached, or suspected, or cast out of the temple, or deprived of his honorable and lucrative office, being a ruler of the Jews. This low character does not apply to Nicodemus.—He at a certain time was sent with other officers to bring the Saviour before the Jews' Court for Judgment. They returned without him—and when asked why they had not brought him, they answered, Never man spake like this man. They were severely censured for not bringing him,—yet Nicodemus answered them, Doth our law judge any man before it hear him, and know what he doeth? The whole transaction shews that he was still a believer, and not afraid to avow it before the mighty enemies of the Saviour. We find again Nicodemus honorably and openly engaged in taking the body of Jesus from the cross, and burying it with costly spices.

An objection is made—If he were a believer in Jesus, why did he continue a worshipper in the temple, and retain his office there? I answer: Neither did Jesus nor his disciples forsake the temple of worship during his life. That worship and

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NO. I.

1. Nicodemus came to Jesus by night. Many have detracted from the character of this worthy and good man, by imputing to him low and base motives in coming to the Saviour by night. They have not hesitated to say that he was ashamed or afraid of being seen conversing with Jesus in open day, lest he should be reproached, or suspected, or cast out of the temple, or deprived of his honorable and lucrative office, being a ruler of the Jews. This low character does not apply to Nicodemus.—He at a certain time was sent with other officers to bring the Saviour before the Jews' Court for Judgment. They returned without him—and when asked why they had not brought him, they answered, Never man spake like this man. They were severely censured for not bringing him,—yet Nicodemus answered them, Doth our law judge any man before it hear him, and know what he doeth? The whole transaction shews that he was still a believer, and not afraid to avow it before the mighty enemies of the Saviour. We find again Nicodemus honorably and openly engaged in taking the body of Jesus from the cross, and burying it with costly spices.

An objection is made—If he were a believer in Jesus, why did he continue a worshipper in the temple, and retain his office there? I answer: Neither did Jesus nor his disciples forsake the temple of worship during his life. That worship and

the old covenant were in full force till abrogated by his death. No doubt, Nicodemus was among the first of his disciples under the new institution. It is but right to purge such pure characters from scandalous, unmerited imputations. How much more reasonable and honorable to say, that Nicodemus, seeing the Saviour constantly surrounded by multitudes throughout the day, and having a great desire to have an interview with him, and to converse freely and fully on the important subjects which he had heard him preach, chose the night as the most proper season. Then the multitudes were dispersed—then he was alone—and then he would not be interrupted by intruders.

2. Nicodemus said, Rabbi, we know thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him." Jesus constantly affirmed that he came from God—and that he was not alone, but that the Father was with him. In confirmation of this truth he wrought many miracles, sufficient to convince the mind of Nicodemus He therefore ingeniously makes the confession. The faith of Nicodemus was based on good evidence—on miracles Jesus wrought. These miracles Jesus performed for the very purpose of begetting faith. These miracles were written by his witnesses, the Apostles and Evangelists for the same purpose, that we to the end of the world might believe him, and obtain through this faith eternal life For not believing and reforming, from these miracles, Jesus upbraided the cities, wherein most of these mighty works were done. This he could not have done if he knew these evidences were insufficient to beget or produce faith: or if he knew they had not capacities sufficient to receive the evidence, as well might he have upbraided an ox or a tree for unbelief and impenitence as such men.

After Jesus had exhibited all this flood of evidence, by the miracles he wrought to bring the people to believe in him and be saved, yet many shut their eyes against the evidence, and did not believe: but they said to him, Shew us a sign from heaven that we may believe thee. Jesus grieved at their unbelief, answered; A wicked and adulterous generation seeketh after a sign, and no sign shall be given it, but the sign of Jonas the prophet, who was three days and nights in the whale's belly. By this, he alludes to his own resurrection from the grave, after having lain there that length of time. The apostles wrought miracles of the same nature with those wrought by Jesus—yet NO sign shall be given the world but his resurrection—if this fail to produce faith, they must die in their sins

How similar to those Jews are the *Evangelical*, or *Orthodox Churches* of the present day. They deny that the evidences of the New Testament can produce faith, or lead any to believe to the saving of the soul, or to the obtaining of eternal life. They

are looking for some sign from heaven—some immediate operation—some divine touch—some divine light or voice—a something extraneous from the word, that may produce faith in them. Is this the faith of God's elect? Hear the prayer of Jesus, John 17. "Neither pray I for these alone, but for them also who shall believe on me through their word." If these Evangelical Churches get faith as just seen, can it be according the prayer of the Saviour? Can it be expected that his prayer would be answered to them that they should all be one? It might not be an unprofitable inquiry, whether this be not the cause of the disunion among them. If they all had the faith of which Jesus spoke in his prayer, would not the Father have granted the request by making them all one, even as he and the Son are one? Something prevents the answer of this prayer. Let us examine what it may be.

3 After Nicodemus had made his good confession, Jesus then introduced the kingdom of heaven, and what must be done in order to see or enter into it. Except a man be born again he cannot see the kingdom of God—except a man be born of water and of the spirit he cannot see the kingdom of God. By the kingdom of heaven, I understand the kingdom of which Daniel prophesied, which the God of heaven would set up in the last days, which should destroy all other kingdoms, but should itself last forever. It is the kingdom John the Baptist preached as nigh;—the same kingdom Jesus, his twelve disciples and the seventy all preached as at hand—and which was really established on the day of Pentecost.

When John the Baptist first preached this kingdom the Jews were glad—all from Dan even to Bersheba were on the tiptoe of expectation—they were looking for Messiah to come in greater pomp than eastern monarchs, and literally fill the throne of David, that he would sway his sceptre over the world, and elevate the Jewish nation over the nations of the earth. These were their high expectations—these their high opinions. But the honest Baptist undeceived them, by explaining the nature of that kingdom just about to be set up—It will not be like the church or kingdom set up by Moses—in it were blended together the good and bad, the saint and sinner; just like an orchard of trees, some fruitful and some unfruitful—or like a heap of wheat and chaff blended together,—but when Messiah comes and sets up his kingdom, none as fruitless trees are to be admitted into it; all such must be cut down—no chaff is to remain mixed with the wheat—his fan is in his hand, and he will thoroughly purge his floor and gather the wheat into the garner, but burn the chaff with unquenchable fire. His kingdom is not of this world, —not meats and drinks; but righteousness and peace and joy in the Holy Spirit.

When the Jews understood this, their high hopes sunk, their pride was stained, and their expectations blasted. They neither wished for, nor desired such a kingdom, but became hostile to it, and violently opposed to it. Hence said Jesus. Since the days of John the Baptist, the kingdom of heaven suffereth violence and the violent take it by force. The kingdom itself was *that*, which suffered violence—and the wicked Jews inflicted it —The violent take it by force—not the violent opposers—they cannot take it by force—from the beginning our great king has protected it, and will to the end; for the gates of *hades* shall not prevail against it,—the violent, who take it by force, are such as are determined to enter it through the ranks of opposers, that will not enter it themselves, nor suffer any to enter it, but by violent exertions—earth and hell and the flesh stand in the way. We have to strive to enter and press into the kingdom.

4. Except a man be born again—born of water and of the spirit, he cannot see, (that is, he cannot taste, relish, and enjoy the kingdom,) he cannot enter the kingdom of God. Luke 2, 26. John 3, 35. To the term *born again*, or *regeneration* are applied two ideas very different. One is that it means a new heart—a new creature—old things passed away, and all things become new. This doctrine of a new heart &c is a plain scripture doctrine, which we all profess sincerely to believe and receive—all christians of every order receive it. But though all profess to receive this doctrine, yet there are some who think that the doctrine is not taught by the term regeneration. They think that the term applies to a new state and not to a new heart. Regeneration is but twice used in the New Testament. One is, Verily, you who have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glore, ye also shall sit upon twelve thrones, judging (or giving laws to) the twelve tribes of Israel. Regeneration, used in this text, does not mean a new heart; but a new state. This regeneration or new state will take place, when the Son of man shall sit on the throne of his glory, for so it is explained by the Saviour. But when did this take place? When he was glorified after his resurrection—then was he crowned king, and sat down with his Father upon his throne—then were his twelve apostles, as kings and judges empowered to dispense and execute his laws to the people. This new state or period commenced at Pentecost.—The people, that believed, were baptized, and through baptism entered into the new kingdom or regeneration—they changed their old state for this new state or kingdom of heaven.

We find the term *regeneration* in one more text. "Not by works of righteousness, which we have done, but according to his mercy he hath saved us by the washing (or bath) of regeneration, and renewing of the Holy Ghost." It is evident that the washing or bath of regeneration conveys a different idea from the renewal of the Holy Ghost. By the bath of regeneration all understand Baptism—called regeneration, because by it we enter into the new state or kingdom of heaven. By the renewing of the Holy Ghost, is designated the change of heart, or a new heart. This accords with being born of water and of the spirit—and with Peter's words, Repent and baptised for the remission of sins, and ye shall receive the gift of the Holy Ghost —and with Ananias to Saul, Be baptized, and wash away thy sins;—and with Col. 2, "In whom ye are circumscised with the circumcision made without hands"—this designates a new heart, "in putting off the body of the sins of the flesh." How is this done? "By the circumcision of Christ." What is the circumcision of Chris? It is that made by hands, being buried with him by baptism. By all these texts we have taught that baptism is connected with the spirit—salvation or the remission of sins. "He that believeth and is baptized shall be saved"

By these remarks it is plain that people have been contending about what is equally believed by them all—or all believe in the renewing of the Holy Ghost, or a new heart--all believe that baptism designates a change of state—that by it we change from the kingdom of darkness into the kingdom of His dear Son. Why then contend?

B. W. STONE, Editor.

A FEW REMARKS ON JOHN

NO. II.

5. "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one born of the spirit." That which is born of the spirit is spirit—is partakes of the same divine nature"—is holy, pure and righteous, as is the Holy Spirit of God—they are sealed with that Holy Spirit. As the seal impressed upon wax leaves its image—so every one sealed with the Spirit, leaves its image. Jesus used a similar expression respecting his word: "My word is spirit;" spiritual, or like the spirit by whom it is spoken. To be born of the spirit means that change of heart, experienced by obedient believers. The Saviour compares this operation to wind;—we hear the sound and see and feel its effects—so is every one, born of the Spirit; he hears his voice in the scriptures (for there the spirit speaketh expressly) and he sees and feels his divine operation on his heart.

Some are disposed to apply this text exclusively to the baptism of the Holy Spirit at Pentecost. The mighty rushing wind they heard, and felt its divine power. But does every one, born of the spirit, hear and feel this power *now*? or did all feel it and hear it *then*? and must all feel it before they enter into the king-

dom? Only the 120 felt it at Penticost. Some also apply Acts 2, 38. 29, in the same way—"and ye shall receive the gift of the Holy Ghost." By the gift of the Holy Ghost they understand the miraculous gifts of the Holy Spirit, as the gift of tongues, &c. This idea we cannot receive—for all the people that repented and were baptized then did not receive the gifts of tongues. Yet the promise of the spirit is to them and to their children, and to all that are afar off (the Gentiles) even as many as the Lord our God shall call—(to all the world where the gospel is preached.) This promise of the Holy Spirit is yet good—and all that believe and obey the Gospel, do yet receive it. The love of God is shed abroad in our hearts by the Holy Ghost, which is *given* unto us Rom. 5, 5—He will give the Holy Spirit to them that ask him."

But it is objected that the Holy Spirit is never given before we enter into the kingdom. What saith the Scripture? If the Lord or his inspired Apostles say so, we humbly receive it as true. But if they do not say so, we cannot receive it for truth.

Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. This is plain. Repent and be baptized—and ye shall receive the gift of the Holy Spirit—is it said, they received not this spirit till they entered the kingdom? Faith and repentance, and baptism through which they received remission of sins, were also the means through wich they received the Holy Spirit. This is a subject worthy of consideration. If it be true, that we must be born of the spirit before we enter the kingdom, then Pedobaptism cannot be also true, unless it be proved that helpless babes have received the spirit. "Because ye are sons, (being born of water,) God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. This is to be born of the Spirit.

6. Nicodemus could not understand the meaning of being born again, or of regeneration. Jesus said—"art thou a master of Israel and knowest not these things?" Some say, Nicodemus had good reason to know; because it was the practice of the Jews to receive proselytes into their kingdom or church by immersing them. This is not satisfactory; because proselyte baptism was a human, and not a Divine institution! and our Lord would not appeal to human institutes to prove the divinity of his doctrine. He would not receive the testimony of John the Baptist in proof of his Messiahship. Nicodemus might have understood the terms *born of water*, or *regeneration*, by adverting to the case of Noah passing from the old world into the new world by water. This change of his state was called *paligenesis*, or regeneration. So Josephus calls it, and no doubt this was the common appellation of that event. Noah was therefore born of water, and saved by water. The like figure whereunto, says Peter, baptism doth now save us—as Noah was born of water—so are baptized believers;—Noah by water passed from the old into the new world—so believers by baptism pass from the kingdom of darkness into the kingdom of God's dear Son. Noah's was a change of state; so is that of a baptized believer.

Again; the Israelites passed from the state of bondage, darkness, and misery of Egypt through water, into the state of the liberty of being called the children of God. "They were all baptized into Moses, in the cloud and in the sea" They were born of water into a new state. So are baptized believers.—Nicodemus, as a ruler, should have known these things; and therefore should have understood the meaning of being born of water.

7. The Saviour now fully and clearly declares to Nicodemus the gospel or way of Salvation: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The love of God to the world is declared to be the prime cause, or origin of good to men. When determined to save men, he saw no one in his vast dominions, who could do his will—none but his own Son; for none but he could accomplish the work of redemption from sin and death. So great was his love to the ruined world, he spared not his own Son, but gave him, or delivered him up for us all It was the will of God that his Son should take flesh and blood such as the children had, subject to pain and death. He must take flesh and blood that he might die—he must die, that he might rise again—as he said, "I lay down my life, that I may take it again," or rise from the dead—he must rise from the dead in order to enter into his glory as our forerunner there, to prepare mansions for us

Israel in their passage from Egypt to Canaan came to a land infested with fiery flying serpents, the bite of which was attend-with excruciating pain and speedy death—no skill of physicians—no power of medicine could relieve the tortured patient In great distress Moses applies to God. He is directed to raise a brazen serpent in the midst of the camp, so conspicuous that every one in every part of the camp may see it. Every one bitten was directed to look to the brazen serpent, and instantly by looking was healed. So must the Son of man be lifted up in the midst of the world bitten by the old serpent the devil, with a more deathly bite, the poison of which penetrates the whole man, and hurries him to eternal death. No power of men or

angels—no medicine invented by finite wisdom, could relieve them. God, in love and pity to the world proposed the plan.—His own Son must be lifted up in the view of the world, to every creature—that whosoever believeth in him should not perish but have everlasting life.

Two things are designed to be effected by the lifting up of the Son of God—salvation from death, and the gift of eternal life. The Isralites, in order to be saved from temporal death, and to have their mortal life prolonged, must look to the brazen serpent immediately. So the dying world, in order to be saved from sin and eternal death, and obtain eternal life must believe in the Son of God, lifted up. His life, his death, his resurrection, his ascension, will effect nothing good to the unbeliever. Faith is indispensible—without it we cannot please God—cannot come to him, cannot be saved, cannot see life; but must die in our sins—must be damned.

But who of mankind are warranted, and authorized to believe in the Son of God, and obtain salvation and eternal life? The Saviour answers the inquiry, "Whosoever believeth on him"—*Whosoever* is a personal pronoun, and includes all persons of all characters, whether they be old or young—good or bad—bond or free—Jew or Gentile. All, all without an exception of one of Adam's children, are authorized to believe, and warranted to receive through faith salvation and eternal life.

But when are they authorized to believe in the Saviour? Now for NOW is the accepted time. But when are they warranted that they shall receive salvation and life? Now; for NOW is the day of salvation. He that believeth and is baptized shall be saved. When Peter preached the gospel at Pentecost, 3000 believed, obeyed, and were saved on the same day. God is no respecter of persons. Whosoever, therefore, however great a sinner—however old—however young—however unworthy, that NOW believes, and repents and is baptized, shall be saved—saved NOW! All things are now ready God is ever waiting to be gracious—and the man, Jesus the Son of God, receiveth sinners—and sinners only—for he came not to call the righteous, but sinners to repentance. He will do the whole work of salvation, or none. Son, give me thy heart, hard and sinful as it is—the preparation of the heart is mine—it is my work. Give yourself to him just as you are, to be saved and made alive. He will not reject, but joyfully receive you.

B. W. STONE, Editor.

A beloved brother requests from us an exposition of I. Cor. 7, 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy."

Paul has written to the corinthians not to company with fornicators. Cor. 5, 0. Many of them had before their conversion, been connected with suchh characters. They thinking that Paul advised them to dissolve the connexion, wrote to him on the subject. I Cor 7, 1. The Apostle explains himself, chap. 7, 13: "If a brother hath a wife that believeth not." &c. Before we enter into the subject, I remark that the words *believing* and *unbelieving*, in verses 12, 13, 14 and 15, are translated from the Greek words *pistos* and *apistos*, which words are generally translated faithful and unfaithful. This is their primary and literal meaning. I also remark, that the words *is sanctified* are translated from the Greek verb *Hegiastai*, which word is in the perfect tense of the indicative mode, and should therefore be translated, has *been sanctified*. These remarks being admitted, (and no scholar will deny them,) the subject is plain and needs no farther exposition. "If a brother hath a wife that is unfaithful (a fornicatrix or adultress,) if she be pleased to dwell with him, let him not put her away—And the woman which hath an husband which is unfaithful, if he be pleased to dwell with her, let her not leave him." In the following verse, he gives the reason why they should not separate: "For the unfaithful husband has been sanbtified by the wife, and the unfaithful wife has been sanctified by the husband." Instances of this truth have taken place, and could be easily recited—where the unfaithful husband or wife has been sanctified or saved by the holy and pious conversation or behaviour of the faithful one. This is confirmed by verse 16. "For how knowest thou, O wife, whether thou shalt save thy husband?" That is, by dwelling with him in holiness and piety. "And how knowest thou, O man, whether thou shalt save thy wife," by acting in the same pious, holy manner.

"Else were your children unclean, but now are they holy." That is, if you should separate, or remain the one unsanctified by the other, your children are (*esti*, present tense) unclean, and must remain so for the want of your co-operation in bringing them up in the fear, nurture and admonition of the Lord—"but now are they holy"—*now*, when you are sanctified the one by the other, your children by your good example and joint instruction are or become holy.

The apostle very well knew, that it was lawful for a man to put away his wife for fornication—and though he advises such to dwell together: yet he tells them plainly that a brother or sister is not bound in this case!

Doc. Gill's legitimacy and illegitimacy—and Calvin's federative holiness and sanctification, are, doubtless, arbitrary and unauthorized by the new instution; and therefore rejected by your servant.

B. W. STONE, Editor

Another brother wishes us to assist him in understanding Rev. I. 4, 5, 6. "Grace be unto you, and peace from him which is, and which was, and which is yet to come, and from the seven spirits which are before his throne; and from Jesus Christ," &c.

With respect to the first character spoken of there can be but one opinion. In verse 8, the same person is called the Almighty. The *seven spirits* spoken of is an obscure expression. The exposition, given by some, that the seven spirits mean the seven perfections of Deity, is too absurd to be received. How dare we limit the perfections of God to seven? Through eternity new perfections will doubtless be developed by him who is infinite. The expression *seven spirits*, is found in but two other passages in the scriptures: Rev. 4, 5—"and there were seven lamps of fire burning before the throne, which are the seven spirits of God;" and 5, 6—"and I beheld, and, lo, in the midst of of the throne, and of the four beasts, and in the midst of the elders, stood a lamb, as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth." In Rev. I. 4, the seven spirits are represented as standing before the throne—therefore, not on the throne.

In chap. 4, 5, the seven spirits are represented by seven lamps of fire, burning before the throne. In chap 5, 6, the seven spirits are represented by the seven horns and seven eyes of the lamb that had been slain. Horns are the emblem of power, and eyes the emblem of wisdom and knowledge, and burning lamps the emblem of light or information. These emblems pertained to the lamb, and therefore, according to the emblems, the lamb possessed power, wisdom and light in perfection: for the number seven is the number of perfection. But it may be asked, what differs this character from that which immediately follows, And from Jesus Christ the faithful witness, &c? I answer with diffidence: The seven spirits may represen that being who existed with the Father before the world was, and by whom God created all things. This being called the Word, was made flesh, and tabernacled in the flesh amongst us. This being is also called the power and wisdom of God. Such names fully represent to us the same things as the emblems used above, as seven horns, seven lamps, and seven eyes: This being was made flesh—took flesh and blood such as the children had—for him a body was prepared by God—he was therefore the Son of David according to the flesh, and the Son of God according to the Holy Spirit in him. This being, united with flesh is Jesus Christ, or the anointed Saviour.

The apostles in the dedication of their epistles to the churches to whom they wrote, universally, I think, say, "Grace be unto

you, and peace from God the Father, and from the Lord Jesus Christ." This is the language of John in his 2d epistle. According to the sentiments above stated, the same ideas are retained.

For this exposition I will not contend a moment. I will relinquish it for one better established by the scripture. I may be told, the seven spirits mean the Holy Spirit, the second person in the trinity. Let this be proved to be the truth, and I humbly submit, and receive it. It is an easier matter to pronounce a sentiment false, than to prove it false—it is easier to reject, than to substitute a better in every case. I may be gravely told, you have no business to meddle with such deep matters. I ask, Were they written for our learning? Were they written to be understood? Or must we not try to correct and reform our ignorance? "Blessed is he that reads and understands the prophecies of this book." It is hoped that this weak effort of mine may provoke some giant mind to investigate, and find the truth. My best wish is that such may succeed.

The following verses are more intelligible. And from Jesus Christ, who is the faithful witness.—This is an important relation sustained by the Saviour. The Father by his prophet says, "Behold, I have given him to be a witness to the people." Isai 55: 4. And Jesus informs Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18, 37. All the truth necessary for the world to know, Jesus faithfully taught, and confirmed by signs, wonders and miracles.

——"The Prince of the kings of the earth." He is the king of kings and Lord of Lords. This world is his kingdom or empire—and all are bound to obey him. Woe to the rebel, whether he be king or the subject of a king! He is a rebel that is disobedient to his laws. At his coming, all who would not have him to rule over them, shall be bound hand and foot, and cast into utter darkness, where there is weeping and gnashing of teeth.

"The first-begotten of the dead." Jesus was the first born from the dead to immortality. Others had been raised from the dead; but they died again,—but Jesus was raised to die no more.

"Unto him that loved us." That he loved us is plain from his divesting himself of the glory he had with the Father, before the world was—from his submission to be clothed with a body like our own—from his burial and resurrection—from his intercession and coming the second time to take his obedient saints to glory, to share with him in the felicities of eternity. His love appears in its divine effulgence, when we view the

objects whom he loved—sinners, rebels, enemies—such were we.

"And washed us from our sins in his own blood." This is tantamount with "the blood of Jesus Christ, his Son, cleanseth us from all sin"—and "Jesus, that he might sanctify the people with his own blood, suffered without the camp"—"How much more shall the blood of Christ purge our conscience from dead works to serve the living God"—"being justified by his blood, we shall be saved from wrath through him—For when we were enemies we were reconciled to God by the death of his Son"—"By whom we have now received the atonement or reconciliation." These are every where described as the effects of the blood of Christ. The query naturally is made, When were we washed, cleansed, purged &c. from our sins? Not 1800 years ago—not 50 years ago, and many can say, not one year ago.—When did these things take place? Not till we believed and obeyed the gospel; for none but obedient believers enjoy these blessings. Says one, these works were done 1800 years ago when Christ died; but were never manifested to us till we believed. Then it follows that we were cleansed and washed from sin, before we had existed, and, consequently, before we had sinned—we were justified before we were condemned—reconciled or atoned to God before we were at enmity with him.—If these works were done 1800 years ago, how dare you say, all are sinners and condemned? If you were convicted by the spirit that you were a sinner, and justly condemned, did the spirit convince you of a truth, or a lie? All christians of every order we think, agree that prior to our believing and obeying the gospel we were all under sin, guilty and impure; and therefore had not our sins washed away 1800 years ago But we assuredly believe that in the death of Jesus, a foundation was laid for redemption, or for the remission of sins, and reconciliation to God.

We humbly ask, was not the ministry of Christ, and the ministry of his apostles, the ministry of reconciliation? 2 Cor. 5. Are not repentance and reconciliation so nearly allied, that they are inseparable? Can we, who are sinners against God, be reconciled to him, and his ways, and not be sorry for our sins, and not feel determined to reform, and turn from every iniquity? Can any be thus sorry for sin, and thus determined to reform and not have the spirit of reconciliation to God and his righteous ways? Is not the "not imputing our trespasses to us," the same as to forgive our trespasses? Compare 2 Cor 5, 19 with Rom. 4, 7, 8. Does not the non-imputation of our trespasses follow reconciliation to God? Do we read of this non imputation of sin, as ever preceding reconciliation? Or, in other words, do we any where read of remission or forgiveness of sins, preceding repentance or reconciliation? I answer: no where in the scriptures

We ask again, what was the great work designed to be effected by the mediation of the Son of God? He is exalted to give repentance and remission of sins. Acts 5, 31. Or God was in (*by*) Christ, reconciling the world unto himself not imputing trespasses unto them"—of them who believe and obey the gospel The poor sinful world needed three things: forgiveness for their sins—a holy spirit—and the resurrection from death to immortality. These all flow from the life, death burial resurrection and exaltation of Jesus, the Great Mediator But these blessings, we repeat it, are received by those only who believe and obey Let none, therefore, vainly expect to have their sins washed away—pardoned, or remitted, until they are reconciled to God, or repent and are baptized. Let none expect repentance, or reconciliation to God, without faith in the Lord Jesus Christ. Let none vainly expect faith but by the divine testimony in the scriptures—"For these are wrstten that ye might believe," &c.

If the blood of Jesus washes from sin—cleanses and purges from sin—sanctifies and justifies from sin—in any other way than I have stated, I call upon the religious world to show it.—Not in the language of man, but in the language of the Holy Spirit. If a more perfect way is known, let pity for the ignorant induce them to declare it.

But I may be told that Jesus died to secure the truth of God, and the honors of law and justice. "In the day thou eatest thereof thou shalt die." I ask did not Adam die according to the word of God, and is it not therefore secured! are not the honors of his law and justice secured? Neither the truth, nor law, nor justice declared that man should die, and never live again. Had this been declared, all hope had been at once cut off forever We grant, the death would have been eternal, had not mercy and grace interposed. There was nothing now to prevent the interposition of mercy and grace, seeing the honors of divine truth, law and justice, were secured in the death threatened Jesus came, not to remove law barriers, but to give repentance and remission of sins to every obedient believer, and to raise him up at the last day to immortality and eternal life.

I proceed in the exposition of the text. "And shall make us kings and priests to God and his father."

"Some have referred this to the Millenium—others to the days of eternity. But we need not go so far ahead to find the commencement of the reign of saints. The apostle spoke of it as enjoyed by the saints in his day. Some, believeing that all christians are kings and priests *now*, as they were in John's day,

have run to the wide extreme of denying government in the church, and of believing the ministry of the gospel belongs to all equally; they are all kings and priests. This is anarchy; and every society which has tried it has come to nought. If a congregation of 50 members were all kings, according to the understanding before suggested, where would be the subjects for government? if all were priests, to whom could they officiate?

e believe that every christian is a king, and a priest—not over a congregation—but over the empire of self. He is a king to God. He rules over self, and brings his thoughts, his appetites, his passions, and behaviour in subjection to the law of Christ—he is a priest to God in offering the sacrifice of his lips, praise, thanksgiving, prayer, himself and his substance or goods to the Lord. The Israelits were of old called "a kingdom of priests to the Lord." Exod. 9, 6. Yet they were not all kings and priests over the congregation. The christians were called by Peter "a royal priesthood:" Pet. 2, 2. Yet they were not all kings nor priests in the sense against which I object. They are kings in conquering their enemies, the world, the flesh, the devil, sin and death. But these victories they obtain through our Lord Jesus Christ.

"To him be glory and dominion forever and ever. Amen." The christians in earth and heaven unite in this ascription, all the glory of their conquests over their enemies—all the glory of the priesthood—all the glory which rests upon them in time and eternity—all the glory of their immortality and eternal life—all, all without exception they ascribe to him. Dominion too they with one heart and voice ascribe to him. Let him reign, for he is worthy, not only to reign in time, but forever and ever, through the endless roll of years. Amen responds every pious heart. "The Lord reigneth; let the earth rejoice." Wisdom, power, and love unite in him.

B. W. STONE, Ed.

CHRISTIAN CASKET.

The first number of the Christian Casket, we have just seen. It is a periodical, edited by John O'Kane, of Connersville, Indiana. It is a medium sheet, in quarto form, at 50 cts. in advance, for one volume or 12 Nos. It is devoted to the principles of reformation. We cordially wish success to the work. From it we select an article, headed 'Luther on Baptism.'—Although we cannot receive all the sentiments advanced by Luther on Baptism, yet we re-publish his views, that the orthodox, who boast of the reformation under Luther and others, and who solace themselves as still abiding in its principles, may see how far they have departed from them. Surely modesty, if no

higher principle should silence our opposers, who so unsparingly abuse us for teaching and practising *that* which was a prominent doctrine of the reformation. We mean baptism for the remission of sins. We give the extract.

LUTHER ON BAPTISM.

Question. What is Baptism?

Answer. Baptism is not mere water; but it is that water which the ordained of God enjoins, and which is connected with God's word, Eph. 5, 22, 26. John 3, 5. Luke 3, 2.

Question. Which is that commandment of God?

Answer. That the Lord Jesus Christ gave his disciples, Math xxviii, 19. "Go ye, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

Question. What are the benefits of Baptism?

Answer. It causes the forgiveness of sin, redeems from death and the devil, and gives everlasting salvation to those that believe; as the word and promise of God declare, Mark 1, 4. Gal. 3, 26, 27; Tim 3, 5, 5; Rom. 6, 3, 4; Eph. 5, 26, 27; Col. 2, 12.

Question What are these words and promises of God?

Answer. Those in which our Lord declares, Mark xvi, 86. He that believeht and is baptised shall be saved; but he that believeth not shall be damned, Mark 16; Pet. 3, 21; Acts 3, 37.

Question. How can the water produce such great effects?

Answer It is not the water that produces them, but the word of God, which is connected with the water, and our faith confiding with the word of God, in use of baptismal water.—For without the word of God, the water is mere water, and no baptism; but with the word of God, it is a baptism, that is, a merciful water of life; and a laver of regeneration in the Holy Ghost: as St. Paul says to Titus, iii, 5, 6, "according to his mercy he hath saved us by the washing of regeneration and the renewing of the Holy Ghost, which he hath shed upon us abundantly thro' Jesus Christ our Saviour," that thereby we might be made righteons, and the heirs according to the hope of everlasting life. Titus 3, 5, 6, 7. Gal. 3, 26, 27. Eph. 5, 26, 27.

Question. What does such water-baptism signify?

Answer. It signifies that the old Adam, with all sinful lusts and affections, should be drowned and destroyed by daily sorrow and repentance; and that a new man should daily arise, that shall dwell in the presence of God, in righteosness and purity forever. I Pet. 3, 20; I Cor. 10, 3; Gal. 5, 24; Col. 3, 5, 10; Rom. 6, 12.

Question. Where is this said in the scriptures?

Answer. St. Paul in his epistle to the Romans VI. 4, says—

"We are buried with Christ by Baptism into his death; that like as he was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

Luther's Small Catechism.

"The means of grace. These are, 1st, The word of God contained in the holy scriptures," II Peter, 1, 19, 20, 21; II Tim. iii, 15. This consists of the law, Gal. iii. 19, 20, 21, and the Gospel; Rom. 1, 16, 17; and 2d. The sacrament of the New Testament, viz: 1st, Baptism, Matt. xxviii, 16. by which such as do not maliciously resist, receive the Holy Ghost Titus iii, 5, and are born again; John iii, 5."

Question 92. Where did the Holy Ghost begin this sanctification in you?

Answer. In the holy ordinance of Baptism, the Holy Ghost began this sanctification in me: Titus 3, 4, 7.

Question 93. What did God promise you in holy baptism?

Answer. God promised and also bestowed upon me the forgiveness of sins, life and salvation."

QUESTION.

Look at the last clause of the 7th verse of the 4th chapter of Genesis and say—Whose desire, and who it is that shall be ruled over?

The subject matter is a reference to Cain and Abel. Cain was angry and his countenance melancholy and changed, at what had happened; and the Lord asked him the reason. If you do well, shall you not have the excellency or preference, *as the first born*? and if you do not well sin (or a sin offering) lies at the door (is near you and in an easy requirement.) And unto thee (Cain) shall be his (Abel's) desire—or he shall be subject to thee; and thou (Cain) shalt rule over him.

The expression I understand to be of similar import as that in the 16th verse of the third chapter. Thou shalt be subject to thy husband, and he shall rule over thee.

The first born it recognized to have the pre-eminence or rule in that relation and connexion.

J. T. JOHNSON, Editor.

The following piece was written, before I knew that Brother B. W. Stone prepared an answer to the same question As the different authors are herein presented, we have concluded to lay both pieces before our readers, that they may examine the subject with all the lights which can be afforded.

QUESTION.

"Look at the 7th ch. of 1 Cor. 14 v. For the infidel husband is sanctified by the wife, &c. Please give a correct translation of the original."

Out of the passage referred to, different views have arisen, and its true meaning has been much controverted, owing more or less to its supposed connexion with and support of a system. It has been so far strained, even by intelligent men as to be be made subservient to the unauthorized practice of infant sprinkling. We shall not stop, however, to inquire into the merits of such far-fetched proof.

We design to exhibit the different views which have been given of this passage, so far as they have fallen under our notice.

An incorrect rendering or translation of the original may produce the difficulty. We will, therefore, first give the different translations.

Old version 14 v.—"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." McKnight's version—"For the *infidel* husband is sanctified *to* the wife: and the infidel wife is sanctified to the husband," &c. New version—"For the infidel husband is sanctified *by* the wife, and the infidel wife is santified by the husband; otherwise certainly your children were unclean; whereas, indeed, they are holy."

There is another translation, the merits of which may be tested by each, according as they judge of the propriety of the facts when presented. The Greek word from which unbelieving and infidel are taken, is apiston and apistos. The third rendering of these words is "unfaithfull." Then the clauses would read "unfaithful wife" and "unfaithful husband"—and the Greek word Hegiastai is translated in the past tense—thus: "For the unfaithful husband has been sanctified by the wife, and the unfaithful wife has been sanctified by the husband: Otherwise certainly, your children were unclean—whereas now they are holy."

Having the data to proceed upon, we now present our view of the subject. The passage is thought to be, by one party, sufficiently explained by reference to Ezra, X. 3, 45; Neh. xiii, 23. 24, and Deut. vii. 3.

The sanctification spoken of is considered to be "legitimacy according to the law of God." Such marriages were not lawful amongst the Jews, as is well known, and for special reasons *then* existing; and both their wives and their children were put away. It is considered the duty of the disciples to marry in the Lord; but even if they transgress that law, or are convicted after marriage, they are not, like the Jews, to put away their wives and children on repentance. The marriage is to continue, and the relation is sanctified just as their food is sanctified or blessed to their use. And this matter is considered of much importance by those who contend for this view of the subject.

And thus they use the argument: "As Jesus commands his disciples to marry in the Lord, had no provision been made, every marriage contrary to this must be given up on repentance, just as fornication; and the offspring of such marriages could not be considered as the children of marriage according to God's institution." It is said in reply to this, that even the marriages of unbelievers are lawful, and the offspring legitimate. Certainly—because they are according to the law of God and man. But as Christ commands his people to marry in the Lord to marry otherwise is contrary to God's law. Neither such marriage then, nor the offspring of it would be legitimate, according to the law of God except by this provision. The marriage might be legitimate according to the law of man, and the children legitimate according to the law of man, but neither would be legitimate according to the law of God. This provision then, is most bountiful and kind. The believer, by remaining in his marriage with the unbeliever, does not continue in sin, as he would by continuing in fornication. His marriage is sanctified to him. This sanctification, whatever it is, is a marriage sanctification, and not the sanctification of the spirit through the belief of the truth, which is the only sanctification that entitles to any christian privilege." And as a reason for thus remaining together a possibility of either *saving* the other is urged—"For how knowest thou, O wife, whether thou shalt save thy husband? Or thou, O man, whether thou shalt save thy wife?" When the apostle declares what shall be the rule or law in all the congregations—when they are *called* into the liberty of the Gospel—whether they be in circumcision or uncircumcision, bond or free, "Brethren, in what state each one was called, in that state let him remain with God."

The comment of McKnight upon the 14th verse is as follows: "For the infidel husband is fitted to remain married to the believing wife, by his affection for her; and the infidel wife is sanctified, to the believing husband, by her affection for him, otherwise certainly your children would be neglected by you as unclean: Whereas, indeed, they are clean: they are the objects of your affection and care." This further note of McKnight should should be added to do him justice. "Our translators seem here to have understood the terms *sanctified*, *unclean* and *holy*, in a federal sense, which indeed is the common opinion. But first, it is not true in a federal sense, that the unbelieving party in a marriage is sanctified by the believing party: for evidently no one hath any right to the blessings of the Gospel Covenant, by the faith of those to whom they are married. In the second place, it is true, that the children procreated between believing and unbelieving parents, become unclean, by the separation of their parents, and *clean*, by their continuing together, as the

apostle asserts, if by unclean, we understand exclusion from the covenant, and by clean, admission into it, &c.—I, therefore, think, with Elsner, that the words in this verse have neither a federal, nor a moral meaning, but are used in the idiom of the Hebrews, who by *sanctified* understood what was fitted for a particular use (see Ess. iv. 33) and by *unclean* what was unfit for use, (Ess. iv. 38,) and, therefore, to be cast away. In that sense the apostle speaking of merit says, 1 Tim iv. 5. It is sanctified (fitted for our use) by the word of God and prayer, ver 4. Every creature of God, fit for food, *is good*, and nothing fit for food is to be cast away as unclean. The terms in this verse thus understood, offered a rational meaning; namely, that when infidels are married to christians, if they have a strong affection for their christian spouses, they are thereby sanctified to them, they are fitted to continue married to them; because their affection to the christian party, will insure to that party the faithful performance of every duty; and that if the marriages of infidels and christians were to be dissolved, they would cast away their children, as unclean; that is, losing their affection for them, they would expose them after the barbarous custom of the Greeks, or at least neglect their education. But that, by continuing their marriages, their children are holy they are preserved as sacred pledges of their mutual love, and educated with care.

The 3d view of the passage is thus presented—"The apostle had been arraigning and condemning certain lewd practices which were indulged in the recincts of the Corinthian congregation—one of which practices was indulged in by one of the congregation. This case was severely handled by the apostle, and judgment pronounced on the party. The congregation was called on to execute the sentence—which they did. It is considered that the 12th, 13th, and 14th verses stand in connection with the apostle's denunciation of the crime of lewdness—and that as he was unsparing and positive in relation to it—saying, that adulterers should not inherit the kingdom of God—that the body is the temple of the Holy Spirit—that they are the members of Christ, and that the members of Christ should, by no means, be made the members of an harlot." It is supposed that an explanation was needed in relation to the very case he puts, and explains and decides on. Then the question arises—shall the christian wife separate from the *unfaithful* husband or the christian husband from the unfaithful wife—if either desire to remain with the other, as the case may be. By no means. For the christian wife has sanctified the unfaithful husband, that is; has been the means of converting him from his faithless lewd conduct—and the same of the christian husband—otherwise your children would share the fate of the heathen, be cast aside and be unprovided for."

Then comes the additional consideration—How knowest thou, Oh man! whether thou shalt save thy wife—and how knowest thou, Oh wife! whether thou shalt save thy husband?

We are strongly inclined to this latter view of the subject; but a difficulty occurs, which we will suggest.

The laws both of Moses and the Son of God granted the privilege of Divorce in the case of the unfaithfulness referred to.—This being the express privilege of the party, no other principle can be allowed to forbid or do it away. Now the passage referred to says—"if she be pleased to dwell with him, let him not put her away." The case might and would, no doubt, exist, where the unfaithful wife would be pleased to dwell with him. To obey her desire according to the injunction, would be a denial of the privilege granted.

It may be remarked that this advice was from Paul and not from the Lord. This is true; but Paul spoke by inspiration, and it is further considered by many, that the force of this injunction is not lessened—because it was merely distinguishable between what was confided personally to him by the Lord, and that which was confided to him as an inspired man, to speak the truth by the spirit of God. Be that as it may: let us ask, if any age of the world, especially so far as the bible account goes, the crime spoken of has ever been tolerated or connived at, on the part of the female; I say on the part of the female to make it more impressive, and not as any mitigation on the other side. Has the government of God over the human family ever required or advised the husband to bear with the unfaithfulness of the wife; or to connive at it? We presume not, except the paragraph in question does it. It is a crime of a character and description which strikes at the very foundation of society, religion and human happiness, so directly and palpably, that it is hard for us to believe that the apostle ever gave such advice. At this day, the advice would be correct if it was then; and we feel assured, such advice would sound very ungrateful to the best christian's ears now-a-days. I confess, however, I have difficulties on the subject.

J. T JOHNSON, Editor.

QUESTIONS.

You will please point out the reason why the 15th verse of the 3d chapter of Genesis has been considered a promise of the Messiah!

The circumstances which surrounded our first parents at the time alluded to, are apparent to all who read the bible account of it; and those who exercise faith in it, can more or less realize their sufferings and melancholy condition. We must all yield that their condition was most painful, and none could realize it as fully as themselves. They had incurred the sentence of death. The time of its execution was a matter of uncertainty, and may have been looked for every moment. The respite which was signified in the text alluded to, and the one subsequent, added to the promise, that the seed of the woman should bruise the *head* of the *serpent* must have been most grateful to their ears; yea, good news—and must have imparted a joy calculated to raise them above the burthen under which they were laboring.

In all the accounts which we have of God's dealings with the human family, he has been kind and compassionate far beyond our deserts, and has presented motives to induce a yielding and submissive disposition to his *will*. To rebels, what could have been more grateful than a promise or pledge of deliverance from the power and influence and dominion of the serpent, through the seed of the woman. God apprized them that he would put enmity between the serpent and the woman; and between his seed and her seed. That a combat was to be waged, and that the victory would be given to her seed. The sensations and feelings produced by such a disclosure, to those whose condition had been made so humiliating by their arch enemy, the serpent, must have been beyond language to express. Now we cannot see how any one can avoid the consequence, from all the light now shed on the subject, that this was a promise of the Messiah.

A Messiah—a Conqueror—the seed of the woman was promised. He has conquered the serpent. He has risen a conqueror over death, the fruit of the deception of the serpent—and thus life is restored to the human family.

We do not say as to the distinctness of the vision of the Messiah to those to whom it was first uttered, but it is supposed to have been so impressive and powerful and operative as to have imparted great joy, and to have given the triumph over the devil by all those who regarded the promise and its faithfulness.

Again—"The seed of the woman" was the promised conqueror. What charaeter does this description fit? None but the Son of God, in all the long line of generations which have passed away. He was born of a virgin. He is emphatically the seed of the woman *by a miracle*, who has achieved a conquest worthy of *promise* and of *record*. In Isaiah. 7 ch. 14 v. we have this record: "Therefore the Lord himself shall give you a sign, behold a virgin shall conceive and bear a son, and shall call his name immanuel."

In reference to the same, Luke the 1 ch: and 30 v. &c. thus records, "and the angel said unto her, fear not Mary, for thou hast found favor with God. And behold you shall conceive and

bear a Son, whom you shall name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the throne of David his Father. And he shall reign over the house of Jacob forever, his reign shall never end.

In the 1st ch. of Matthew, at the 21st verse, we have this record—"And she shall bear a son, whom you shall call Jesus, for he will save his people from their sins. In all this, what the Lord had spoken by the prophet was verified, "Behold the virgin shall conceive and bear a son, who shall be called Immanuel,"; which signifies God with us.

Now as there is no being to whom these passages and the promise will apply but the Son of God; and as the accomplishment of them in him is plain, direct and palpable, we are bound to receive the promise referred to as descriptive of the Messiah. He conquered the tyrant sin and buried him in the grave.

J. F. JOHNSON, Editor.

WORLDLY PRIDE.

The striking originality of Christ's character is the most conclusive internal evidence of the divinity of his mission. When he appeared, humility, as he taught and exemplified it, was somethtng new in moral character. The Greeks and Romans were enamoured of the daring and heroic inhuman action. Humiliation, in their estimation, was a mean and servile quality; —— but survey the character of Jesus and say, whether it does not at once confute the mistaken idea; whether, in fact, his virtue ever appears more truly magnanimous and sublime, than in the very act of *washing his disciples' feet*. There is an almost dramatic beauty and impressiveness in this scene of sublime humility; What a sermon does it preach to the meanness and the littleness of this world's pride and haughtiness! How does it wither into unspeakable nothingness all those tricks of pomp and vanity by which the proud and opulent of the earth affect the semblance of greatness, and would gladly exclude from their presence and communion those humbler children of humanity, whose feet the Redeemer of our race thought not beneath him to wash!

When we compare his humility with the other graces of his character—his piety, his self command, his purity, gentleness and philanthropy—we behold such a beautiful and harmonious assemblage of virtues, we exclaim almost involuntarily, with the centurion at the cross, "Truly this was a son of God."

Incessantly followed by devoted multitudes, who hung with rapture on his lips, and whom a single word, a mere look, would have made immediately subservient to his will, he never forgets for a single moment, the Almighty Being, who had sent him; and whose purposes it was his high mission to fulfil; in his most unguarded

actions and expressions, we never discern the slightest traces of ambition or worldly-mindedness. On concluding the labours of the day—or perhaps before resuming tnem again, we find him escaping into the lonelinoss of the desert, to hold sweet intercourse with his Heavenly Father; fervently renewing his petitions for divine assistance and direction; quickening the devout consciousness of dependence and protection; strengthening his purposes of unreserved obedience, and praying in the lowliness of his heart, with deep submission to the will of God, that he might faithfully excercise these extraordinary gifts with which he felt himself entrusted. It was from this habitual communion with God—this devotedness of heart and life to God's service—that the beautiful and unaffected humility of his character arose. He regarded nothing which he possessed as his own—every thing as God's.

If we examine the nature of that contemptible pride, which is so prevalent in the world, we shall find it to consist in overestimating ourselves, above the rest of mankind, for the possession of things to which we have no original title whatever; which are no more ours, in an enlarged sense, than the breath and light of heaven; which, in fact we hold only under the tenure of God's sovereign will and pleasure. The pride of birth and the pride of wealth of all human claims to distinction the most absurd and despicable, are nevertheless of all the most common. Men who have not one intrinsic claim to respect—because their ancestors were better than themselves, or the lottery of fortune has dealt them ample possessions are seen to affect airs of superiority, and to insult with contemptuous insolence the honest feelings of their less distinguished fellow creatures. Observe the conduct of these weak and infatuated persons; mark their overbearing demeanor, their haughty assumption, their patronizing smiles of condescension; and then turn to the simple narrative of John—behold the Saviour of the world, to whom the Spirit was given without measure, who spoke as never man spoke who was God's chosen Messenger and well beloved Son—girded like a hired servant, *and washing the feet of the lowly fishermen of Gallilee!*

Nothing could prove a more effectual cure for pride, than the practice of constantly referring our conduct to some definite standard of duty, of comparing what we are with what we ought to be. The ends of existence and the duties of life are distinctly pointed out to us by our religion.

Though not, like our Saviour, expressly commissioned by God, we have each, in our humble sphere, a work to perform and a mission to fulfil. To keep these perpetually in view, and to make them the motive of our actions and the end of our labours, would be attended with double advantage. By directing

the attention to the rewards of virtue in a future state, and associating the discharge of our duties with a deep sense of responsibility to God, it would raise our thoughts and feelings above those petty distinctions and casual advantages of birth and fortune, which are the never-failing ministers of pride, and would give a noble seriousness—a rational elevation—to the habitual feelings of the mind—and by exhibiting the duties of life in their real magnitude and importance, and shewing what great, what constant exertions are necessary to fulfil them well, it would render us painfully aware of our deficiencies; it would urge us forward with such earnestness and alacrity in the road of duty, it would make us so anxious to redeem lost time and improve present opportunities that we should find no liesure to pause on our journey, and measure our progress with that of more dilatory travellers who are still behind.

In the glowing language of Paul, "forgetting the things which are behind, and reaching forward to the things which are before, we should strain every nerve to press towards the mark for the prize of our high calling in Christ Jesus."

Our Saviour had nothing of worldly—nothing of spiritual pride. He never shunned a fellow creature because he was poor—of humble birth or ignoble calling. Holy, harmless and undefiled himself, he mingled truly with publicans and sinners, earnestly but gently rebuking their sins—and with sweet, affectionate persuasiveness, winning them back to the favour of a forsaken God, and the peaceful paths of righteousness.

The conventional distinctions of society had no existence in the comprehensive philanthropy of Jesus. He surveyed all mankind under one grand and comprehensive relation, as the children of God and the heirs of immortality. His benevolent sympathies were limited by no diversities of rank, condition, sect or nation. He was the universal friend of man—he lived and died for the happiness of the human race, and thought nothing beneath him which conduced to this end. In the meanest garb and amidst the most revolting accompaniments of degradation and wretchedness, the form and countenance of a fellow-creature spoke with resistless appeal to his compassion and sympathy. He saw a brother in every human being; to every Son and daughter of Adam, however sunk, forlorn and guilty, he rejoiced to communicate his stores of instruction and consolation. His humility sprang from his devotedness to God and his benevolence to man; it was strengthened by his high sense of duty, and his earnest desire of public usefulness. It required no idle penances—it dictated no gratuitous mortifications—it expressed itself in no extravagant professions;——To do good, to be actively and universally benevolent, was the measure of his sacrifices and the motive of his toils.

Christ's character is the perfection of humanity; his whole life, his patient death, and triumphant resurrection, is set forth as a bright example of human destiny. In that beautiful assemblage of moral graces, in that course of meek submission, of heroic firmness, and unwearied philanthropy, we find no one quality more conspicuous than humility. If he then, our Lord and Master, who was honored by the most distinguished tokens of divine grace and who was without sin, still cherished a meek and lowly spirit, and strenthened his suffering and tempted humanity with prayer; can we, his frail and sinful followers, presume to neglect the cultivation of that humility and self-distrust which he has sanctioned by his spotless example! Without them, how shall we venture to approach that God "who resisteth the proud, but giveth grace unto the humble;" or to indulge the hope, that we are preparing ourselves for the employments and the happiness of that world, where "he that exalteth himself shall be abased, and he that humbleth himself shall be exalted!"

I. J. T.

Brethren Stone and Johnson—

In looking over the Messenger in No. 2, I noticed in your answer to 'Appollus' 3d Query, you observe that the Disciples asked Jesus three questions to which the Saviour answered, Matt. 24, all of which have been by some applied to the destruction of Jerusalem. This was never satisfactory to me. You observe the first referred to the destruction of the temple, and dispersion of the Jews, and the second to their embracing the gospel. This has been my opinion for many years; but when you come to speak of Christ's second coming, you apply it to that time. In this we differ. I consider the return of the Jews, and a universal spread of the gospel, to be only a sign or harbinger of his coming, as appears in verse 14, "The gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come"—the end of the world, or gospel dispensation, being his answer to their third question, his second coming must refer to that period. Referring to the time of the return of the Jews, you observe "that at the coming of the Saviour he will send his messengers to collect his elect (the Jews) from the four winds, from one end of heaven to the other"—verse 31. This, I think refers to his literal coming at the commencement of the Millenium, and the resurrection of the Saints, Rev. 20, and not to the collection of the Jews. This you say, "will be an awful period." If applied to the second coming of Christ, at the end of the gospel dispensation, it will certainly be a period both awful and grand, in every sense of the word. I do not consider his second coming to be in spirit, and abiding in his saints; but his literal

coming at the end of the world to remain with them forever. I have for some years frequently thought on the Millenium, or 1000 years, mentioned by John in the Revelation; this period, by some, is expected shortly to commence. This idea I cannot receive When I read the passage with its connection, I find that a universal spread of the Gospel is to take place before that period commences, and that Christ's second coming will usher it in, then he will appear the second time, without sin unto salvation.

I have thought, from what I can gather from different passages of Scripture, that, at the commencement of this period, the probationary state of the human family will be closed, the wicked, as we find in Rev. 19, being taken out of the world, and the kingdoms thereof having become the kingdom of our Lord Jesus Christ; the first resurrection will take place, and the saints will be raised to immortality and eternal life; while all that are alive shall be changed; and that Christ will come, and reign triumphantly with his saints a thousand years, upon this very globe, where they have had such a tedious war with their enemies.—Having finally overcome by the blood of the Lamb, they will reign with him a thousand years, and their enemies be ashes under the soles of their feet, Mat. 4; but the rest of the dead live not again till the thousand years are ended, then comes the resurrection of the wicke , and the final judgment, when all things shall be fixed for eternity, the Son himself, giving up his authority, will come subject to the Father; that God may be all in all. Amen.

I have thought that the idea of the Millenium is not properly understood. As it would not be applied to the Univers l spread of the Gospel—certainly it cannot be the meaning as described in Rev. 2 . I have just stated, in a very imperfect manner, my ideas on that subject, in hopes that you will think on the subject: and if you consider the idea worth examining, you will publish the result, and oblige, Yours, &c.

THOS SCOTT.

TO OUR AGENTS AND PATRONS.

The 7th volume of the Christian Messenger will be completed with the next number We are thankful to many of you for your prompt and kind attention, in aiding us to carry on the work.—Yet we cannot feel the same obligation to many, who have neglected us, and who are greatly in arrears for former volu es. Such we again entreat to do us justice by remitting to us our dues An Editor is too generally the last paid, although their expenses and troubles are as great as others have, and their wants as pressing.

We request our brethren and friends, our agents especially to renew and enlarge their lists of subscribers—the propriety of this is evident on a moment's reflection. Many on their lists are dead, removed, or discontinued—to scores of such we have sent the Messenger for months and years, without knowing their situation. This is a serious loss to us. Unless our number of subscribers be increased the work must go down, for we cannot spend our time and labor without some remuneration for our service; we cannot serve the churches in this way, and neglect our families. If our brethren and friends wish the work to go on, they can, by a very little exertion, effect it. Let our agents, in their neighborhoods; endeavor to procure subscribers; and let them request their friends at a distance to engage in the same work in their respective neighborhoods; let each subscriber endeavor to get at least one more; let every preacher among us become an agent; let every friend to the cause we plead engage in the same work. If this course were pursued, we should be encouraged in the work, which we believe, from the testimony of many, is a blessing to hundreds.

Should this work fail, the consequences may be serious. Sectarianism will again triumph, and from its many presses, will issue its poison without much efficient or weighty opposition in the West. At present it is held in check, and fears to venture into open day.

If you brethren and friends, think the Messenger worthy of support, lend your supporting hand, act with spirit, and it shall yet stand against the mighty and rescue thousands from the labyrinths of human invention, where they wander in darkness, bondage and fear.

We request you to send us a new list of subscribers against the 1st day of January next—at farthest by the middle of that month. Let us be informed of such as discontinue against that time.

Direct all letters and communications to John T. Johnson, P. M. alone, as he lives in Georgetown, and can at once attend to them.

We shall continue the Messenger in the same size and form, and at the same low price of one dollar for a vol. or 12 numbers, if paid within six months or $1 25, if not paid within that time. We shall continue it if sufficiently patronized.

Wishing you peace and favor from God our Father, we subscribe ourselves your servants in the Gospel of God's dear Son.

B. W. STONE,
JOHN T. JOHNSON, } Editors.

Jamestown, O. *Nov.* 18, 1833.

Brethren Stone and Johnson:

Your 10th number has been received and read. I observe that you have published more from my pen than I desired—hope you had not to exclude any other communications of more importance. Either the type setter could not read my hand writing, or else he is given to mistakes. I see some so palpable as to destroy my meaning altogether, especially in my paraphase of the 13th chap. of Romans. I observed that all the powers (called civil) were acquired by the sword—instead of *civil* it is printed *cruel*. This ast mistake is in the letter to which brother Stone has taken some exceptions.

My old and beloved brother has in some measure mistaken my position. I said, "*some suppose, that by human exertion that period can be expedited*"—this was said in reference to the universal reign of Christ, (*to the Millenium.*) Does my old brother suppose that all the men on earth, could bring about that event before the appointed time, or that all the men on earth or devils in hell, could prevent, or retard the reign of the Messiah?

As it respects human exertion to build up and adorn the church, and prepare it for the reception of the bridegroom, I have no controversy with my old brother; but that this *exertion* will cause the millenium to commence one day sooner, or the lack of such *exertion*, will put it off one day later, is the thing I do not believe.

I do indeed exhort my fellow men to obedience, that as many may be prepared to enter into the marriage supper at the coming of the bridegroom, as possible, be his coming when it may; but I do not tell them that their obedience will expedite his coming, or that their disobedience will retard it.

I agree with my old brother, that this world was given to the Son of God—that all things were created by him, and for him.—But so was the world once given to Adam; but he was commanded to subdue and bring the animal creation into subjection, and until this was done, he did not come fully into possession of the gift. And so likewise was the land of Canaan given the seed of Abraham, but they had to subdue, and take possession of it, and this they done before they were in the full possession of the gift.

In this way, I consider this world now the kingdom of the Messiah; but he has not yet subjugated all the inhabitants, and until this is done, his reign is not universal over the whole earth. He has been warring and contending for 1800 years, and contending for his right, but has not yet finished the conquest.

I also agree with my old brother that "death came by sin," and that the devil tempted man to sin, in this sense he may be considered as the instigator of death and war. But many individuals have been put to death by the command of God—and many more have been put to death by famine and pestilence.

I should like to see a comment from my old brother on the devil's power over death or of death. Can he withhold death when he pleases? If so could he not have thwarted the curse pronounced on Adam and his posterity?—"dying thou shalt die."

Yours, M. WINANS.

We are truly rejoiced on receiving the following letter from brother Burnett. We thank him for the joyful intelligence it imparts. We hope to hear from him frequently. May the Lord continue to bless the brethren in Richmond.—Ed's.

Richmond, *Nov.* 11, 1833.

Brethren Stone and Johnson:

Yesterday I came across the Sept. number of the Messenger and though I was not able to read it all for want of time, I was delighted with many notices of the religious excitement and successful labor of my native west. The simple and unaffected details of brother E. A. Smith's account of the meeting at Carthage, were peculiarly interesting; and exhibited much of that enthusiasm, which if properly restrained and limited, may be eminently useful.

I have been in eastern Virginia since the first of July, and through Divine mercy have enjoyed good health, though much exposed by severe labors of daily preaching

The number of new faces and rare associations has largely multiplied with me, since I saw father Stone in the spring. Cannot brother J. write me? I will not impose upon the good nature and advanced years of father S.; but should also be glad to hear from him.

Recently I have immersed more than 80 persons—an equal proportion of males and females of all ages—among whom there are some fine talents. Two weeks since we had a 4 days meeting in this city, attended by brethren Thos. and Alx. Campbell, and several others. We had a very pleasant time. During the meeting we took 6 or 7 prisoners from the baptized parties here and 17 from the world, whom I buried with their Lord. This morning I immersed 2 others. Indeed, all things considered, things are tolerably prosperous May the kingdom of our common Lord be exceedingly advanced, and every convert persevere to the end!

Truly yours in the hope of our calling.

DAVID S. BURNET.

We have received a letter from Eld. Jno. R. M'Call, dated Paris, West District of Tennessee, Nov. 18th. On the 16th

Oct. he and Eld. L. Fleming met at Bloomfield, Ky. and from thence proceeded to Bardstown. Mill-creek, Elizabethtown, Russelville, and so on to Nashville. At several of the places the congregations were large and attentive, and manifested great desire to hear They remained about ten days in Nashville—12 made the good confession, and the greater part were immersed straightway in the night.

Bro. M'Call from thence went with Bro. Adams to Franklin, where about 20 have lately been immersed by Brethren Fanning and Adams, and have been congregated for the worship of God.

Bro. M'Call reached Paris and spent several days with a few disciples—laboring hard and succeeding well, notwithstanding the opposition of the sects. Twelve were immersed in the course of a week, one of whom was a lady of the Methodist denomination. We understand he was prevailed on to stay longer than he designed.

We hope to hear more good news from that place. On the 17th Nov. a congregation of 17 persons united together on the foundation of the Apostles and Prophets. Jesus being the Chief corner stone. May the Lord bless the Brethren and the labors of Brother M'Call. EDITORS.

In this county our labors are still occasionally blessed with success. Sinners are still bowing to the authority of the Lord. It becomes the brethren to build up and teach those in the kingdom. In proportion as this is done the world will be converted.

New-Castle, Oct. 28, 1833.

Brother Johnson—

Brother O'Kane and myself had a meeting in Vernon, a little village 22 miles from Madison, on the 1st Lord's day in this month, where forty-six made the good confossion.

JESSE MAVITY.

Bro. Js. Robinson of Madisonville, Ky. writes, Sept. 28th, that lately he has baptized 11; and that six or seven more have confessed the Saviour, and will shortly be immersed. Opposition is in a higher degree than I ever saw it.

Sullivan County, Ia. Oct. 22, 1833.

Dear Brethren in the Lord, B. W. Stone and J. T. Johnson—

We have many added to our congregations of believers in this regionof country, this year. At our August meeting on Ellison Prairie, about 30 confessed the Lord, and were baptised. Many have been baptized about Bruceville and Vinecreek since last spring.

Brother Trimble and myself attended a two day's meeting at Lawrenceville, Illinois, on the first Lord's day in September, and Saturday before about 12 were immersed, and a respectable number of believers in Christ Jesus our Lord mutually agreed to record their names together, taking the scriptures alone as their rule of Faith, Practice, and Discipline, and to be known as the Lawrenceville Christian Church. They wish the travelling preachers to call and preach for them when convenient.

About 15 have been added to the Church where I live since the middle of September last; two confessed the Lord at my last meeting in the neighborhood of Carlisle. There has been a gradual increase there for about a year and a half. It seems to me that all that is wanting to gather in multitudes is more faithful proclaimers of the gospel. Brother Trimble has been travelling about ten months in the Vabash and White river country. When I last saw him he had immersed upwards of 200, and the prospect brightening around his circuit.

May the kingdom of our Lord and Saviour Jesus Christ over all paevail, and the will of God our heavenly father be done on earth as it is in heaven. Amen

Yours in gospel bonds,

HENRY D. PALMER.

EVANGELISTS.

Brethren—Preparations are making to continue in the field of general operations our beloved Elders John Smith and John Rogers. We hope to give a favorable answer to the congregations in the next Messenger. At the request of the Brethren, the subject has been presented to those Elders, in all the force of which we were capable. This is an important crisis, and the appeal of so many christians cannot be resisted. The liberality of the congregations is beginning to be exhibited, in proportion to their wants. If we be not mistaken, the means for the year 1834 will authorize the engagement of two more Elders. The Congregations in the direction of Nicholasville are exerting themselves to obtain the services of Bro. W. Morton as an Evangelist. We would rejoice at such an event. No person would be better received by the congregations or have more influence in the cause.

Let the Brethren, therefore, exert themselves. The fruits will be in proportion Let every congregation speak out and act the decisive part. We haee heard from many of tham. We desire an answer from the remainder of them as soon as possible.

EDITORS.

The following is an extract from the letter of Bro. A. Adams. May the Lord still prosper the efforts of the Brethren at Nashville and add the *saved* to the congregation. The same letter informs us that five were immersed after the manner of the jailer in the night.

EDITORS.

Nashville, Tenn. Nov. 4, 1833.

Brethren Stone and Johnson—

The good cause is advancing here. Since the latter part of June, we have immersed about one hundred persons. We now number about five hundred. Peace, love and joy are enjoyed by the disciples.

We have lately been refreshed by a visit from brethren Fleming and M'Call; twelve have have obeyed the king during their stay.

A. ADAMS.

RECEIPTS FOR NOVEMBER.

KENTUCKY. *Georgetown*—By Mrs. Duncan, for 7: Hiram Wood, do.; Rob't Cook, do; I. Price, do. *Frankfort*—By A. Dudley, for 7; for L. Bocondo; E. B. Myers do.; for Wm. Moxley, for old vol.; P. S. Fall, for 7. *Paris*—A. P. Hall, for vols. 2, 3, 4, 5, and 6 *Mt. Carmel*—Ben Brandon, for 7 *Caneridge*—Mrs Thornton and C. Colcord for 7. *Carlisle*—By I. Rogers, for I. Sanders and Doc. Menifee, for 7 *Everetts*—By Js. Shackleford, for Eld. Hathaway and Henderson, 2 00.

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Messrs. Hughes and Breckenridge—

You remind me and some others of two boys fighting about straws. None of your controversies more than the XXIXth, obtrudes this reflection more forcibly on our minds. What are you contending about? Whether the Roman Catholics or the Protestant religion is the religion of Christ! "Thou art the Messiah, the Son of the living God" said Peter, in reply to the inquiry Christ put to his disciples. "Happy are you, Simon Barjona; for flesh and blood has not revealed this to you, but my Father who is in heaven." "And," continued Jesus, "I tell you likewise you are named *Stone* (;) and upon this *rock*) I wil build my congregation ( ) over which the gates of Hades shall not prevail. Moreover I will give you the keys of the kingdom of Heaven; whatever you shall bind on earth shall be bound in Heaven; and whatever you shall loose on earth shall be loosed in Heaven."

Now, Sir, I write to you as a learned man, and not as a priest; If I write to your opponent, I write to him as a man of intelligence, and not as a clergyman; for to the *pretensions* of priests or clergymen I pay no regard; believing there is as much foundation in the New-Testament for the one as for the other and that is just none at all. "Clergy" *you* know means "God's heritage" which Peter (for whom I have as profound a regard as you can have, notwithstanding all his faults before he was "converted,") in the fifth chapter of his first letter, he thus applies.—He writes from Rome "to the elect sojourners of the dispersion,

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of Pontus, Galatia, Cappadocia, Asia, and Bythinia: and in the chapter referred to addresses himself to "the seniors who are among you" of the dispersion, whom he exhorts" to feed the flock of God, which is with you; exercising the overseer's office, not by constraint, but willingly; neither for the sake of sordid gain, but from good disposition; neither as lording it over the heritage of God ( )." Now *you* will agree with me as a grammarian, that the "sojourners of the dispersion," the "flock of God," and the heritage of God" are all used to designate the same object; and if I *grant* you that the "seniors" among them were priests or sectarian teachers, you must concede to me that the word *clergy*, in the grammatical and apostolical acceptation of the term, applies to those whom you *conventional* clergy are pleased to term the laity. "The seniors" whom I GRANTED *pro tem.* were priests and parsons, but whom I do not admit were such, but unhesitatingly deny, were not to lord it over God's clergy or God's people, which I perceive is the besetting sin of all sectarian and Catholic priests; "the seniors" were to feed the flock, but the experience of ages proves that instead of feeding they fleece it; the former were to have no regard to *gain*, the latter regard mammon in the shape of wealth or power, as their *summum bonum*; the first were to be patterns to the flock, but now for the most part the flocks have become patterns to their lordly masters.

Neither do I write to your *Reverence*, because the master whom I serve, when upon earth exhorted, nay commanded his disciples not to be called "Rabbi; for you have only one teacher"—"neither assume the title of leaders, for you have *only one leader*—who is Messiah."—And again, the "kings of the nations exercise dominion over them; and they, (who oppress them) are styled benefactors. But with you," my disciples, "it must be otherwise: nay, let the greatest among you be as the least; and he who governs as he who serves." No "princes of apostles" here, Mr. Hughes. Hence, then, acknowledging no other *authority* than that of Christ and his apostles, plainly set forth in the New Testament, I dare have no correspondence with you and your opponent in your anti-christian character of reverend priests or reverend clergy; you will therefore excuse me for addressing you as plain *Mister*.

But to return to the subject upon which we set out; namely, whether the Catholic or protestant religions are either of them the religion of Christ. Before we can determine this, it will be necessary to inquire what we are to understand by the phrase, Religion of Christ. I shall not stop here to learn what you or your opponent consider constitutes this religion; thus much, however, I presume you both mean in using the phrase, namely, that by the Religion of Christ we are to understand the religion derived from Christ. Now, I will just observe, *en passant*, that inasmuch as you have in both your religions some truths, which I find also in the New Testament, mixed up with a great deal of error and rust of ages, in so far indeed, you derive both your religions from Christ; but recollect, in conceding this, I do no more than I would to the religion of the Mohammedan, who has nearly an equal right to claim that his religion is derived from the religion of Christ, because he, like the Unitarian, believes that Christ was a great prophet. Nay, more, I concede ye this, that ye have both of you much in your religions derived from the divine theology of the Jews, much from the philosophy of the ancients, more from the rites of paganism, (your's pre-eminently in this respect) and a great deal, which can be neither culled from the books of the Sybils, the Traditions of the Rabbis, the Republic of Plato, or the Testament, but most especially to be found in the "profane and old wives' fables," which the apostle Paul warned his spiritual son Timothy to reject; but which, since his time, have been so abundantly shoaled upon "the faithful," through all subsequent ages, down to our own times, by the drones both of the Catholic and Protestant faiths. What I concede to these religions, I freely grant to the devout Musselman; but maybe I have already conceded more than ye desire!

But to turn from these concessions to the question, what *is* the religion—the true religion derived from Christ; and in doing so I am naturally led to consider the meaning of that beautiful, interesting, and highly significant passage with which we set out. Eight things are particularly remarkable; *first*, the declaration which the *Father* put into Peter's mouth; *secondly*, the blessedness of those, who, like Peter, make this *confession*; *thirdly*, the name Petros, *Stone*, which Messiah gives to Simon Barjona; *fourthly*, the name Petra, Rock, by which he designated *the truth* contained in the said delaration; *fifthly*, that he would build his congregation upon the *eternal truth*, more durable, more impenetrable, more adamantine than the flinty Rock; *sixthly*, that this congregation should never become extinct; *sexenthly*, that the *opening* the treasures of the kingdom of Heaven should be committed to Peter; and *eighthly*, that the remission of sins which he should announce on earth should be ratified in heaven.

I remember to have seen it remarked somewhere, that it was a common practice with Messiah, when in conversation with the Jews, who, like all Orientals, were very figurative in their language, to reply in the words corresponding to those in which he was addressed. For instance, the leper says, "if thou wilt;" Jesus replies, "I will." Thomas says, "How can we know the way?" The Lord answers, "I am the way." "Why do thy disciples transgress?" say the Pharisees; "Why do ye also transgress?" says the Saviour. From inattention to this the vivacity

and force of our Lord's repartee to Simon the son of Jona is not felt, and indeed the spirit of the sentence almost vanishes.—"Thou art Messiah," said Simon; and "thou art Stone, Petros," rejoined his master. This great teacher sent from God, who was before all worlds, by whom they exist and were created, drew the metaphors he used in his word from the Labatory of his works. He styles Herod a Fox; he calls his own body bread sent down from heaven, which was to be eaten by all his people; he calls his body a temple in which his father resided, in allusion to the temple in which were the cherubim and the propitiatory, symbols of his humanity over, and from between which Jehovah communed with his servants, and in which he was himself at that time discoursing. When he is on Mount Olivet among the vines, he calls himself *the* vine, he calls Death a sleep; his own death an immersion, and in the above passage he calls the glorious truth that *he is the Messiah, the Son of God the Living One*, a Petra, Rock, in allusion to Simon's name Stone, and on account of its steadfast and indestructible certainty.

Furthermore, that it was upon the rock, and not upon the stone, that he promised to build his congregation, is obvious to even the merest tryo in grammar. You, sir, know very well, as a Greek scholar, that the appellations Petra and Petros are of different genders; that the former is *feminine*, (epi tautee tee petra) and that it was upon that implied in this very feminine termination that Christ declared he would build his congregation, and not upon the latter, (petros) which is masculine. Now if you have any regard to your reputation as a scholar, to which I confess I am far from having equal pretensions, my education being derived more from my own unaided efforts than to the learned instructions, to which I know most Catholic Priests have access; if you have any regard to your character as a critic you must concede that Messiah declared he would build his church on the feminine and not on the masculine noun; now, as the rock, waiving its interpretation just now, is the feminine noun and Peter the masculine, it follows inevitably that it was not on Peter that he would erect his church.

Well now, Mr. Hughes, if Peter was not the foundation of the church, what is? In the passage above cited we have *three* characters prominently set forth; namely, Peter, the Father and the Son. Just throw aside for the time your notional divinity—your rusty scholastic theology—and like a man of candour, seeking earnestly for the truth, come now and let us talk together and see, if, by the help of that sound judgment which our heavenly Father has bestowed upon us, we cannot find out the plain unvarnished truth, the simple meaning of the Holy Spirit in the record before us.

Speaking after the manner of men, who was the most important personage here? Was he not the Father? Who put that glorious confession into the mouth of Peter? Was he not the Father? Which was the more worthy of being metaphorized, the Omnipotent declaration of the Father concerning the Son, or the poor thoughtless, impetuous: and timid, though generous hearted and noble minded Peter, who soon after declared at the suggestion of the adversary, "God forbid, master, this shall not befall thee"—thou shalt not be killed—the devil well knowing that if Christ died not, the purposes of God, so to speak, would be defeated! Was the unstable Peter, who was *now* the vehicle of *truth* and *then* the tool of Satan's suggestions? Either you must concede that Peter was under Satanic influence at this subsequent period, or you must admit that the following rebuke was directed at Peter, which I suspect you will not do, unless you consent that "*your* religion" is founded upon the "adversary," (of Christ) who declared he was an obstacle in his way; "for," says he, "thou relishest not the things of God, but the things which be of men." I am not over-careful, my good sir, upon which horn of the dilemma you hang your religion. If Peter *was* under Satan's *influence*, and your religion be in reality founded on him I suspect the Holy Roman church still retains the influence, for I do not suppose you will urge that it rests upon his body; if on his spirit, he seems to have been possessed of one very offensive to his master. What a singular coincidecce it would be—Peter, the type of the church, possessed of Satan;—the Roman church, the antitype, under the same influence—Peter denied his Lord with oaths and curses—the Roman church, the substance of which he is the shadow, denies the Lord *his* master, by transferring her allegiance to *His* servant! There, there, Mr. Hughes, take Peter and hold him fast lest at any time you let him slip!

Well, then, do you agree that the eternal truth declared by Jehovah through Peter was worthy, more worthy to be compared to a rock than the unworthy Peter! If you do concede this, then we both agree that upon this rocky truth Christ did found his religion—and that the gates of Hades shall never prevail against it.

Having got so far, the question seems to be thus between us, namely, that *the church of Christ is founded upon the immutable declaration of Jehovah, that Jesus was the Messiah, the Son of God, the Living One.* This is the *truth* that was *proved* by his resurrection, whereof Peter and the disciples were witnesses; this was that magic truth that when believed brought with it salvation, I should rather say that *divine* truth which forms the chief corner stone of the temple of the Holy Spirit; this is that omnipotent truth, upon which the church of Christ is not only

founded, but by which it is knit and compacted together, "for if thou confess with thy mouth the Lord Jesus, and believe in thine heart that God has raised him from the dead, thou shalt be saved."

But, Mr. Hughes, there is another knotty point we must discuss before we advance further, and that is, what is meant by the word church? What its definition? In determining this matter, we must go to the words in which the passage was first written. "The gospels," says an esteemed writer, "were designed to be read and understood by persons of the humblest capacity, as well as by those of the most exalted genius. Readers of the most limited education, as well as those of the most liberal attainments, were equally embraced in the views of the writers. If particular attention was paid to any class of readers, it was doubtless to the poor, who have not the means of a refined education. One of the most striking evidences of the divine mission of the Saviour was, that *to the poor his glad tidings were announced.* A revelation not adapted to them, forfeits all claim to a divine original." I introduce this quotation to show that if we take the meaning of the plain tax gatherer who penned the passage, that is, take the passage as written in the vernacular Greek, having the same meaning here as the words of which it is composed had when used on ordinary occasions among the people, about which there were no *double entendres*, no mysticism, then I say we shall have no difficulty in getting at the meaning of the word church, or that of your own, published, I think, at Danoi (?)

Dr. Doddridge, an excellent linguist, though a Protestant Dissenter, says on the phrase "tell it to the church;" "this is one of those many *scriptures* which would have been very intelligible, if they had not been learnedly obscured by ingenious men, whose interest it has been to spread a cloud over them. I am more and more convicted that the *vulgar sense* of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading the *original*, or any good translation, is almost every where the true general sense of any passage; though an acquaintance with *language* and *antiquity*, with an attentive meditation on the te text and context, may illustrate the spirit and energy of a multitude of places, in a manner which could not otherwise be learned. The old English editions of 1539 and 1541, render it *tell it to the congregation;* and, I think properly enough. The word *church* is unhappily grown into a *term of art*, and has by different persons a variety of *secondary* ideas annexed to it. It signifies in general *an assembly* or number of people *called togelher* on whatever occasion as is well known. (Compare Acts xix. 32 39) It is generally in the New Testament used for a *particular assembly*, (Acts xiv. 23. 1 Cor. iv. 17, xiv. 23. xvi. 10;) but sometimes it is used for *the whole body of christians*, because they are now *called out from the world*, and are at last to be *gathered together* in the presence of Christ their head, (2 Thess. ii. 1) and to dwell forever with each other and with him.

CONFESSION THAT THE CREED DOES NOT MEAN WHAT IT SAYS.

The Baptists of the Franklin Association, at their last meeting, resolved to revise and abridge their constitution; and a committee was appointed for that purpose. The committee met at Frankfort on the 22d of November, and the result of their labours has been published in the Cross and Baptist Banner.

The 6th article reads in these words —

"We believe in the divine inspiration of the scriptures of the Old and New Testaments, as the complete and infallible rule of faith and practice, and that they teach the unity of God and the existence of three equal persons in the Godhead, the Father, the Son, and the Holy Ghost; the total depravity of all mankind in consequence of the fall of our first parents, and their consequent just condemnation; eternal, personal, and unconditional election; atonement for sin by the death of Jesus Christ, and its special relation to the sins of the elect; effectual calling and regeneration by the immediate influence of the Holy Spirit; justification by the righteousness of God in Jesus Christ received by faith; Christian Baptism, that is, the immersion of believers only in the name of the Father, and of the Son, and of the Holy Ghost; the divine obligation to religiously observe the Sabbath and to maintain the worship of God in public and in private; the perseverance of the saints; the resurrection of the body and general judgment; the endless happiness of the righteous, and the endless misery of the wicked; and the obligation of every intelligent creature to love God supremely, to believe what God says, and practice what God commands."

The editor of the Banner, as one of the committee, had some compunctious visitings of conscience in ushering to the public notice, a creed so unlike to that which he has occasionsionally supported in his paper. And having been very severe and unsparing in his denunciations of the Licking creed of personal, particular, unconditional and eternal election, has endeavored, in the same paper, to let the public understand the meaning of the Franklin creed. Here it is:

"UNCONDITIONAL ELECTION?"

This is a term, it will be seen, which the committee whose report we publish in this paper, have incorporated in the constitution proposed for the Franklin Association. The editor of the Cross, at the time of writing down that part of the constitu-

tion, expressed an opinion to the committee, that the term 'unconditional' was not altogether appropriate with which to express the idea intended to be conveyed. In the New Testament, repentance, faith in Christ, and obedience to his commands, are made a condition to salvation. If then God be omniscient, as all must agree, this condition had an existence in his mind at as early a period, and with the same definite certainty of purpose, as had the election of his people, both being eternal, and both having, (and exclusively with Deity,) only a mental existence. Although God eternally elected his people, of his own good pleasure, and not on account of any meritorious prospective performance of theirs, and although all the human family by nature are wholly depraved. and salvation is wholly of the Lord, yet if his laws and attributes at all times are immutably the same, and all things with him past, present, and to come, are equally open to his view, the election of his people could not have had precedence to, or stood unconnected with, his determination that their acceptance should turn upon the condition, that they should repent, believe and obey.—Both purposes must have had a simultaneous existence in the divine mind. And as, in point of positive operation, effectual calling and acceptance before God, are associated with, and accompanied by, the condition of repentance, faith, and obedience; so must election have been, in point of divine purpose, and with the same connected relation to that condition.

These were the views of the editor of the Cross: but as the idea intended to be conveyed, as entertained by all the committee, was *substantially* the same, he yielded, for the time being, to the term, from the want of one better suited to the occasion."

Who would have supposed that the distinguished Bishop S. M. Noel would have committed his fame to such documents? Will not his Eastern friends hang their heads and mourn over him? The creed, with the attempted explanation is confusion confounded. The public will be at a loss, for the present, how to view this matter. This question will arise in every mind that seeks correct information—"Shall the explanation of the creed, or the creed itself, be paramount in any remarks which may be submitted in reference to it." If the creed unexplained, or according to its import, be made the foundation of any remarks, the cry of injustice may be urged against us. If the explanation be taken as the basis, then we may be charged with a want of integrity. In the one case, they may say, an explanasion accompanied the report. In the other, they may deny the authority of the editor of the Banner to explain the report. Indeed they might contend, and with great propriety, that the explanation so called, only obscures the original.

Will the committee men say, they did or do approve the explanation given by the editor? I presume not.

Be this as it may, we will submit a few observations and scripture proofs in reference to this subject. In one moment; the Bible is complete and infallible for all purposes of faith and practice. In the next—it is so obscure, unintelligible and deficent, that a human creed is indispensable to remove all deficiencies. It is vain for the learned doctors of divinity to strive to evade this difficulty. It is a direct charge against God, that he has presented a rule of faith and practice which needs amendment. It is in effect, impeaching the wisdom and goodness of God, and substituting their own fancied wisdom and goodness and experience.

Ah! say they, it is impossible to unite christians together, and to exclude hereticks, unless by one of our creeds. And we have been frequently asked how members could be dealt with properly, if it were not for these creeds. We desire to alarm men from such unholy conduct. If apostolical authority is appealed to in all its power and plainness, it is frequently treated as heedlessly as the shifting wind. The holy spirit is charged with being so incompetent as a teacher, that terms sufficiently explicit have not been employed; and acknowledging themselves at a loss to select language sufficiently definite, an indefinite term is used, "from the want of one better suited to the occasion. And here is the jargon of the paragraph—As it was difficult to select a term to convey the idea of *conditional* election, the term unconditional was used from the want of one better suited to the occasion. A creed is made, and before it sees the light of the public intelligence, it is deemed necessary to explain it; and the explanation needs explaining more than the thing attempted to be explained. The Particular Baptists of the Licking association, with whom a war of words (at least) has been waged by a leader of the Franklin Association, carry out their doctrines to their legitimate issue. We know some of them who do not shrink from the consequences. Personal, particular, and eternal election; total depravity of all mankind; the special relation of the atonement to and for the sins of the elect; effectual calling; and regeneration by the immediate influence of the holy spirit, are sacred articles of the Licking creed, as well as the new Franklin creed. Now is it not very unreasonable that the makers of the Franklin creed should copy the Licking creed thus far so closely, and then turn round and condemn it? What can be more opposed, than total depravity; personal, unconditional, eternal election, effectual calling, and the immediate influence of the Holy Spirit; and the obligation of every intelligent creature to love God supremely; to believe what God says; and to practice what God commands. They are determined to have all mankind totally depraved, al-

though Paul says—"Evil men and seducers shall wax worse and worse, deceiving and being deceived."; 2 Tim. 3, 13, "These were more *noble* than those in Thessalonica, *in that they received the word with all readiness of mind* and *searched the scriptures* daily whether these things were so." *Therefore* many of them believed; also of honorable women, which were Greeks and of men, not a few." Acts 17, 11. These totally depraved people at Berea were, in the estimation of the inspired writer, more noble than those in Thessalonica. Why? Because they searched the scriptures daily to see whether these things were so.—And how did the Thessalonians treat Paul:—"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the *baser sort*, and gathered a company and set all the city on an uproar, &c." Acts, 17, 5.

Here we find a distinction made between the people there.—Some were *baser* than others. Of these the Jews made use in persecuting Paul and driving him from the city.

We presume none will be so daring, as directly to charge God with insincerity in his addresses or communications to man. It would likewise be reasonable to suppose, that none would be found reckless enough to charge Him with injustice or a respect of persons.

Now in view of these principles, let us have the conclusion of the Franklin constitution—it asserts the obligation of every intelligent creature to love God supremely—to believe what God says, and practice what God commands. Man's accountability to God is every where asserted in the Sacred Oracles.

It is equally evident that we are all sinners, and stand in need of life and salvation. That we cannot save ourselves nor devise any part of the means, or plan or remedy. God has devised and unfolded to us the way of escape. Let us hear him and not rebel against his *gracious plan*. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55, 7. "And the times of this ignorance God winked at, but now commandeth all men every where to repent:" *because* he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17, 30. "Repent 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." Acts 3, 9. "Go ye into all the world, and preach the gospel to every creature. He that *believeth* and is *baptized shall be saved*, &c." Mark 16, 15. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in

his name among all nations," &c. Luke 24, 46. "Who (the Jews) both killed the Lord Jesus and their own prophets and have persecuted us (apostles) and they please not God, and are contrary to all men; forbidding us (apostles) to speak to the Gentiles, that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost." 1 Thess. 2, 15.—"Who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, for there is no respect of persons with God." Rom. 2, 6, 7, &c. Now what will the public think of this doctrine of total depravity—and of personal, eternal, unconditional election. What will they think of the doctrine of partial regard of persons, when God says there is no respect of persons with him. The reason assigned by Paul why the wrath had come upon the Jews to the uttermost, was, their forbidding the apostles from speaking to the Gentiles. What then is the crime of those who proclaim a limited gospel, saying—salvation was eternally designed, *unconditionally*, for a certain definite number of persons, and for those alone; that it was eternally conditional upon faith and repentance, with the elect and none other. May the Lord deliver such men from their delusions, before it is too late. Paul says: if any man preach any other gospel unto you than that you have received, let him be accursed." Gal. 1, 9. How much of this famous creed is the gospel. Does the bible inform us that if we believe in total depravity, we shall be saved! Or in effectual callling? Personal, unconditional, eterrnal election, &c.—Whatever the Gospel is, whoever believes it not, shall be damned, said the Saviour. Paul said, if thou shalt *confess* with thy mouth the *Lord Jesus* and believe in thine heart that God has raised him from the dead thou shalt be saved; and Ananias told Saul to "arise and be beptize and wash away thy sins *calling* on the *name* of the Lord.

Cán there be a greater contradiction than is exhibited in the latter part of this creed, when contrasted with total depravity, personal, eternal, and unconditional election, &c! Why complain of the Licking, or true calvinistic creed when theirs is more inconsistent and tantalizing. It avows total depravity, personal, eternal, unconditional election—that the death of Christ has relation to the elect as to its atoning virtue—that effectual calling and regeneration have the same relation; and yet a demand is made upon the non-elect—totally depraved—to whom nothing is promised, and for whom nothing is done in the way of salvation, to believe, repent, and obey the gospel—or to

believe what God says, and to practise what God commands, on pain of endless misery.

What say you, gentlemen? Are you willing to abide the rule you have prescribed for others? If not, why do you prescribe it at all? Reader, do you believe they would be willing to abide its correctness, on the day when the deeds of men are to be judged by the Lord, and to stand or fall with it? I must doubt until I hear them say so. If their destinies be suspended upon the identity of such abstractions with the gospel. I pity them.

When contrasted with the word of God—this man made creed will not bear a moment's consideration. Let us have, at least, a part of the contrast. Franklin Con: "Atonement for sin by the death of Jesus Christ, and its special relation to the sins of the elect." Bible. The son of man came to seek and to save that which was lost.

This iis a faithful saying, and worthy of *all* acceptataion, that Christ Jesus came into the world to save *sinners* of whom I am chief, said Paul. But as many as received him, to them gave the power to become the sons of God, *even to them that believe on his name*, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. "For ye are the children of God by faith in Christ Jesus." Who will have all men to be saved, and to come unto the knowledge of the truth.

For the love of Christ constraineth us; because we thus judge; that if one died for all, then were all dead; and that he died for all, that they which live should not live unto themselves, but unto him which died for them, and rose again.

FRANKLIN CON.

Effectual calling and regeneration by the immediate influence of the Holy Spirit.

BIBLE.

Of his own will, begat he us with the word of truth, that we should be a kind of first fruits of his creatures. "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Go, preach the gospel to every creature, he that believes and is baptized shall be saved, "for I have begotten you through the gospel."

The gospel is *the power* of God unto salvation to eoery one that believeth. Not by works of rishteousness which we have done, but according to *his mercy he saved us* by the washing of regeneration, and renewing of the Holy Ghost. That he might sanctify and cleanse it with the washing of water by the word.

FRANKLIN CON.

Total depravity of all mankind, &c.

BIBLE.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

(To be Continued.)

An extract from a letter from elder Wm. Caldwell of Tupper's Plain, Ohio.

"You have published a piece lately on the second coming of Christ, and the day of judgment. Many are astonished that such a piece should drop from the pen of elder Stone. The first particular item is, that there should be no progress of of the human family during the 1000 years. Secondly, that Christ and the righteous, during all that period, should be on the earth merely to condem the wicked, who were already condemned, and not one soul converted to God during the 1000, or 365,090 years, and none to be converted. Thirdly, that Gog and Magog, which Satan would collect, during the little season, were the wicked already dead. A dead man can never take up arms! Do write more particularly on these subjects."

REPLY.

My dear brother.—You say many are astonished at the piece to which you refer. Indeed, had I communicated some of the ideas you have suggested, I should be astonished at myself. In fact I never thought of some of them—they are perfectly new to me, and I think, are new to the world. But to the points on which you desire me to write more particularly.

1st. The second coming of Christ. The very idea of a second coming implies a first coming. As to the time, manner, and purpose of his first coming all agree—the time was in the days of Augustus Cesar—the manner was in flesh, such as the children had, subject to the same temptations—the purpose was to save sinners. All agree that Christ in his proper person came at that time, in that manner, and for that purpose. His second coming will also be in his proper person. This is the testimony of the two glorified angels to the apostles, while they were gazing at the ascending immortal Jesus. "Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into hoaven shall so come in like manner as ye have seen him go into heaven." Acts 1, 11. I ask, has Jesus ever come personally from that time to the present, in the manner in which he was taken into heaven?

There is a great difference in the work as well as the manner of the first and second coming of the Lord. His first coming was to save sinners from their sins. His second coming is not to save, but to judge anddestroy them. 2 Thes. 1, 7. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of the Lord Jesus Christ.—Who shall be punished with everlasting destruction from his presence, and from the glory of his power." 2 Pet. 3, 1, 11. Here we are taught, at the coming of the Lord, shall take place the perdition of ungodly men; and that the very reason the Lord do

lays his coming, is because he is not willing that any should perish, but that all should come to repentance. This is the common teaching of the word.

At the second coming of the Lord, I proved in that piece to which you refer, that the saints who should be alive at his coming, should be changed from mortality into immortality in a moment, and that all the saints, who sleep in Jesus, or who are dead, shall in the same moment rise from death to immortality, and reign with the Lord on the earth 1000 years—this is the first resurrection. The second resurrection is of the wicked, which shall take place after the 1000 years are finished.

From this view, I cannot believe that, in the millenial period, the human family shall increase: for said our Lord, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." Matt. 22, 30. Angels do not procreate their species. But if mankind in the resurrection with spiritual bodies increase their species, their children cannot join the redeemed from sin and death in their worship and songs of praise. How could they praise the Lord for redemption from sin and death, when they had never been under their power? Do we read of any but the redeemed living and reigning with the Lord 1000 years? No.

What, say you, shall Christ and the righteous be all the time of the millenium, judging and condemning the wicked? I answer no; for the wicked were all cut off just before, or at the very commencement of that period—there will not be one alive on earth, during that whole time; and therefore, there will not one be converted, and not one remain on earth to be converted.—Nothing shall hurt or offend in all God's holy mountain in that happy day. Satan is bound, and the wicked confined in death. The final judgment is not to take place till the 1000 years close, when the wicked shall rise from death, and Satan be loosed from his chains and prison.

As the Lord by his holy angels collected his elect from the four winds of heaven—so Satan collects his risen hosts together from the four corners of the earth; and still retaining his hatred to the Lord and his saints, and still wishing and aiming at their destruction, deceives his old hosts once more, and incites them again to attack the saints, and the beloved city. Then the judgment is set upon them, and their portion assigned them. You say, "A dead man cannot take up arms." True; but a living man can. But I said nothing about arms, or taking up arms.—I know nothing about armory.

How frequently people, from pre-conceived opinions, reject the plainest truth, because it contradicts their traditionary notions. This I am led to think is the cause, why so many in your section of country have been astonished at these ideas. Let us diligently examine the subjects by the book. Your brother in the Lord.

B. W. STONE, Ed.

Extracts from the Salem Association of Baptists held at the Forks of Otter Creek in Hardin county Ky. on Oct. 5 and 6, 1833.

"A query from Cedar Creek Church, to-wit:—"*Is it agreeable to gospel order or the scriptures of sacred truth, for the United Baptists to receive the baptism of reformers as valid?*;'

An answer was propose and adopted as follows:—' It is not."

A query from Rolling Fork church:—"*Is it agreeble to good order for a church to receive the baptism of any person that has been immersed by the "Christian body," having given a satisfactory evidence of their faith in the Lord Jesus Christ, to our body, and received by us unanimously?*

Answer—"It is not."

On motion of brother Abner King,

Resolved, That the churches composing this association be advised not to open their meeting houses for preaching, by any person holding the doctrines of A. Campbell, or who call themselves reformers of the "Christian order," commonly called "New Lights."

REMARKS.

This is the highest ground ever assumed by any association in our knowledge. This Association has assumed, that it is the only true church of Christ on earth. For immersion is the only door of entrance into the church of Christ; consequently, the Presbyterians, Methodists, and all churches not immersed, are not in the kingdom, and therefore constitute no part of it. The Reformers and *Christians* immerse all penitent believers, who apply for baptism; but should any of these baptized by us, apply to that association for church membership, they must be denied that privilege. Why? Because a Baptist preacher has not baptized them. They must be immersed again by them, before they can enter into the kingdom! The Salem association seems to have forgotten the history of the Baptists in America. They seem to have forgotten the self-baptized of the pedo baptists in the eastern states, and how these were united with the Baptists of the southern states without being re-baptized. Can this association prove their spiritual genealogy unbroken even in America? It cannot tell whether its own members were not baptized by descendants of the self-baptized of New England. The probability is, that many of them are of this lineage. We do not complain of the course pursued by this association against us. To us it is no injury to be rejected from the rights of christianity, and to be debarred from preaching in sectarian meeting houses, by poor fallible men. We stand for judgment before the bar of the public—the unbiassed part will determine, it is

believed, more justly and favorably our case. We venture to predict, that if this association exists ten years longer, (which is very doubtful) it will blush at its answers and resolution, which we have extracted and publisbed above, for the information of the public.

B. W. STONE, Ed.

Eis aphesin ton hamartion, for the *remission of sins.*

I will bring to view all the texts in the New Testament, where this expression occurs, and then make a few remarks on its meaning. Matt. 26, 28. "This is my blood of the New Testament, which is shed for many for the remission of sins." *Eis ten aphesin.* Mark 1. 4. "John did baptize in the wilderness, and preach the baptism of repentance, *eis ten aphesin*, for the remission of sins." Luke 3. 3. "And he came into all the country about Jordan preaching the baptism of repentance *eis ephesin*, for the remission of sins." Acts 2. 38. "Repent and be baptized every one of you in the name of the Lord Jesus *eis aphesin*, for the remission of sins." These are all the places in the New Testament, where the expression, *eis aphesin* occurs, if Schmidius' Greek Concordance be correct.

Various are the explanations, given by expositors, of these expressions, when connected with baptism. Some say, that *eis aphesin* means, *on account of remission*, therefere they read the text thus:—"Repent and be baptized *on account of* the remission of sins. Hence they conclude, that on account of, or because, their sins were remitted, they may be, and should be baptized; and that none should be baptiz d. until their sins are remitted. Let us try this exposition by the true rule of exegesis and criticism. If because their sins are remitted they must be baptized, then it follows, that because their sins are remitted they must repent; for repentance and baptism are in the same relation. Now, if repentance is Godly sorrow for sin, and reformation from it, then the text must read thus:—Because your sins are remitted, you must be sorry, and reform from sin, and be baptized in the name of the Lord Jesus." We presume none are so ignorant in this day of light to advocate this doctrine a moment, seeing the absurd consequences of it.

Let us try the expression *eis aphesin*, by the texts quoted above. The blood of Christ shed *eis aphesin*, for the remission of sins. According to the exposition under examination, the text should be read—the blood of Christ shed *on account of*, or *beacause* our sins are remitted. This would effectually exclude the blood of Christ from any part in the remission of sins. It is the doctrine of anti-Christ. Try the expression by John's baptism: He preached the baptism of repentance *eis aphesin*, for the remission of sins. According to the exposition above, the texts should be read thus:—because the people's sins were remitted, John preached they must repent and be baptized! Repent, or be sorry, because your sins are forgiven! Repent, or reform from your sins, because they are washed away! And be baptized, and wash away your sins, because they are remitted! Enough. The exposition cannot be admitted correct.

Another thinks the true expositionof *eis aphesin*, is, "upon the remission of sins." This differs not from the exposition just noticed. He would read Acts 2, 38. Thus; upon the remission of your sins, you must repent and be baptized; that is, after your sins are remitted, then repent, be sorry and be baptized! Again: The blood of Jesus was shed *eis aphesin*; that is, after the people's sins were remitted, Jesus died for them. But this writer, as if conscious of the weakness of his argument, gives the expression a new and happy turn, in his own estimation—*eis* he translates *upon* and *aphesin* he renders *a sending away*, or *renunciation.*—Let us read the texts with this criticism. Repent and be baptized upon the sending away, or renunciation of sins—that is, when you have sent away, and renounced your sins, then be sorry and reform from your sins, and be baptized, and wash them away! What contradictions and absurdities are broached to do away plain truth;—We will read another text with this exposition in view. The blood of Jesus, shed *eis aphesin*; that is, Jesus shed his blood for the people, when they had renounced, and sent away their sins. How different the language of scripture, Christ died for the ungodly, for all men. How contrary to fact! Did Jesus not shed his blood for us till we had renounced and sent away our sins? He died but once, and that was 1800 years ago. The sentiment is too absurd to need refutation.

How plain, how accordant with the scriptures, to say that the blood of Christ was shed *eis aphesin*, in order to the remission of sins—that baptism is in order to the remission of Sins, &c. The blood of Christ is the prime cause, and faith, repentance and baptism, the instrumental cause of the remission of sins.

B. W. STONE, Ed.

Jamestown, O., Nov. 2, 1833.

Brethren Stone and Johnson:

I discover from reading the Baptist Journal, and the Methodist Christian Advocate—that the sects are getting dissatisfied with the famous Sunday School project, in which all the sects were to participate, and from which sectarianism had to be excluded—they begin to see that it will not answer their purposes, to teach the scriptures to their children, unmixed with tradition. Therefore, they are coming to the conclusion, that each sect must have its own schools; and that the scriptures must be accompanied by comments. Why no

take their children to church with them, and let them learn the meaning of the scriptures from living dictionaries!

The Messenger, No. 9 came to hand since my last. In it I notice the republication of a communication from me to brother Scott, and state that you will give his reply in the next. Brother Scott has placed me in rather an uncouth attitude before his readers by publishing the last (only) of a series of letters on the same subject. His readers would be led to believe that I affirm *the black letters* of the New Testament, and the *holy spirit* to be the same thing—this would appear absurd indeed But I do affirm that the holy spirit is the author of the New Testament; and that the same truths are taught by his written word, that were taught by his oral word, and that he does not now teach by any other means, than the written word. And I further affirm, that if the holy spirit be now given, as it was to the Apostles and primitive disciples, from Pentecost to the destruction of Jerusalem, and as promised in the 14. 15 and 16th chapters of John, That the New Testament would be useless to such as receive the spirit. For they would be taught all things *by the spirit*, without the book, as were the primitive disciples.

They (the Apostles and inspired teachers) were the authors of the book, or in other words, the Holy spirit speaking by them, was the author of the book, and they neither spoke nor wrote for their own benefit, but for the benefit of others.

Authors do not write books for their own instruction. Those then, who are qualified as authors, have no need of the books which they are qualified to write.

I see by the last Messenger, that the cause of unmixed truth is fast gaining ground. "Truth (unmixed) is mighty above all things and will prevail." Go on and prosper, and may God bless your endeavors to disseminate *Bible Truth*. Yours, as formerly.

M. WINANS.

Maury County, Tennessee, July 17, 1833.

Brethren Stone and Johnson:

I hope you will give publicity to the following interrogations and answer them when convenient.

1st. Has Jesus granted unto his twelve Apostles to eat and to drink at his table in his kingdom "and to sit on thrones judging the twelve tribes of Israel!" Luke 22. ch. 29, 30.

2d. Can the 10th ch. 28, 29, 30 verses of Mark, be applied to any time on earth, unless it be when "the souls of them that were beheaded for the witness of Jesus and for the word of God, shall live and reign with Christ a thousand years!"

3d. Has any christian ever received "in this world a hundred fold, houses, and brothers, and sisters, and mothers, and children and lands," *with persecutions?* Some have suggested *meta diogmon* should be rendered *after persecutions.*

Jesus and his twelve apostles were enthroned on the day when "there came a sound from Heaven as of a rushing, mighty wind." Have they ever since been swaying the righteous with the sceptre of peace, and ruling the wicked with a rod of iron? Have they dashed the proud nations "in pieces like a potter's vessel?" Has the star that came out of Jacob smote the corners of Moab How could those who were whipt, persecuted and crucified, rule the persecutors and shiver them to pieces?

Will not those who have part in the first resurrection, (in some sense) reign over the nation?

If after "a new heaven and a new earth" shall have been created, there be no pain, how can the leaves of the tree of life be for "the healing of the nation?" Rev. 22, 2. Has any the promise of having part in the first resurrection, but those who suffered martyrdom for the witness of Jesus? or those who are called "the first fruits unto God and to the Lamb?

As much as some of the moderns may scoff at the idea of expounding the words of Jesus, I should like very well to see the 5th chadter, 29th and 30th verses of Matthew expounded satisfactorily to me. Also Luke, 15th chapter, 2th verse.—Jesus said, "if thine eye ensnare thee pluck it out and throw it away, it is better for thee to enter one-eyed into life than having two eyes to be cast into hell fire." Mat. 18, 9. One of three things I think must be evident to the reflecting:—1, the eye, foot or hand has never ensnared any— or 2, none has ever obeyed the injunction of Jesus—or 3. those whose eye offended them will be or have been cast into the fire of Gehenna, if these things are to be understood literally. And if they be understood or interpreted in any other way than in a literal sense, where is the authority for so doing?

Our Redeemer once said to Pilate; "Thou couldst have no power over me unless it were given thee from above." John, 19, 11. This is thought by some to favor the hyper-calvinistical *notion* of vicarious and satisfactory sufferings; but how a person can apply the phrase "*therefore he that delivered me unto thee hath the greater sin*" to God, or to any one in "the super-celestial abodes," without the grossest absurdity, I acknowledge I cannot comprehend. Brother Stone how do you understand this matter?

In what sense did Jesus die for the Gentile world?

What advantage accrues from the sufferings of Jesus, to little infants more than a resurrection from the dead, if they be pure as Adam was, in the days of innocency?

Has the battle, mentioned 38 39 chapters, and Rev. 19 20 chapters been fought; or do you suppose the embattled nations of Persia Ethiopia and Libia with Gomer, Togarmah, Gog and

Magog, "the number of whom is as the sand of the sea," will at the expiration of the Millenium, go like a storm or dashing cloud against "the land of unwalled villages," and there be discomfited by the raining of overflowing floods; ponderous hail stones, fire and brimstone!

PERCONTATOR.

This shall be attended to hereafter.—Editors.

PARIS, West District of Tennessee, Nov. 18, 1833.

Brothers Johnson & Stone—

When I left you, I promised you some account of the good cause and its prospects where I might trav-

On the 16th of Oct. Bro. Fleming and myself met at Bloomfield, Ky. where we spoke for several days, at the same time we visited Bardstown and Mill-creek, where we spoke on the great principles of the Bible. The congregations were attentive, and we hope good will result from it. The brethren were very desirous to have a visit from other brethren, and expressed every wish to hear. From Bardstown we came on to Nashville. We spoke on the way in Elizabethtown and Russleville. We staid about ten days in Nashville—twelve made the good confession and were immersed the same hour of the night, save three. From Nashville I went in company with Bro. Adams to Franklin, where we spoke three days. Lately about twenty have been immersed by Brothers Fanning and Adams, and congregated for the worship of God. On the fourth day of this month Bro. Fleming and myself parted: he returned to Kentucky and I came on here, where I arrived on the 7th day of the month. On my arrival I found six disciples: Father Cook and daughter, a sister who formerly belonged to the congregation in Nashville, and Mrs. Cook, consort of Judge Cook of this place; her step-mother and sister-in-law. The three last named were immersed during the summer by some brethren who were passing through. Since which time great has been the opposition of the sects. We commenced operations by presenting God's word and its sufficiency, separating; according to our feeble abilities, the speculations from it, and using the naked sword. The result is follows:

On Lord's day evening the tenth, one came forward, made the good confession. and was immersed for the remission of sins. We met at candle-light—spoke—five made the good confession, among whom was the father of sister Cook, aged about sixty-seven years; he expressed great joy in obeying the Lord. He told me he had been trying to get religion for twenty years.—Such is the awful tendency of the systems of thisage.

We continued speaking each night during the week; and on the 15th at night, four more made the good confession—all of them were immersed the next morning for the remission of

their sins. Spoke on Saturday evening at candle-light; one made the good confession, a young gentleman. He arose and was immersed the same hour of the night, (about 10 o'clock,) A vast crowd went down to the water. This was the first thing of the kind ever done here—it was his request.

On Lord's day 17, organized; the family 19 in number. With them there are some fine brethren and excellent sisters. The day was very interesting. We took up the establithment of the kingdom in the days of the Cæsars; the mode of admission, and their conduct after coming into the family; a continuance in the Apostle's doctrine, found alone in their writings. 2d. Fellowship. 3d. Breaking bread; and, 4th. Prayers. We gave them the examples found in God's word. Spoke on singing, and the character of the christians in the various relations in life—urging them to observe the apostolic exhortations—"Let the word of Christ dwell in you richly, &c."

The scene was very affecting, very many wept at the simplicity and eloquence of the truth, we broke bread, &c. The joy was great among the disciples. In the afternoon met, was interrupted by the thirty-nine articles of Campbellism. Was asked how many he believed and how many not, replied never heard him say. The house crowded, (court house.) Told them how it was born and for what purpose it was brought forth. I believed it had died a natural death at home, or was smothered, and I did not know which, here said we had no time to attend to such poor things. Paul said preach the word Parable of the shepherd and Sheep. Same cried aloud, and tears flowed from the eyes of the principal part of the house—met at night—cloud of witness—much weeping—many cut to the heart—bid them farewell—none made the good confession—was called on about half past ten at night—a methodist lady arose from her bed can not sleep until she obey—we put off to the water, and about 11 o'clock at night she makes the good confession, we immersed her for the remission of sins—returned and slept sweetly—arose this morning enjoying the smiles of our heavenly Father—a number much concerned beg us to stay a few days longer—I hope to bury them with the Lord. The field is white and ready to harvest—may the Lord send forth more labourers. Truth is mighty and will prevail—may you be able to wield the press and pour forth the truth upon the people—may the smiles of heaven be on you and yours in Christ.

JOHN R. M'CALL.

Randolph county, Mo.

Dear brethren Stone and Johnson:

Having read, in a limited degree, the Christian Messenger, and seeing your efforts to re-

store the ancient gospel and order of things, I am induced, though an entire stranger, to bid yon God speed, in so glorious a work; for a restoration of the primitive faith as well as practice, is greatly needed in our land. I can speak for myself, that I am resolved to build on that foundation, laid by the prophets and apostles, Jesus Christ himself being the chief corner stone. I am fully satisfied of the authority of Jesus Christ to give laws to the world; for even Moses surrendered to him the right of lawgiving, a prophet shall the Lord your God raise up like unto me, him shall you hear in all things. God himself has attested his authority by a voice from the most excellent glory—This is my beloved son in whom I am well pleased; hear him. I am therefore willing to rest this whole matter with him, and to embrace the doctrine of Christ and his apostles, just as far as they taught and no farther. Having thus implicitly surrendered to them, I have none of all that trouble which devolves on those that make their own religions the religion of Jesus Christ as written in the New Testament, which I profess to have embraced, that is, that system of religion or salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders and with divers miracles, and gifts of the Holy spirit. That religion in and of itself must be regarded as a great whole, wanting none of our opinions, views, conclusions or deductions, to complete it; if it had, how strange the neglect of Peter, Paul and o all to let it pass unfinished! The fact is, that views, opinions conclusions, deductions, &c. &c. form no part of its structure nor is it possible in the nature and fitness of things, that they should: The apostles, who were to be Christ's witnesses unt the ends of the world did not deal in opinions, views, deductions conclusions, &c. but in facts. Hear their language:—"Tha which was from the beginning, which we have heard, which w have seen, and our hands have handled of the word of life, tha which we have seen and heard, declare we unto you. Again many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written tha you might believe that Jesus Christ is the son of God, and tha believing you might have life through his name." They wh receive the christian religion as a system of facts, ready for use, without painting or trimming, addition or subtraction, at onc free themselves from the thousands of difficulties, incurred by populars and the orthodox system makers.

I am confident, and make it my boast, that by taking thi ground, I take the highest tenable ground that can be taken b an uninspired mortal in matters of religion. I plainly see wha is required of man to make him a christian; it is to learn all things taught by Christ and his apostles, and in all things to yield to, and be governed by them; to believe what he has told us, and to do what he has bidden us. Many creeds, confessions and abstracts have been drawn out by the different sects. But I am satisfied that there are christians of the purest stamp before one of these things was invented; therefore, to be a christian of the primitive order, we must lay aside all these human models, embrace the gospel as primitively proclaimed, and practice it as primitively taught.

I must close by informing you that the ancient gospel is taking considerable hold in this country, the spirit of inquiry is aroused in the minds of the people, and they are searching the scriptures daily, to know whether these things are so. I now subscribe myself your brother in hope of a glorious immortality.

ALLEN WRIGHT.

Deavertown, Ohio, Lord's day, Nov. 10, 1833.

Dear brother Stone:

To redeem my promise, I am happy to inform you that through the blessings of God I have returned to the bosom of my family, after having travelled about 1110 miles through the States of Kentucky, Tennessee and Indiana. From the time I took my leave of you, until I arrived in the State of Indiana, I had no opportunity of going to meeting; but every opportunity I had to make enquiry in relation to the reformation, I availed myself of, and found frequent testimonies in its favour, and frequently from individuals, who were disinterested, and sometimes from its friends, sometimes from its opposers. My inquiries were generally made that I might know what character it was forming. I was truly pleased to hear from friends and opposers, that very many of those, who embrace the gospel; were exemplary, pious and zealous people; and thoughtfu people were planting their pillars in the gospel. When I arrived in Indiana, near Paoli, I turned in with a devout and pious disciple, by the name of Campbell. Next day heard brother Byram preach—he is an excellent man—two came forward to be immersed. We had to ride 4 miles further that evening to introduce 4 others into the kingdom of God's dear Son. Brother Campbell informed me that the Dunkers were uniting with them, renouncing their trine immersions, and uniting under the common standard. I have since spoken of this union to brother Dunker, who replied that he saw no impropriety in their union; for, says he, you know that I always attended the christian meetings, because they preach the gospel; and so do the Dunkers.—Honest men will always give their testimony to the truth, and will be willing to exchange error for the truth. And I am really of the opinion that much good might be done by all the considerate, if, when they teach by example, they would also teach

at every opportunity, the necessity of obeying that which they read in that blessed book.

To-day I heard brother Sargent our evangelist, for the last time that I expect to hear him for some time, until after he returns from the Granville Theological Institution, where he is going to pursue a literary study. Next summer he expects to ride again. He is a fine young man—he wields the sword of the spirit with prudence, and much has been done by him—he and brother Read, have immersed in all, in the last 5 months, between 70 and 80. The churches have prospered where they have proclaimed, not only sinners have bowed to the sceptre of the Great King; but many have been reclaimed to a healty condition, some from their captivity in Babylon. The gospel of God's dear Son, I am fully persuaded, is about to take that stand that is due to the truth. Peace be with you.

HENRY J. DEAVER.

ROM. V. 8th AND 9th.

8th. But God *recommends* his *love* to us; (How?) *Because*, while we were yet sinners, *Christ died for us.*

9th. Much more then, (being now justified by his blood,) shall we be justified through him. "Without the shedding of blood there is no remission, &c. &c.

No man who reads the New Testament, with an open, candid mind, can deny the fact, that Christ becomes a Saviour by his displaying the character of the Father, in all its native purity, loveliness and benignity; by showing the value and acceptableness of repentance—by his pure and influential example—and lastly by his *sufferings and death*, mediation and intercession.

The sufferings, the death, the cross of Christ, are constantly refered to. as crowning circumstances in the gospel dispensation.

But in what sense are they so important? Do they exercise a mysterious influence with God, or do they work a change in men? On the *immutable* God, they can produce *no change;* but on man, they are assuredly, eminently calculated to operate as rational and moral inducements of exceeding power. The sufferings and death of Christ, bring him home to our hearts and our affections.

Had he appeared upon the earth, in the majesty of uncontrolable power, surrounded by the angels of heaven, or the potentates of this world—had he passed his days in receiving homage or enjoying pleasures—and had he, after a triumphant sojourn, ascended without suffering, to the realms of everlasting bliss—had such been his condition, we might have viewed him with admiration and awe, but we could not have so loved him, as when we now behold him "a man of sorrows and acquainted with grief," voluntarily leading a life of wretchedness, and dying a death of ignominy and torture, in order to secure for us the blessings of time and of eternity. In his humiliation, his sufferings and death, we have the most unequivocal testimony of his disinterested love, his devoted sincerity, and his unshaken fortitude. Our hearts go forth to meet him, glowing with human sympathies; and our understandings admit the evidence of his divine mission, in the magnitude of his earthly sacrifices. We feel too, more deeply, the destructive tendency of sin, when we consider, that all his labours of love were undertaken to annihilate its power and its consequences.

Thus do the sufferings and death of our blessed Lord, contribute to the salvation of the world, by acting as rational persuasives to the love of the Father and the Son; by affording powerful evidence of the divine authority of christianity; and by teaching us to abhor sin as offensive to God and destructive to man.

To all this may be added, that his death was necessary to establish the great doctrine of the resurrection of the body; which is so frequently mentioned in the Apostolic writings, as a fact of the deepest interest and importance.

N. B. See Rom. III—25 and 26. H. M.

My old brother in Jesus:

We all yet live through the mercy of God. Health generally abounds. The saints generally are in good spirits, and truth is gaining advantage over error. The churches are generally increasing, and those of the reformed baptists, so called, unite freely.

The cause goes on beyond the exertions of the few teachers. Almost all of our common meetings have additions. Opposition and opposing appointments meet us at almost every point. I feel determined to make a bold, yet humble stand for Jesus, at all places were I go. Believe me, I have gone more than all my family engagements justified me, and if I am a transgressor it is for neglect at home. The number immersed into Jesus during the last summer in Boone and Howard, I suppose is about 100.

You will please remember me to all your family, and to all the faithful in Christ. Yours in peace,

M. WILLS.

B. W. STONE.

Randolph county, Mo. Nov. 3d, 1833.

Brothers Stone and Johnson:

I now lift my pen to write you a few lines, informing you of the progress of truth among us.—Since my last to you (July 23,) I have immersed eleven on the good confession, and there are several others, who expect shortly to obey in my own neighborhood. In the latter part of last

month I visited 4 churches in one of the adjoining counties, (Monroe) there were 8 added during my tour.

The sectarians are in opposition as usual. Misrepresentation, detraction, slander and and abuse, are the weapons with which they endeavor to put down heresy, as they call it; but they all appear to prove abortive; for truth is powerful, mighty above all things, and will prevail, the word of the Lord is sharp, &c; and finds its way to the hearts of many, and produces faith and obedience, consequently tends to salvation. The manner in which our opposers conduct would surprise me, was it not fore one consideration presented in the sacred oracles. "The way of truth shall be evil spoken of." Hoping brethren, that nothing will divert you from your steady purpose, but that you be faithful in all things. May the Lord bless you in your labours of love, with all that appertain unto you. I am yours in hope of a glorious immortality. Adieu.

ALLEN WRIGHT.

Hanibal, Mo. Nov. 20, 1833.

Brother Johnson:

The reformation is progressing in this part of the world. In Monroe county where I live, there are 4 churches, one in Paris, planted in April or May, with 7 members, now 70; the others have increased nearly in proportion. I have baptized a number in other parts. I preach in Palmyra monthly, and have additions every meeting.

HENRY THOMAS.

Dry Creek, Ky Nov. 13th, 1833.

Brethren, Stone and Johnson:

On last Lord's day evening, I returned home from Indiana. I preached 3 times 10 miles the other side of Indianapolis, and 6 persons made the good confession and I baptized them; and one Baptist united with the brethren to take the law of our King as the only directory to Heaven.

J. G. ELLIS.

THE QUESTION AS TO THE SPECIALLY CALLED AND SENT—ABANDONED.

In the report of the General meeting in Cincinnati, on Home Missions, we have this extraordinary statement.

4. According to the New Testament, and well known and long established Baptist principles, each church being independent of all other bodies in its own government and discipline, having the keys of the kingdom, and alone authorized to execute the laws of Christ, and to judge of the internal call and scriptural qualifications af gospel ministers, therefore this society can have nothing to do with the government of the church, nor in choosing and setting apart men in the gospel ministry."

The person has first an internal call to preach the gospel.—This internal is attributed to the spirit of God. And notwithstanding this, the church has the power to judge of the internal call and scriptural qualifications of gospel ministers. This is the logic of the Baptist school. Those who were called in ancient times, would not permit any one to Lord it over them, but their own master, to whom they were amenable for the faithful discharge of their mission. This call is equal to no call at all, *as claimed*. It may be a Baptist call to preach Baptist principles and long established Baptist usages; but it certainly will not be contended by the Baptists, that they have a right to decide upon an internal call of the spirit to preach the gospel. This would be to make the judgment of church superior to what the person says he has actually *felt* and *experienced*. How hard it is to give up old notions. Here we have an instance of it. Intelligent men prefer to risk appearing ridiculous before the public, rather than surrender an old worn out tradition. These called and sent preachers are dwindling away both in numbers and authority, according to our estimate. They are almost upon the ground we stand on—New Testament principles, in this particular. If they would surrender this internal call, which they ascribe to the Holy Spirit, and place preachers or teachers upon scriptural qualifications to be ascertained by the congregation, then we are together. We consider the paragraph quoted, a surrender of the long disputed point, and thus it will be viewed by every impartial mind. Go on gentlemen. If you come out a little plainer, and according to scripture phraseology, you will be called Capbellites or Newlights—or Stone-ites.

J. T. J.—Ed.

EVANGELISTS.

The brethren are aware of the important services rendered by elders J. Smith and J. Rogers to the cause of truth, during the years just past. They have had to encounter a host of sectarian opposition—to contend with prejudices—to bear the reproaches of the malignant bigot—while the public mind has been enlightened and conciliated; and the traditions of men which have heretofore obscured the gospel are wearing away by the force of truth. The cause has advanced and is still advancing beyond the most sanguine calculations.

While sectarians have been profligate of their thousands, in a sectarian cause, certainly the friends of primitive christianity, unadulterated by human mixture, should be liberal with their hundreds in restoring the ancient institutions.

The appeal to brethren Smith and Rogers has not been in vain. They have consented to continue in the field of lador for another year. This will be truly gratifying to our friends.

Brethren, this is a most interesting crisis. Every one should ask himself the question—what am I doing? or what have I done in the good cause? Have I talents to speak? and have I not spoken? Have I wealth to have assisted those who were giving their whole time, as it were, to the conversion of sinners, and the building up of Zion? and have I been too covetous to give? Have I been, and am I idle all the day, while sinners are dying around me? Am I spending my stores for the conversion of the heathen, while I am unconcerned for my neighbors and children? Let every one awake from his sleep, and redouble their diligence. Let us determine, so far as our efforts are concerned, that we will press on, and by the blessing of our King, achieve a more glorious victory than that of the preceding year.

J. T. JOHNSON, Ed.

DIED, on the 8th of November, Samuel Wood, aged 30 years, (at the residence of his brother, Eiram Wood, of Scott county, Ky,) after an illness of 19 days, he was a brother in the Church of Christ, and in the trying hour, exhibited every mark of a christian—he bore his sickness with unexampled fortitude, and although his mind was somewhat impaired, for the most part, yet he seemed to possess the meekness and patience of one who was looking forward to a far better world than this. A few hours before his death he was enabled to sing the song of triumph:

We are travelling home to God,
In the way our Fathers trod,
They are happy now, and we
Soon their happiness shall see.

With this number we close the seventh volume of the Christian Messenger. We have endeavored to make it as profitable to our readers as we could. We have labored to prune off excrescences from the truth of heaven, and to present it untinselled, with human wisdom, and unmixed with vain speculations. We have beer consoled by brethren far and near, that our labors have not been in vain, but have promoted extensively the good cause of the Redeemer. Whether the Messenger shall live longer, and be actively engaged in bearing religious intelligence as formerly, depends entirely on its friends and coadjutors—a few weeks will determine its fate, in which time we shall know by the number of subscribers, its future destiny. If destined to live, we shall still endeavor to make it profitable. We shall pursue the same independent course, regardless of favor or censure, so far as to cause us to deviate from the path of truth, as

marked in the book of inspiration. We, who have taken the word of God alone for our rule of faith and practice, are the only people that dare speak out fearlessly. We have no name to lose—already it is cast out as evil. We have no salaries at stake—this might be a temptation to be silent. We have no fear of offending our brethren, and fellow sufferers for the kingdom of Christ, while we walk in the treth, and keep within the Bible.

If we continue the Messenger, it will not appear before the first or second week in February, unless our friends and patrons should send us sufficient assurance of support prior to the first of that month. We shall expect nothing paid till the delivery of the fist number. The conditions are as for this volume.

B. W. STONE, } Ed'rs.
J. T. JOHNSON, }

RECEIPTS IN DECEMBER, 1833.

KENTUCKY. *Stanford*—Eld. T. Smith for Stemmons—*Walnut Flat*—by do for J. Hansford, vol. 7. *Lexington*—M. Gaugh for 7. *Bethel*—Jesse Beauchamp, 50 for 7 in full. *Moorfield*—B. W. Hall for self for 7—for Dallas 1,00 for vol. 6, and 62 1 2 cents for 8 numbers of 7. *Monticello*—for C Huffaker, J. Huffaker—J. Vickrey, Js. Jones, Col. Buster, Jac and Shreve, W. Hudson, H. Coffee, all paid by Eld. A. Vickrey, but not known for what vols.—he also paid, 50 cents for himself for vol, 8. In all $10,00. *Union*—Jo. Moseby for 7. *Bush's* Matt. Dobbin for 7. *Carlisle*—John Hamilton for vol. 8. *Paris*—Susan Bledsoe, for self and Tho. C. Bledsoe, vol. 8. *Georgetown*.—T. Johnson, for 7 and 8. *Salvisa*—J. Allen for 7, Doc. S. Hatch for vols. 6 and 7, and for J. Hatch for vol. 5.

OHIO.—*Eaton*.—H. Monfort, in full for his subscribers for 7 vol. $10 00. *West Liberty*.—A. Black for 7 and 8 vols.

INDIANA.—*Bloomington*—Eld. Jo. Berry 4,37 1 2 for old vols. and Hymn books of Stone and Adams, and 62 1-2 for vol. 7. *Rushville*.—Eld. J. Longley for P. C. Dickson for vol. 6 and 7, Js. Steele for 7, J. P. Banks do., P. Thomas do., $5 00. *Madisan*.—Love Jameson for D. Marble, T. H. Reid, Wm. Ritchie, and J. Eccles for vol. 7.

TENNESSEE.—*Nashville*.—By Price and Adams for vol. 7, *Meigsville*.—A. Kirkpatrick for Wm. Hart, vol. 7—for Js. Kirkpatrick for 5, 6, 7, and for self for 7.

GEORGIA.—*Scull Shoals*.—By Zuber, $5, 1 for vol. 5.

PEENSYLVANIA.—*Clarksville*.—G. B. Goodrich 5,00, of which 1,00 for 7.

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