REPRINT OF THE CHRISTIAN MESSENGER

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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
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EDITED BY BARTON W. STONE & J. T. JOHNSON,
Elders in the Church of Christ.

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

GEORGETOWN, KY.....JANUARY, 1834.

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.

STILLINGFLEET'S THOUGHTS.

By the religion of Protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augusta, or Geneva; nor the catechism of Heidelberg; nor the Articles of the Church of England; no, nor the harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions: that is, the bible. The Bible, I say the BIBLE only is the religion of Protestants. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it; well may they hold it as a matter of opinion: But as a matter of Faith and religion, neither can they with coherence to their own grounds believe it themselves; nor require the belief of it of others, without most high and most scismatical presumption. I, for my part, after a long and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly and with my own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a Consent of Fathers of one age, against a Consent of Fathers of another age, the Church of one age against the church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found. No tradition, but only of Scripture, can derive itself from the fountain; but may be plainly proved, either to have been brought in, in such an age afer Christ; or, that in such

an age that it was not in. In a word, there is not sufficient cartainty but of Scripture only, for any considering man to build upon. This, therefore, and this only, I have reason to believe: This I will profess; accordiug to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly lose my life; though I should be sorry that christians should take it from me. Propose me any thing out of this book, and require whether I believe it or no; and, seem it never so incomprehensible to human reason, I will subscribe it with hand and heart—knowing no demonstration can be stronger than this; God hath said so, therefore it is true. In other things, I will take no man's liberty of judgment from him; neither shall any mah take mine from me. I will think no man the worse man nor the worse christian; I will love no man the less for differing in opinion with me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore man ought not to require any more of any man than this—To believe the scripture to be God's word, to endeavor to find the true sense of it, and to live according to it.

Again, he says, Let all men believe the scripture, and that only, and endeavor to believe it in the true sense, and require no more of others; and they shall find this, not only a better, but the only means to suppress heresy, and restore unity. For he that believes the scripture sincerely, and endeavors to believe it in the true sense, cannot possibly be a heretick. And if no more than this were required of any man, to make him capable of the Church's communion; then all men so qualified, tho' they were different in opinion, yet, notwithstanding any such difference, must be of necessity in one communion.

And again—Certainly if Protestants be faulty in this matter, it is for doing it too much and not too little. This presumptuous imposing of the senses of men, upon the words of God; the special senses of men upon the general words of God; and laying them upon men's consciences together, upon the equal penalty of death and damnation; this vain conceit that we can speak of the things of God; this deifying our own interpretations, and tyrannous enforcing them upon others; this restraining of the word of God from that latitude and generality, and the understandings of men from that liberty, wherein Christ and the apostles left them; is and has been the only fountain of all the schisms of the church; and that which makes them continue the common incendiary of christendom; and that which tears into pieces, not the coat, but the bowels and members of Chist, 'to the great satisfaction of Jews and infidels.' Take away these walls of separation, and all will quickly be one; take away this persecuting, burning, cursing, damning of men, for not subscribing to the words of men as the words of God; require of christians, only to believe Christ and to call no man master but him only; let those leave claiming infallibility that have no title to it; and let them that in their word, disclaim it, disclaim it likewise in their actions. In a word, take away Tyranny which is the devil's instrument to support error and superstition and impiety in the several parts of the world, which could not otherwise withstand the power of the truth. I say, take away tyranny and restore christians to their just and full liberty of captivating their understanding to scripture only: and as rivers, when they have a free passage, run all to the ocean, so it may well be hoped by God's blessing, that universal liberty, thus moderated, may quickly reduce christendom to truth and unity. These thoughts of peace, I am persuaded, may come from the God of peace, and to his blessing I commend them.

To Mr. Samuel Taylor—

Sir: Some weeks past, I understood that you had published some essays in the Western Luminary, purporting to be upon the topics which were discussed by you and myself in this place, in the month of October last. I have not been able to procure them till now. I very much admire, sir, the ingenuity and management of the whole matter. Mr. Coons, the editor of the Luminary, (i. e. light,) attends one or two days of the debate, returns home and publishes to the world, that you had ably defended the cause of truth; (i. e. Presbyterianism,) during his stay. And though he was not present at the close of the discussion, yet he is informed from the best authority, that you were triumphant in your defence. Who it is, to whom he thus gives so much credit in bearing testimony to this important and interesting triumph, he leaves the world to judge, and we presume, that no one will be at much loss in deciding as to the tenets of this highly respected witness. All things are now prepared.—Yes, Mr. Coons' readers have heard from the best authority, that you were triumphant; and, now sir, you are prepared to publish to the world a fair specimen of this debate. But stop, Mr. Taylor—Don't be in so much haste! You have not given the debate; but you have only written about it; which you ought to recollect is a very different matter. In all of your essays or expose, I have not seen one allusion to my first position, and the facts introduced to sustain it. The same policy and adroitness you carefully adopted during the discussion; but to be as harmless as doves and wise as serpents, is a principle, in part at least, which seems to have governed your operations.

The first question for discussion read thus—

Is the term Regeneration, as used in the Scripture, synonymous with, or one and the same thing as that of immersion?—The affirmative of this question I assumed, and gave the follow-

ing as proof, to which I have not seen more than an allusion. For the benefit of others, sir, I will here give the first argument, and fact upon which I then relied, and now think in point.

First, That there is but one Savlour, Jesus Christ, and

Secondly. But one medium through which he has promised to save sinners.

And this we learn from his commission given to his Apostles, recorded in the 16 c. Mark's Testimony. "Go into all the world and preach the gospel to every creature; he that believeth and is baptised (i. e. Immersed) shall be saved." From this declaration it was contended, that this was the only principle upon which salvation was promised; and that all and every other passage of Scripture, which speaks of or promises salvation or remission, is predicated upon the original promise; and that neither more nor less was required.

From this premise it was argued, that when the Saviour gave the commission in Luke's manner of recording it, to-wit: "that repentance and remission, [i. e. salvation,] should be preached in his name amongst all nations, beginning at Jerusalem," that it was virtually and in truth the same command given, "he that believeth and is baptised shall be saved." If not, the first must be considered to all intent and purpose abrogated, either by design or contradiction of our Lord, admitting the historian to have given a correct record. Again, it was urged that when the Apostle's first began to act or practice upon their commission in Jerusalem, the place appointed, that they commanded the people not only to repent, but to be baptised for remission, i e. salvation, and nothing short of that; consequently, yes logically, the command and the practice perfectly agreeing, prove not only the design of the Law-Giver, but how the apostles understood it. It was then shewn that there was a perfect agreement between Peter in Jerusalem, A. D. 33 and in Rome 31 years afterwards, when he wrote his first epistle to the sojourners in the dispersion, where he declares in the 3d c. that the like figure, to-wit: Baptism, doth now save us. But we are now more immediately concerned in inquiring of the apostle Paul, how far he understood the commission given to the other Apostles before him; and as he was the thirteenth apostle, and specially called to be an Apostle to the Gentiles, whether he was to be governed by the same law, in converting the Gentiles that Peter was in opening the reign of God to the Jews.— In order then that we may be well fortified upon this question, we ask what Paul himself was commanded to do in order to the washing away of sins, i. e. salvation. If Luke is to be accredited, we hear Annanias say to Paul, why tarriest thou, brother Saul, arise and be baptised and wash away thy sins, calling on

the name of the Lord." Paul obeyed; and forthwith rejoiced; preaching Jesus to Jew and Gentile. So far, so good. We ask now, if he did as, an Apostle of Jesus, preach any other command, with the promise of salvation than that given in Mark, 16 c.? It was proven that he did not. And as, evidence of that, he acted upon the same principle. See the case of the Jailer, Lydia, the Corinthians. Ephesians 5 c. "That he might sanctify her, the Church, having cleansed her with the bath of water and the word. McKnight's Translation; also Romans 6 c; Colosians, 2 c; Hebrews 10 c. Let us draw nigh to God in full assurance of faith. Why? Because we have had our hearts sprinkled from an evil conscience, and our bodies washed with clear water. What a concurrence and harmony in all his operations and teaching. Yes, methinks, Paul was in every way consistent, not only with the other Apostles and our Lord's command, but with himself. But we must now approach the positive assertion of Paul, when speaking to the Cretians, through Titus. Let us then hear him, 3 c. 5 v. Titus. "He saved us by the washing of Regeneration and renewal of the Holy spirit. Here we are forced to ask, were the Cretians, characteristic for lying, saved upon a different command and promise from that recorded in Mark, Matthew and Luke? or whether there be two laws, one for the Greeks and another for the Barbarians, to-wit: the Cretians? If it be admitted, as we presume it will, that the command and promise is the same, which was to preach to all the world, the Cretians then being in, and a part of the world; they were commanded to believe, and be immersed for salvation.

But again, we enquire if there is any difference between, he that believeth & is baptized, in Mark, our Lord's & declaration to Nicodemus, in 3d John—except a man be born of water and Spirit he cannot enter into the kingdom of God. It must be admitted by all the candid that there is not. This will then lead us to examine the last statement, which is virtually a command, in order to an entrance into his kingdom, with Paul's in 3d Titus, 5 v. saved by the washing of regeneration and renewal of the Holy spirit. Here we compare the analogy of the two passages. First, a birth of water and washing of regeneration. Is there a difference? If so, what is it? New birth of spirit, and renewal of the spirit, in truth and in fact must be one and the same thing. This must irresistably be admitted, or else we force Paul to save the christians upon a different command, and therefore, a different promise, from that given the Apostles to preach to all the world for salvation. And in addition, make the New Testament one of the most inconsistent, contradictory books upon the face of this globe, save the Westminster Confession. Here Bishop Horne was introduced, in his Harmony of the Scriptures on Titus, 3 c. v. 5, to prove his perfect and entire concurrence with the views advanced.

It was again shewn, that the same words were not necessarily used, in order to convey the same idea; and that in every place where the Saviour or the Apostles spoke of salvation, after the command to go, they must be understood to speak of or allude to the first and original command given with the promise annexed. You will, most assuredly, sir, recollect that I repeatedly called upon you, before the whole and very large congregation of people present, to attack and demolish this superstructure, by shewing from the word of God the incorrectness of the premises, and the want of applicrtion of the Scripture introduced in support of it, if you could, but this you avoided with much apparent alarm. Yes, instead of facing the argument, you gave us a quotation from Jeremiah, "wash thy heart, O, Jerusalem;" and also as an argument against this point, you informed us that Paul did thank God that he did not baptise, i. e. regenerate any of the Corinthians but the household of Stephanus. Again, That Johnson said regeneration was a new birth; and therefore Paul did not mean that the washing of regeneration and a birth of water meant one and the same thing. Had you have reflected, sir, you would have let Mr. Johnson keep his mouth shut, for he proves all we ask, and too much for you. O! what a triumph the Rev. Samuel Taylor has achieved over Campbellism in Kentucky!

After having gone through with what I conceived to be the scriptural evidence, I introduced the following as collateral Testimony; or, next to the word of God, the strongest secondary proof which could be produced; to-wit: the universal concurrence of all the Fathers, called Apostolical, and the most learned of the Poedo Baptist writers of the world, to-wit: Justin, Martyr, Walls, A. I. Baptism, vol. I. p. 52, 54; Irenius do. 56, 57 to 60; Tertullian, the oldest of the Latin Fathers, page 71; Mr. Wall himself, vol. 3 p. 13; I. McKnight, Geo. Campbell & A. Clarke in their Notes and Comment; Michaelis in his introduction to the New Testament; Titus 3 c. 5 v. and lastly M. Luther in his notes on the Gallatians, Page 302. Now it would seem strange, says Mr. Taylor, that baptism was enjoined by the Apostles for remission of sins and yet none have been able to discover it but ourselves or A. Campbell. And is it not equally strange, sir, that all the Apostolical Fathers and christians for the first 1000 years say that Baptism and regeneration are two names for the same thing; and yet no one has found out the contrary but yourself. So much then for your logic. But sir, with this mighty phalanx of testimony, yon seemed to think that some concessions must be made in order to save appearances. And what was it? Why say you Baptism is Regeneration, but it is spiritual Baptism; and so said all the ancients. This said, and all is yet safe. What a happy refuge you have at

last discovered. But let us try this covering. Paul says there is but one Baptism. I practise water baptism; and how now to save spiritual baptism is a dilemma truly alarming; but, always ready for an expedient; hear him: I will contend for both, though Paul asserts there is but one—but it is the popnlar idea which will help me out.

See how he flies. But sir, it was shewn that if the baptism of the spirit was now to be effected, one of two things must be true—that there are no Christians now—or no Baptism of the spirit, as a matter of course. Because, not one of the same results followed. Again sir, you will recollect, that I called upon you to sustain your assertion—that all the ancients said that spiritual Baptism and regeneration were synonymous. And here you were offered Mr. Wall's History on Infant Baptism to try for prooff, who has displayed more researoh into this matfer than any other to whom you could appeal; but you chose to give us your own word for proof, unsupported, as I then said and now say, by the testimony of one single Father. But again, your ouly apparent reliance with much confidence, seemed to be upon the conclusion, that generation meant, and was a creation, and therefore re-generation was a new creation, and consequently now connected with Baptism. But in this you are directly at variance with our Lord, when he declared to Nicodemus, that he must be born again of water and spirit. Surely then the term regeneration, that is, made over or anew, is directly connected with a creation, to-wit: a birth, that is to say, created anew or again in Christ Jesus; and this new birth can only take place through. or from the womb of waters—This being severely pressed upon you, another dilemma equally alarming in its aspect must be avoided. Hear him. I will deny that the term born of water means Baptism, and thus I shall again safely retreat. O! what a time for dodgers and trifling with the word of God. The remark upon this subject is strong by your Bro. Wall. If the term being born of water does not mean Baptism, then no one can tell how a man can be born of water any more than of wood—and so says Common Sense. See how Mr. Taylor triumshs against Campbellism.—Yes, it must be so, because the Light of all the West has declared it; and that too from his own knowledge. Be this as it may may, we feel assured that the Rev. Mr. Coons would not publish my answer to your triumphant expose for a five dollar bill. The Lord willing, you shall hear from me again upon the other questions if not this.

GEO. W. ELLEY.

Nicholasville, January 9; 1834.

Brethren Stone & Johnson—

In the 11th No. of the 7th vol. of the Christian Messenger, I have read an article, written by Brother Johnson, in which he gives his reasons why "the 15th verse of the 3d chapter of Genesis has been considered a promise of Messiah." There is a freedom of thought and candor of expression in the productions from the pen of bro. Johnson that I very much admire; and even when I am compelled sometimes to dissent from his views of some portions of the word of God, (although it is but seldom,) still I am pleased with that candid, bold, and liberal feeling he generally manifests—a spirit and feeling which have so far taught us to understand the nature and genius of Christianity, that mere "differences of opinion" will no longer divide the people of God in their christian affection—interrupt their social intercourse, or destroy the christian love that dwells in their hearts and sweetly unites them to each other and to their exalted Head.

In the piece alluded to, I am, with my present views compelled to differ with Bro. J. in his explanation of Gen. 3, 15; and will in the spirit of meekness submit a few remarks on the subject; not with an intention of causing "any root of bitterness to spring up," or to excite unfriendly controversy—but to promote examination, by which we will be enabled to have a proper understanding of the text: for I am entirely unable to see any thing like a promise of Jesus Christ in Gen. 3, 15, although bro. J. 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."

That the quotations made of Isa. 7, 16, Luke 1, 30, & Mat. 1, 21, have a direct reference to the Messiah, I readily admit; and no person, I presume, will controvert it; but because this is true, it by no means follows as a necessary consequence, nor does it go to prove in the slightest degree, that the passage in Genesis contains a promise of a Messiah, nor do I believe there is any promise of, or any allusion whatever to the Son of God in Gen. 3, 15. If I am correct, I ask my Bro. by what authority from Scripture does he say "the seed of the woman," "was the promised conqueror!" Unless the text under examination consains a promise of this conqueror, I do not now recollect any passage that permits us to speak of Jesus as the "seed of the woman." The seed" spoken of in this verse does not, in my humble opinion refer to that person "who was made of woman"—"born of a virgin"—and who was the "seed of Abraham"—"the seed of David according to the flesh."

But to aid our inquiries on this subject, let us briefly examine the text, in connexion with the whole narrative.

It is known that the three prominent characters concerned in the transgression of our first parents, were Adam, Eve, and the serpent. When sin, wretchedness, and death had been introduced into our world, Adam and Eve heard the voice of God walking in the garden, and when the Lord called unto Adam, "*the man said*, The woman whom thou gavest to be with me, she gave me of the tree and *I did eat*." He then addresses Eve, who replies "the serpent beguiled me, and I did eat." Having in this manner been conducted to the last character concerned in this woful transaction, the Lord proceeds to threaten, denounce or *curse* each of the three in the following manner—commencing with the serpent. He thus speaks in the 14th and 15th verses of the 3d chapter of Genesis: "and the Lord God said unto the serpent (notice that) because thou hast done this, thou art *cursed* above all *cattle*, and above every *beast* of the field; upon thy belly shalt thou go and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." Be it remembered, this is exclusively an address to, a *curse* upon the serpent, consequently not a promise of a Messiah: for is it reasonable to suppose that our Heavenly Father would make to this subtle enemy of our souls a promise of a Messiah? Would the first intimation of a glorious deliverer be made to this degraded *beast*? I cannot think so. In the 16 vs the Lord speaks to the woman, "Unto the woman He said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, He shall rule over thee." In the 17, 18, and 19 vs. the man is spoken to "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; *cursed* is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and Thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken, for dust thou art, and unto dust shalt thou return." So far from there being a promise of a Messiah made to either of the three characters spoken to, in the above recited paragraph. I can see nothing but awful denunciation against each of them; and instead of any thing here said, having a tendency to "impart a joy calculated to raise them above the burden under which they were labouring," I apprehend they must have been filled with the deepest despondenco, at a recollection of the awful deception of the serpent. The certain fulfilment of the penalty of Gods violated law—the general wretchedness and misery with which they were surrounded—together with the plain and awful denunciations they had just heard from the Almighty.

The same laws of interpretation, and rules of construction must be applied to what the Lord said to the serpent in the 14 and 15 vs. as are applied to what was said to the man and woman in the verses following. What was therefore spoken to, and threatened against Adam, and Eve, we see literally fulfiled in them and their posterity;—No spiritualizing is necessary to enable us to disern the meaning of what God spoke to them—but a superficial glance at the text, together with daily observation and experience will abundantly confirm us of the awful certainty of what was denounced against our first parents. Shall we not therefore understand the Lord in the same way when He speaks to the Serpent? What was said to *Eve*, is strictly true, so far as "woman" is concerned, but will not apply to either Adam or the serpent; so, the *curse* pronounced against the serpent is literally true, so far as he, or his kind is concerned, but will not apply to either "man" or "woman," (except the "enmity" that the Lord declared should exist between the seed of the woman, and the seed of the serpent.) I am led to believe, from the quotations I have made, that the character & condition of that subtle *beast*, through whose agency Eve was beguiled, was greatly altered, on account of his wicked interference; for the Lord said "Because thou hast done this, thou art *cursed* above all cattle." How degraded and *cursed!* "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" Still addressing the Serpent, God declars, *He* will, in addition to the above "put enmity between *thee* and the woman, between *thy seed* and her *seed*, *it* shall bruise thy head and thou shalt bruise his heel." Here it is declared, that enmity was to exist between the serpent, and the woman, and also between the seed of the one, and the seed of the other. "*It* shall bruise thy head" &c.—*It*, in this verse evidently has reference to that *enmity* the Lord declared should exist between the seed of the woman, and the seed of the Serpent, and not to the Messiah;—for, if the Lord intended what he said, and said what He intended in the 14 and 15 vs. daily observation and experience teach us that all that was said of the Serpent is as literally true as every thing spoken against the "man" and "woman" in the subsequent verses of the chapter is true; for in the paragraph I discover nothing but *curses* & denunciations against the Serpent—Sorrows entailed on "woman:—and woes & miseries against "man;" and as what is said of man, and woman is strictly true, when confined to them (and their kind,) so I understand what was spoken to the Serpent is equally true when confined to him (and his kind.)

I again repeat, that what is contained in the 14, and 15, verses, "the Lord God said unto the Serpent," and I again ask, can we believe that the Lord would make to this subtle beast a promise of a Messiah? Would the first intimation of His intention to deliver man from death have been given the Serpent? If I understand the meaning of the term, there is no *promise* in either the 14 or 15 verses of the 3 of Gen. and I believe the first promise of a Messiah is that made to the Father of the faithful in the 12; of Gen.

Again, I infer, that the 15. verse of the 3d chap. of Gen. does not contain a promise of the Messiah, from the fact that neither Jesus Chirist nor the Apostles ever once refer to it as containing a promise in all the New Testament. Is it reasonable to suppose, that if the text did not contain a promise of the Saviour, it would have been passed over in silence by the New Testament writers? Would not this first important promise of the Redeemer have been adverted to as such, either by Jesus or the Apostles? But never once is this text refered to in the gospel, as containing a promise of a Messiah, or as having any direct, or romote allusion to Jesus Christ. This to me is almost conclusive evidence that the verse contains no promise. Not so, with the promise made to Abraham; that is refered to, and beautifully commented upon to sustain the truth of the divine mission of Jesus Christ. Having already said much more than I anticipated, when I commenced, I now submit what I have written (in addition to your remarks) for the consideration of your querist and readers generally.

Your Bro. Thos. M. Allen.

[The Editors promise an examination of this Communication in our next.]

Rushville Ia. Dec. 13th. 1833.

Dear Brethren.—The good cause is still advancing slowly. In October I took a journey into Kentucky, in Lewis and Fleming counties. About ten were immersed in that journey. Amongst others I immersed a Missionary from Boston. When he heard the plain facts of the gospel announced, he renouncod his former view, and was immerced straight way.

Yours in Christ Jesus,

JOHN LONGLEY.

An humble inquiry into the meaning of the Hebrew word *nasa*, connected with sin.

This essay, with others that may follow, is humbly submittod to the public. The subject of the essay is important, and worthy the attention of all who wish to know the truth. Their attention, their close attention is invited. Let not prejudice, nor prepcssession against the sentiments advanced, prevent a candid examination. This is all we require.

The word *nasa* in connexion with sin, is frequently translated *to bear sin*. It is applied to Christ once, and but once in the Hebrew Scriptures. Isai 53, 12. "And he bore (*nasa*) the sins of many." The common exposition of this text is, that Christ bore, as a substitute, the punishment due to the sins of many.—This exposition, though much relied on, and in fact, the foundation of a very popular system, is merely arbitrary, and unsupported by one text in the Bible. It is indeed contradicted by the very numerous passages in that book, where the word *nasa* conneeted with sin occurs. These are bold assertions, but I have no doubt, that the reasons given will convince every candid inquirer that they are not bolder than true.

1st. The word *nasa*, joined with sin, is very frequently applied to God himself. In this case the translators do not render the word *to bear sin*, but to *take away—to bear away*—or to *forgive* sin. Hos. 14, 2. "Turn to the Lord, and say unto him, Take away (*nasa*) all iniquity, and receive us graciously." Exod. 32, 32. "And Moses returned unto the Lord, and said—yet, now, if thou wilt forgive (*nasa*) their sin." Exod. 34, 7. "The Lord God—forgiving (*nasa*) iniquity, transgression and sin." Num. 14, 18. The Lord is long suffering, forgiving (*nasa*) iniquity and transgression." Josh. 24. 19. "He will not forgive (*nasa*) your transgressions, nor your sins." Job 7, 21. "And why dost thou not pardon (*nasa*) my transgression?" Ps. 25, 18. "Forgive (*nasa*) all my sins." Ps. 32: 1. "Blessed is the man whose transgression is forgiven," (*nasa.*) Ps. 32, 5. "Thou forgavest (*nasa*) the iniquity of my sin." Ps. 85, 2. "Thou hast forgiven (*nasa*) the iniquity of thy people." Isai. 33, 24. "The people shall be forgiven (*nasa*) their iniquity. Mic. 7, 15. Who is a God like unto thee that pardoneth (*nasa*) iniquity.

Now if *nasa*, connected with sin, must mean to bear the punishment due to sin, then it must follow, that God himself bears the punishment due to sin This is impossible; and therefore the translators have rendered the word, when applied to God, *to take away sin*, *to forgive*, or to *pardon sin*. Why not render the word, when applied to Christ (Isai. 53, 12) in the same manner? especially when it is no where rendered to bear the punishment of sin?

2dly. The same word *nasa*, joined with sin, is applied to the angel, which God promised to go before the Israelites. Exod. 23, ,21. "He will not pardon (*nasa*) your transgressions."—None can think that the meaning is, He will not bear the punishment due your iniquities;—therefore the translators rendered the word *pardon*.

3. The same word *nasa*, joined with sin, is applied to an offender, requesting the offended to forgive him Gen. 50, 17. "So shall ye say unto Joseph, "Forgive (*nasa*) the trespass of the servants of the God of thy father." Exod. 10, 17. "Pharoah said unto Moses, Forgive (*nasa*) my sins only this once." 1. Sam. 15, 25. Abigail said to David, Forgive (*nasa*) the trespass of thy handmaid." In these cases I need not again remark, how inapplicable it would be to render the word, to bear the punishment of sin. It is, therefore, properly translated, *to forgive*.

5. The word *nasa*, in connexion with sin, is frequently applied to men under the law; who are guilty of pardonable sins—that is, sins of ignorance, of error, of ceremonial uncleanness. For such sins alone admitted of sacrifice, and of legal pardon. As this case frequently occurs, I shall introduce but one text of many. Lev. 5, 17, 18. "If a soul sin through ignorance, he is guilty, and shall bear (*nasa*) his iniquity. And he shall bring a ram without blemish unto the Priest, and the priest shall make an atonement for him concerning his ignorance, wherein he erred and it shall be forgiven him." While this person is guilty, the union, the political union between him and his God and the congregation, is broken—he is not permitted to enter the tabernacle to worship, lest the tabernacle and congregation be defiled—he is separated or cut off from the congregation while his guilt remains. It must be removed, or taken away before he can enjoy those privileges again. But what must be done! It is plainly stated. He shall bear (*nasa*—bear away) his iniquity or uncleanness. How shall this be done! He must bring a sin offering to the priest, and the priest shall make an atonement for him, and the sin shall be forgiven him. "For without the shedding of blood was no remission." Heb. 9, 22. In this way the pardonable transgressor had his sins borne away and forgiven.

But if *nasa*, in connexion with sin must mean, to bear the punishment of sin, how absurd would be the application in this case. He, the guilty person, shall bear his iniquity. But did he himself bear the punishment of iniquity? Did he bear any punishment? No: but the victim, his substitute, bore the punishment due to his sin, says the objector. The victim suffered death; but was death due to sins of ignorance, error or uncleanness? Must a person guilty of these sins be put to death? No: The law in no instance requires it. Therefore the death of the victim was not the punishment due to the sin of the guilty person. It was the purpose of God that all things under the law, should be purged with blood; (Heb. 9, 22,) therefore must this person, guilty of a sin of ignorance, or uncleanness, be purged with the blood of a victim.

5. The word *nasa*, in connexion with sin, is also applied to persons guilty of unpardonable sins. This class of sins, was moral, wilful and presumptuous. Num. 15, 30, 31. Such were

idolatry, blasphemy, Sabbath breaking, disobedience to parents, murder, adultery, &c. This class of sins admitted no sacrifice; no atonement was to be made—no forgiveness was to be granted according to law—The transgressor must die without mercy under two or three witnesses. Heb. 10, 28. It is said of the person guilty of these crimes, He that shall bear (*nasa*) his sin—that is, he shall bear away his sin—not by the blood of a sacrifice, but by his own blood. For by these unpardonable crimes the land and congregation of Israel were defiled. Num. 35, 33, 34; Deut. 21, 23, &c. If the congregation were disobedient in not cutting off those offenders, the political union between them and their God was broken? for they became defiled by the crimes of those offenders. But when they were obedient in cutting them off by death, then was the sin removed or borne away from the land and congregation, and reconciliation between them and their God restored. Deut. 13, 17; Josh. 7, 26, &c. This appears plainly to be the meaning of *nasa* even in this case.

6. The same word *nasa*, connected with sin, is also applied to the priests bearing the sin of the congregation. Lev. 10, 17. Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear (*nasa*) the iniquity of the congregation, to make an atonement for them before the Lord. Now it is evident that the priests in their own persons did not bear the punishment of the sins of the congregation, nor did the victim, sacrificed by the priests, bear the punishment due the sins of the congregation, for reasons already stated; because where a victim was admitted, death was not required of the transgressor. Exod. 28, 38. "That Aaron may bear (*nasa*) the iniquity of the holy things." Num. 18, 1, 23. "Thou (Aaron) and thy sons, and thy father's house with thee, shall bear (*nasa*) the iniquity of the sanctuary, and shall bear (*nasa*) the iniquity of your priesthood.

Surely in this case none will suppose that the priesthood bore the punishment due the sin of the holy things, and of the sanctuary. What punishment could that possibly be? All must agree that it means that the priesthood was to *take away* the pollution of them, or to cleanse them, for they were defiled by iniquities of the congregation. This was done by the blood of a sacrifice. Lev. 16, 16, 18, 19.

7. The word *nasa*, connected with sin, is also applied to the scape goat bearing the iniquity of the children of Israel, Lev. 16, 22. "And the goat shall bear (*nasa*) upon him all their iniquities, unto a land not inhabited." Did the goat suffer the punishment due to their iniquities? or was it any punishment at all to the goat to be turned loose in the wilderness? I presume none will say it. How natural, and in accordance with the true

meaning of the word, to say, he *bore away* all their iniquities where they should be seen and remembered no more.

8. The word *nasa* commonly signifies *to take away*, or *to carry away*. By the help of a Hebrew Concordance now before me; I will make this appear. Gen. 47, 30. "Thou shalt carry me out (*nasa*) of Egypt. Exod. 10, 19. "A strong wind took away (*nasa*) the locusts." Lev. 10, 4. "Carry your brethren out of the camp, (*nasa.*) Num. 16, 15. I have not taken one ass from them, (*nasa.*) 1. Sam. 17, 34. A a lion took a lamb out of the flock, (*nasa.*) 1 Kings, 15, 22. And they took away (*nasa*) the stones of Ramah. 1 Kings 18 12. The spirit of the Lord shall carry thee (*nasa*) whither I know not. 2 Kin. 23, 4. "And carried (*nasa*) the ashes of them unto Bethel. 1 Chro. 10, 12. Took away (*nasa*) the body of Saul. 2 Chro. 14, 13. They carried away (*nasa*) much spoil. 2 Chro. 16, 16. Carried away (*nasa*) the stones of Ramah. Job 24, 10. They take away (*nasa*) the sheaf. Job 27, 21. East wind carried him away (*nasa.*) Job 32, 22. My Maker would soon take me away (*nasa.*) Eccles. 5, 15, Which he may carry away (*nasa*) in his hand. Isai. 8, 4. The spoil of Samaria shall be taken away (*nasa.*) Isai. 15, 7. Shall they carry away (*nasa*) to the brook. Isai. 40, 24. Whirlwind shall take them away (*nasa.*) Isai. 41, 16. Wind shall carry them away (*nasa.*) Isai. 57, 13. Wind shall carry them all away (*nasa.*) Isaiah 64, 6:—Have taken us away (*nasa.*) Ezek. 29, 19. He shall take away (*nasa*) her multitude. Ezek. 38, 13. Art thou come to carry away (*nasa*) silver? Dan. 16. Melzar took away (*nasa*) the portion. Dan. 11, 12. When he hath taken away (*nasa*) the multitude. Hos. 1, 6. I will utterly take them away, (*nasa.*) Hos. 5, 14. I will take away, (*nasa.*) Amos 4, 2. He will take you away (*nasa*) with hooks! Mich 2, 2. And take them away (*nasa.*) Mal. 2, 3. Shall take you away. Many more might be added; but these are deemed sufficient to fix the general meaning of the word, i. e. to *take away*, or to *carry away*.

9. That the word *nasa* has this meaning is farther evident from the New Testament. Isai. 53, 4. Surely he hath borne our griefs, and carried [*nasa*] our sorrows." This Matthew [8, 16, 27,] explains thus. When the even 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, which was spoken by Esaias the prophet. Himself took our infirmities, and bare our sicknesses. The fact, without criticism, proves that the infirmities and sicknesses of the people were *taken away* or *carried off* by the Saviour's power. Thus the inspired evangelist has fixed the meaning of *nasa* as used in Isai. 53, 4. Did the Prophet in the 12th

verse use the same word in a different sense? We think not—and therefore read, He bore away the sins of many.

This completely accords with the doctrine of the New Testament. Isaiah [53] represents Christ as a lamb led to the slaughter—as such he took away our sins. John the Baptist, in reference to this, says, Behold the lamb of God, that *taketh away*, the sin of the world. John 1, 29. He was manifested that he might *take away* our sins. 1 John 3, 5. "It is not possible that the blood of bulls and of goats should *take away sins*." Heb. 10, 4. This plainly implies that the blood of Christ alone can *take away sins*. Heb 10, 11. "Which can never *take away* sins," referring to the sacrifices of the law, and showing that the blood of Christ alone can do it.

10. Paul explains the passage in Isai. 53, 12. "He bore [*nasa*] the sins of many, in Heb. 2, 28. "So Christ was once offered to bear the sins of many—or more justly read in the new translation, "So Christ, being once offered to *bear away* the sins of the many. Peter explains the passage in Isaiah by the same word—"Who himself bore our sins in his own body on the tree"—or, according to the New translation, "Who himself *bore away* our sins; &c. This idea runs through the Old and New Testament.

Now I ask my readers, Is it safe to build a system on an exposition of one text, which is unsupported by another passage in the entire bible? Have I not proved my assertion in the beginning good, that the exposition, He bore the punishment due to our sins in our stead, is merely arbitrary, and indeed contradicted by the Old and New Testaments? In my next number I may pursue this interesting subject, and shew that to take away sins—to remit sins—and to justify from sins, are tantamount expressions; and that these benefits follow to the obedient believer through the blood or sacrifice of Christ.

B. W. STONE, Editor.

[To be continued.]

Gallatin County, Ill. Dec. 15, 1833.

Brothers Stone & Johnson—

I have, of late, been much pleased when reading the Christian Messenger, to discover what candor, freedom, and love the writers for that work exercise towards each other with respect to sentiments; but more particularly with accounts from different parts with respect to the ingathering of the people from the world unto God.

On the 28th of last July brother E. Isaac and myself formed a church on Big-creek, Pope County, Ill. of five members. On the 24th of Nov. this Church numbered seventeen.

I have lately been with brother George A. M'Clesky, who

lives in Hamilton County, Ill lately from Tennessee. He now attends three or four churches, and preaches nearly all of his time. He informs me that times are encouraging. I was with him four days, and attended one church, where we ordained a Deacon, administered the Lord's Supper, and attended to the washing of feet. This church was organized in July with five members, and when I was there it numbered twelve, and the prospect still very good. All the brethren in these parts appear to be willing to to take the Scriptures alone for their rule of faith and practice.

ADAM M'COOL.

For the Messenger.

Luke represents Paul as giving an account of his conversion to say in acts 22, 9. "And they that were with me saw indeed the light, and were afraid; but they heard *not the voice* of him that spoke unto me" The same historian declares in acts 9, 7, "And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." Are these verses correctly translated? If so, do they not contradict each other?

T. M. A.

ANSWER TO QUERY ABOVE.

In the first narration of the fact: Paul says, "They heard not the voice of him that spoke unto me." *To hear* very frequently signifies to understand—and is sometimes so rendered in our translation. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him—the word *understandeth*, is *heareth* literally—it is the same word in Greek that Paul used when he said they *heard* not the voice, that is, they did not understand it, because it was spoken in the Hebrew tongue. They hearing heard not—that is, they heard the sound, but did not understand the meaning.

B. W. STONE.—Editor.

ABILITY AND INABILITY.

The following Extract from the letter of the distinguished Andrdw Broaddus of Virginia, would be condemned as Campbellism, by many of the *Orthodox* of the present age, if they were ignorant of the Author. But he stands at the head of the Baptist denomination in thé "Old dominion" and denounces Campbellism, and these thing covers a multitude of deficiencies in sound doctrine. Particularism and Campbellism find no place in the bosom of this Champion of the truth. He wields a mighty pen against both: Scripture authority is produced to demolish the first; but in regard to the last, he sweeps it from the arena, as if unworthy of serious notice. So far as such

isms exist, we cordially approve the effort, and would rejoice at the downfall, not only of these isms, but of every other humanism, not excepting Fullerism. We doubt not, there are Campbellites, Broadusites and many other *ites*. There is however this consolation to the meek and humble follower of the Lord Jesus, who has cast of human authority in reference to matters of faith and practice, that to his own master he *standeth* or *falleth*. Men have imagined, that they were combatting human dogmas, opinions, speculations and delusions, when in truth they were fighting against the religion of Heaven and the word of God. What is more common in these days of wide spread Scepticism, thou to deny the Testament of God was *expressly given* to *produce faith*, and that believing we might have life through his (Jesus) name. How common to displace the evidence, to give place to the operation of the Spirit. Repentance is made to depend on something else than the heavenly motives furnished and presented by the Gospel. Immersion for remission of sins, in the name of the Lord Jesus, is emphatically denounced. The Holy Spirit they will have prior to obedience and thus the world is bewildered by human traditions. The word of man or rather his expositions, in many items of importance, have usurped the place of the word of God; and the man who dares to call them back to the simplicity and plainness of the word of God, is denounced as a heretic and a follower of men. If a man teaches the people, in the very language of Peter, to repent and be baptised in the name of Jesus Christ for the remission of sins, they exclaim he is a Campbellite or a Stoneite or some other *ite*.—And many timid folks (the Lord pity them) are alarmed at the mere cry of hersey, and are made to reject the doctrine, although when they read it, it looks to them very likeyl that Peter did command them to be baptised for remission of sins.

Some of these firm supporters of the truth, are so fearful, that faith will not be esteemed the result or offspring of divine influence, that the word of God is treated rather in the light of a dead letter; and they contend that the direct operation of the spirit is necessary before the sinner can exercise faith and repentance. They seem to be unconscious, and indeed their minds are so prejudiced as to seem incapable of perceiving and realizing the plain simple truth—That when the word of God produces a conviction or impression on the human mind, it is a divine conviction or impression. And that if the truth received be a joyful one, joy will be the result; and if the truth be awful, a correspondent feeling will be the result.

What unprejudiced mind cannot, at once perceive, that a conviction, produced by the word of God, is divine and that a conviction produced by the word of man is human? This accords precisely with what Paul says to the Romans in his 10th.

chapter. "Faith comes by hearing, and hearing by the word of God." So, it seems, that if we had never heard the word of God, we never could have believed it or had faith—Now, if the word of God had never been spoken or delivered to us, it is evident, we could not have had the faith commended or approved by the Saviour, when he prayed for all those who should believe on him through the word of the Apostles, of which word it will be admitted, that the declaration of the Apostle here referred to is a part.

When sinners have the word of God in their hands, and have heard it and read it, they are *living sinners*. They have that word which will judge them in the last day—and they *know* they are living in daily violation of its requirements.

We say with Andrew Broaddus. "That," God requires no more to be given to *him* than what we have. We possess their faculties and he requires that they be devoted supremely to his Glory; and be it remembered, a compliance is not only our duty; it is our wisdom and happiness." Now if he has sustained this position by scripture proof, and that he has there can be no doubt, we cannot follow him, if he cross his track in search of some phantom, which he in vain endeavors to support from the same sacred source. God has enabled man to do what he requires of them, and therefore pains and penalties are threatened to the disobedient. Indeed no one can be said to be disobedient to a command, whose inability to obey exists. But enough for the present.

J. T. JOHNSON, Ed.

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"4. Human Obligation.—This item is connected with the third. It is I conceive, the possession of these natural powers or faculties in man—the understanding, judgment, will, and affections—along with what is termed the moral faculty" or the power of conscience;—it is the possession of these that constitutes man an accountable being, and lays him under obligations to comply with the moral requisitions of the great Sovereign. God requires no more to be given to Him than what we have. We possess these faculties and he requires that they be devoted supremely to his glory; and be it remembered, a compliance is not only our duty; it is our wisdom and happiness.

And now what are God's requisitious and man's obligations? Let us see—and I shall insist, that in deciding this question, we go according to God's own word;—any system to the contrary notwithstanding.

God, as a Lawgiver, has required that man should love him with all the heart, soul, mind, and strength, and that he should love his neighbour as himself. Mark xii. 30, 31. But fallen

man has grievously failed, and constantly fails, to comply with this requisition; nay, on the contrary, is an alien from God, and a rebel against his government. Man, therefore, is under condemnation; nor can there be any salvation for him by that law which he has transgressed, and still transgresses. Rom. viii. 19. 20.

Now, then, the Gospel is published.—exhibiting the only method of man's recovery, namely, through Jesus Christ, and both the honour of God and the interests of man require that it be attended to, wherever it may come, as God's message to a dying world. Mark xvi 15. 16.—But let us see more particularly, the requisitions of the gospel. Luke xiv. 16—24 the parable of the wedding supper. "Come, for all things are now ready" &c. Did these persons come? No. Were they not invited—required to come? Yes. Ought they not to have come? Certainly. Here, then, was an obligation not complied with; and the master of the House was angry at the sight. "O! but this is a parable" says an objector. Well, it has meaning, if it is a parable. However, let us try some unfigured testimonies. And hark!—what is that I hear from John the Harbinger!—Repent ye; for the kingdom of Heaven is at hand." Matt: iii. 2. And what from our Lord!—"Repent ye and believe the Gospel." Mark i. 15. And what from Paul, his messenger! Repentance towards God and faith towards the Lord Jesus Christ." Acts. xx. 21. And, as if this were not explicit enough—"Now he (God) commandeth all men, every where to repent:" and it must be that genuine repentance which prepares for the future judgment: "Because he hath appointed a day, &c." How could language be clearer to the point!

"Well, but they cant repent—they cant believe; and it is absurd to enjoin it on them.—Then one would think the account must be settled, between the objector, on the one hand, and John, Paul, and Jesus Christ, yea, and Almighty God, himself, on the other. But let us hear the objector further "We dont blame sinners for not believing in Jesus Christ: we blame them for not doing what they can!" Now, faith involves a receiving of Christ, (see John i 12.) and as there is no medium between receiving Christ and rejecting him ["he that is not for me is against me"]—then an unbeliever is perfectly excusable for rejecting Christ.—Miserable!—But we blame them for not doing what they can do." Well then according to this notion of ability and inability, let us hear what sinners can do: and I strongly suspect we shall find these good, orthodox friends plunging right into legalism—the very thing they seem so much to abhor. What can sinners do? Why it seems, "they can read the Bible; they can reform their lives; they can hear the word preached;—they can fall on their knees and ask God's mercy."—Indeed!—and when they have done all this, have they finished their course? But there is something to be said that bears harder still; and let this be marked well. Can sinners do all these things spiritually and with the heart? If so, they are in the way of salvation through their own strength; and here is legalism with a witness: If not of what avail is the external mockery of mere formal service? Here is surely, a "dire dilemma in their way," Miserable! again. The truth is, our Lord and his apostles made no such compromise with sinners, neither should we. They preached the necessity of turning to God; warned men of their danger; called them to repent and believe; and invite them to the foundation of bliss, (see Luke xiii. 2; v. 24; 2 Cor. v. 20; Rev. xxii: 17. &c. &c.;) and so should we. And we ought to admit and maintain, that where any do repent and turn to God, and believe in Jesus Christ, it is through a Divine influence; yet this is the Gospel method of treating with men; while we look to God for his blessing, on the means thus used, and I may add these are the means to which God seems pleased to give most success in calling sinners to himself."

Bro. J. Miller of Harrison Co. Ky. requests of us an exposition of Rom 8. 11. "But if the spirit of Him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." The reason why he wishes our views, is, because some believe and preach that the spirit is not in our hearts, but in the church—that we get in the spirit, and not the spirit in us—and that God has already given all the spiritual aid, he ever intended to give.

These are strange positions indeed. We suspect the person or persons, who made them to be young, or vain, or inexperienced, or ignorant—probably all. Such empty and mischievous speculations should be discountenanced, and frowned from every society. "Some [you say] believe that the spirit is not in our hearts, but in the church." Who composes the church? Believers surely; then if the spirit be in the church, is it not in every believer? Again, *you say*. They preach that we get into the spirit, and not the spirit into us. The spirit not get into us. What then means the text you wish us to expound? What is the meaning of being filled with the spirit? of the Holy Spirit gives unto us! &c. I think no doctrine taught in the Bible better and more plainly established than this.

Again, you say. They preach that God has already given all the Spiritual aid he ever intended to give—My brother, you surely have misunderstood those men. If they mean that God will never do more for obedient believers than what he has done they egregiously err, and such error must prove fatal to such, if.

they act according to their faith. Why should they pray? Why trust upon the Lord for help? Every source of comfort would be taken from the Christian. I suspect those preachers were endeavouring to impress on the minds of the unconverted sinners, that they had no reason to expect that God would give them his spirit or any covenant blessing, untill they believed and obeyed the Gospel—that he would do no more for them than he has already done, till they believe and obey the Gospel—Then he will grant remission, the Holy spirit and eternal life.

We have been charged with denying the operations of the Spirit, because we believd that he gives the Holy Spirit to the obedient believer alone. This doctrine will stand, unmoved by the feeble assaults of man; and the doctrine, that unbelievers shall not receive the spirit, is equally firm, and unmoveable. Our brethren, who have not fully understood this doctrine, have often caricaturized it, and given just cause to those that hear to charge us thus.

Editors.

RELIGIOUS INTELLIGENCE.

Pealia, Ky. 27th. Dec. 1833.

Dear Brother Stone and Johnson.

For about twelve months, I have been a reader of the Messenger from which, I confess I have been much comforted, seeing and hearing of the progress the Gospel is making in Kentucky, and elsewhere. I very recently returned from a tour in South Alabama, in which country I found some disciples contending for the faith of Christ. Truth is on her march and is triumphing. Brother Smith and Myself have been labouring in these parts for some time, and I hope God is blessing our labours. Though opposition has been strong, we have Immersed Eighth or Nine lately for the remission of their sins.

Your humble friend.

J. H. YOUNG.

Bro. Henry Magee of Henry Co. Ky. writes Dec. 28—"I have baptized about 20 last summer; and we think, from appearnces, many more will come into the fold shortly.

Bro. Richard Hart of Fleming Co. Ky. writes January 7. 1834. That in a few months past 13 have been added to the church in his neighborhood."

New York 25th. Dec. 1833.

We have had Brother A. Campbell here for about ten days, proclaiming the Gospel of the blessed God. All the sects shut

their doors against him; so that we had to meet in any Hall we could get. May God forgive them for shutting out the Apostolic Gospel from them. Had he been able to stay a little longer, I believe much good might have been done, even as it was a general spirit of inquiry is raised among those who heard him, and twelve made the good confession and entered the kingdom by Immersion.

Stilesville Hendricks Co. Ia. Dec. 29th. 1833.

Brethren in the Lord.—In your paper of Nov. I see an address to your Agents and Patrons, which is the principal cause of the present communication. Wishing to see the day when the *Mountain* of Lord's house shall be established on the tops of the *Mountains*; or in other words, to see the *Government* of Messiah subvert all human *Governments*, and be established on their ruins; And believing your labours through your paper, and otherwise, to be conducive to that object, (as well as the labours of all who plead the cause of truth I have endeavoured to obtain for it subscribers in my neighborhood, and have got a few. I have scarce any thing like good news to write you. Since my arrival in this country, the cause of reform I plead alone and almost in vain, except when our beloved brethren M. Combs and A. Prather, give us a call, whose labours have been treated with almost the same indifference, in a practical point of view. I however now from present appearances hope for better things. There are some exertions making for a co-operation of the congregations in the good cause. The good news you publish every month is matter of much consolation to me. I see that many of your correspondents are inquisititive. May I apper so at least, a little. What does Paul mean when he says, for this reason ought a woman to have a veil on her head on account of the Messengers? I will not be further troublesome.

Yours in hope of a better life,

WM. RAWLINGS.

Bro. Jas. Black of Georgetown, Ohio, writes, that Bro. M. Gardner baptized on 21, of Dec. 3 or 4 persons into that Church.

Bro. D. H. Hatchway of Lewis Co. Ky. writes Dec. 25, 1833. That he since last March had baptized 76, and that the good cause is gaining ground.

Bro. Joseph Barker near Chillicothie, Ohio, writes Nov. 12th. 1833. "One of the circuit riders stated in my neighborhood that our doctrine was false, and that we were unable to support it in many points, especially that of baptism— that there was no

scripture to prove it, and that no decent woman would submit to it. He signified that no man would face him ten minutes on those subjects. I then proposed to meet him, giving him the privilege of appointing the time and place. At length we met and he preached upwards of an hour and a half I then commenced, but he immediately left the ground. I treated on baptism &c. and the congregation paid great attention. In the neighborhood where the controversy was had more than 70 have united with us since August last, and a great increase in all the churches in this section of the country. Though a great number of members have emigrated to the west, yet there remain upwards of 600 in this section. Between 200 and 300 have united with us within one year past."

Bro. A. Vickery, of Wayne Co. Ky. writes Dec 12 1833.

"Since my last to you I have immersed about 20 for remission of sins. Among these was an old lady 90 years of age, who had been in the Methodist church for half a century."

Bro. J. McCartney of Waidsboro Ky. writes Dec. 21*st*.

"With regard to the state of Society where I live, the Presbyterians are doing but very little. They and the Methodist unite at Camp-meetings: but after the meetings are over, dissatisfaction, envy and abuse ensue in consequence of who shall have the converts. The Baptists are in no better situation. They are split into two parties, and have declared non fellowship with each other. This shows demonstrably, that Christians founded on the New Testament are not agitated as others, but live in peace. We meet every Lords day and worship according to the Apostles doctrine, in breaking bread and prayer. We have some accessions to the church. Not long since I attended a meeting in Hickman co., On Lord's day 10 were immersed, and at night 5 more confessed the Savior, with determination to obey. We are much opposed here.

Bro. Robt. McGruder of Monroe, Co. Mo. writes Oct 1833.

Some time last spring a merchant moved to Florida, distant 2 1/2 miles from me. His wife and two daughters were members of the Christian church—In the summer, old Bro. McBride and other preachers visited us, and preached at their house. The sectarians zealously warned the people not to hear them; but they succeeded in constituting a church of 27 persons. At Paris 12 miles distant there is another church, about twice as large. There is another on Lick Creek, the number not known by me.

QUERY BY WM. RAWLINS OF IA.

What does Paul mean, when he says, "For this reason ought a woman to have a veil on her head, on account of the Messengers" 1 Cor 11. 10.

Answer, a covering on a woman's head has been, for time far back, a token of subjection to the man. A wife would dishonor her head, that is, her husband, if she should appear in public assemblies unveiled. For this would intimate that she was not subject to her husband, and thus publickly would he be dishonored. She should not be guilty of even this small impropriety, lest she give offence to the Messengers, whether they be, men or angles of glory.

B. W. STONE, Editor.

Moscow Ia. December 28th, 1833.

After my best respects to you I will inform you, that the Gospel is still making its way in this country through all the opposition that the different sects can level against it. Many are bowing to the sceptre of Emanuel. Since my last to you I have baptised upwards of one hundred persons though my labours are very much confined to my neighbourhood. Sixteen miles are the furthest that I travel abroad. Last spring I constituted a church on the Beaver Meadow fork of Blue River, since that time many of the most respectable of that neighborhood have manifested their faith in the Lord Jesus, and have been baptised. I have five different churches or branches of the church of Christ that I labour among. Respectfully Yours,

G. McDUFFIE.

Fayette Co. Ia. Dec. 14th. 1833.

BROTHER STONE AND JOHNSON.—It is with no small degree of pleasure that I inform you that the Messenger is read with much delight by myself and all our brethren in this place who take it and we feel glad to hear that the reformation is progressing in our land, and our prayer is that it may still spread until the knowledge of the Lord shall cover the earth. I feel satisfied however that the reformation in theory has hitherto in general gone a head of the practice of it, and therefore that a still greater reformation is yet needed. Many of those who profess to be in the reformation seem to feel as if they had already gained the object at which they aimed. There appears to be much deadness and coldness in the things of religion, and a general backwardness in coming up to the commands of the Lord Jesus Christ. (I do not speak this of any one particular church or congregation but in the general.) Here is also too much of a spirit of controversy among the Brethren about opinions, and views, and notions in which we differ from each other;

and by contending with each other about these things we lose sight of the Institutions of Jesus Christ, the word of the Lord is neglected, our confidence in each other is lessened and we become condemned, and cold. I have rejoiced to see in several Numbers of the Messenger pieces headed "Reformation," in which you are labouring to show the necessity of our progressing in the divine life, by doing those things which Jesus Christ and his apostles taught his followers to practise; and I have noticed that you have touched at almost every thing as you passed along, but one, which I have anxiously waited to hear you speak of, but as yet have not seen it. This thing to which I allude is the long vexed question, Is it a duty to wash the saints feet in a congregated capacity? As far as I know, the people, It is a subject which has not been agitated, in this settlement till of late. The people called christians have ever practised it as an institution of the Lord Jesus Christ as far back as I have any knowledge of them, and for my part I have never had a doubt on the tubject. When I first embarked in the cause of the Redeemer, I in common with all my brethren did agree that we would take the scriptures of divine truth as our rule of faith and practice—that we would hear what the Master said and practise what he commanded; and being sensible that we had gone astray from the commandments of the Lord, we hoped that the present reformation would bring us back to the simplicity of the ancient gospel practice. We therefore felt our hearts open to unite with all, who love our common Lord, and show it by keeping his commandments. Now if our brethren, the Reformers, believe that this institution of Jesus Christ is not binding on us as disciples, I must say that I have never until now understood the doctrine of reformation, and if now I understand it, I must say that I cannot receive it as the doctrine of Christ who has said, "If you love me keep my commandments;" and again, "If you keep my commandments you shall abide in my love, even as I have kept my Father's commandments and abide in his love—"Now if Jesus did wash his discipids feet, and if he said that they ought to wash one another's feet; and if he said I have given you an example that ye should do as I have done to you, how can it be possible for us to be his disciples when we live in neglect of so important a duty, which according to the Testimony of St. John composed a part of those facts which were necessarily written for the express purpose that we might believe that Jesus was the Christ the son of God, and that believing we might have life through his name? John 20th c. 30 & 31. Again according to the testimony of this same John, our Saviour said verily If a man keep my sayings he shall never see death. Now if we may safely leave out John 14 why not the 12, 8, 14, 15, 16, and 17th, with the same propriety? and if we have authority to leave out one why not all? It appears that John was one of the twelve, who were appointed to bear testimony for Jesus, both in Jerusalem, Judea, Samaria, and to the uttermost parts of the earth, and I do not see why John should not be heard and obeyed as well as Peter or Paul or any one of the Apostles. I should be glad for you to give us something on this subject in the next Messenger.

The cause for which we plead is gaining ground in this region, I have baptised many the past year for remission, and the prospect is still good. The old baptists are laying aside their prejudice, and hearing for themselves, and hearing receive the gospel, and unite with us. We number about 80 in this place. We are making our way through much opposition.

Yours in hope of Immortality,

B. B. FIFIELD.

Kentontown Ky. co. Dec. 22nd; 1833.

BROTHER STONE AND JOHNSON—I take up my pen to inform you of our progress in the good cause of our Lord, religious excitement is not as great as it has been in time back. We have had ten or twelve additions since my last communication. I have baptised 8 or 10, among whom, was an old Lady of some intelligence, who had been a member of the Methodist Epicopal Church for many years, and had been immersed by one of that order. Her application for re-immersion caused some excitement among the brethren, and some of the intelligent doubted the propriety of the course. Her remarks were, that she had not understood the nature nor design of baptism till lately, that she had now read for herself, and felt it her duty to be baptised in the name of Jesus Christ for the remission of sins.

I would be glad to have some instructions on the subject; and if you have room in the Messenger, and it should be thought worthy your attention it might be a benefit to many of your readers.

I am your Brother in hopes of immortality.

JOSEPH MITCHELL.

REMARKS.

We are far from thinking God cannot, and will not bless the sincere penitent believer until he understands the full meaning of his word and will as revealved in scriptures. On this principle blessing, and the Armenian, with as equal right, wolud the Calvinist would exclude the Arminian from every spiritual exclude the Calvinist from all such blessings. In fact every sect, with the same right, would exclude all that dissented from them. If any church should now say, that none are members of Christ's church, but such as have been immersed for the re-

mission of sins, alas! what numbers of the most pious, who have been immersed too, would be excluded In fact, to assert that none but such as have been immersed for the remission of sins, are members of the church of Christ, is to assert that Christ has had no church on earth for many centuries back: for but a few years ago has the old apostolic doctrine of baptism for remission been revived.

We grant that God has appointed baptism for remission; but will he not pardon the sincere, penitent believer, who in humble obedience submits to be immersed, because God has commanded it, without understanding the full design of the ordinance? The poor creature has fully complied with the commands of his God, and will not God comply with his promise in remitting his sin? True the believer submitting to be immersed without knowing that God has promised remission, has not the same assurance of his forgiveness as he who understands that remission is promised by a faithful God, to him that believes, reforms and is baptized. B was immersed before he understood the doctrine of baptism for remission. He lived some years in this ignorance; but afterwards understood the doctrine. He now has the same assurance that his sins were remitted through baptism when he was immersed, as the person has who is now babtised for remission. Each has the same faithful promise of God.

The only difference is that B. lived without the comfort flowing from the promise: and the other enjoyed the comfort of the promise at the very time he obeyed the command.

B. W. STONE, Editor.

Ohio, Lawrence co. Windsor T. S. Dec. 5th, 1833.

DEAR BROTHER STONE AND JOHNSON—Since my last to you, I have organized a church of eight members at this place (Bethleham). At our October meeting, by the help of Elders, Straight and Marshal, we ordained Bro. Wm. Carder to the ministry, and attended to the ordinances of the house of God, according to the example given by the great head of the church. This being the first act of the kind, ever administered in these regions, it created great excitement among the people, insomuch, that they have turned their attention to the scriptures to see if these things are so. On the 9th and 10th of Nov. I met the church again, who are sweetly united in gospel bonds, I continued with them till the 13th. On the same morning, rising about two hours before daylight, we were alarmed by fiery streams decending from the skies in abundance, and continued in perpetual falling till after daylight. The people knowing that I was to start home that morning, began to gather about 8 o'oclock, begging for prayers to be made on their behalf they continued to gather till 12 o'clock and after a general prayer, I cited them to Daniel 7th 8, 10 &c. Joel 2d, 28, 29, 30, 31; Matt. 24th chap, Acts, 2d, 17th &c. I never have experienced such a scene before. The people continued to meet too or three times a week to pray. It evidently appears, that mercy and truth have met together, at this place, sectarianism seems to be falling; all sides are flowing to the standard of King Emanuel—creeds and disciplines, are appearing in their true character to all honest enquiries; there is certainly an open door in these regions for great good to be done, if some of our preaching Brethren would come over and help us.

Please give this a place in your next, that our preachers may know where to find us, and that they may know we solicit their help; I am Yours in gospel bonds.

ELISHA BELLER.

Please give me you views on the above Phenomenon, of the fiery stars, and oblige. E. BELLER.

RE ARKS.

This skeptical age are endeavoring to account for every thing philosophically—the cholera must proceed from some natural cause—the falling meteors, of which you speak, is some *lusus naturæ* &c. But admit they proceed from natural causes, does this prove that the God of nature cannot, & does not make nature subservient to his will, by inflicting judgments on mankind, and giving them warning signs to arrest their attention to their best and eternal interests? I have no doubt that awful things are just ahead. May the Lord prepare us to meet them unappalled.

B. W STONE, Editor.

THE ABODE OF "THE HOLY SPIRIT:"

When Solomon's Temple was finished, the Ark and Golden utensils were placed in it; and the Shekina or *Cloud of Glory entered it*. (or what) *to take up its abode there.*

Now; was not this Building a beautiful *type* of the body of Christ in which dwelt the fulness of the Godhead bodily? Was it not a beautiful *type* of the *Church of Christ*, reared up with lively stones and the *Residence of the Holy Spirit*?

Please take up this idea if you approve of it, and let us have it, carried out. DISCIPULUS.

We leave the Idea as we find it, and submit it to the public for consideration. Editors,

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Kentucky Wathington co. Ky. Jan. 4th, 1834.

BROTHER STONE AND JOHNSON—I wish to inform you of the good cause of reformation in this part of the country. A little more than one year ago we constituted a church at the mouth

of Grapevine on Chaplin seven members, and two more enlisted the same day and were shortly afterwards immersed. We acknowledge no other rule of faith but the word of God alone, viewing that this thoroughly furnishes the man of God unto every good work. We procced increasing, and with that the sects began to unite in persecuting and trying to put us down; yet notwithstanding, the Lord added considerably to the congregation. The month past we have received about 35 members, our whole number is at present more than 100; the Bethren are waxing very bold in the faith, and though unlearned, yet the weapons of our warfare are not carnal, but mighty &c. Four of our number labour in word and doctrine. We have had much to undergo: it has caused Brother to rise against Brother &c. It makes me think of the days our master and his apostles. We do most earnestly desire that you Editors, and the preachiug Brethren generally would visit us.

As there is a little difference of opinion among us on the subject, who according to word, has the right to ordain elders the church, or the presbytery. Or, whether we have the right to baptise being only chosen by the church. Do come and assist us, brethren, and if any thing be lacking, instruct us more perfectly in the way of the Lord, WILLIAM LAMBERT.

Bro. Lambert; You request us to come and help you. Willingly would we come, if the Lord will—We feel ourselves debtors to all. We hope that other teaching brethren will be persuaded to visit you shortly. With regard to ordination of Elders, we have frequently given our views—We hope this subject, on which there has been much contention, may not be agitated among us. Let us bear with one another till we all come in the unity of the faith· May the Lord bless you, and continue to bless the church of which you are a member, Editors.

Milfield Ohio Dec. 22 1833.

BROTHER STONE AND JOHNSON—I have nothing extraordinary to write you at present not having been from home since I last wrote you, our traveliug breteren report good success in many places, but one just cause of lamentation is the backwardness of people in following the principles of the reformation lald down in the New Testament so as to go on to perfection. I have long mourned this as the greatest difficulty, and which most retards the conversion of the world to the cause of Christ. If I am not much mistaken, it is far easier to persuade men to embrace the gospel, than to walk in its precepts. And hear it appears that the various sects have decidedly the advantage of us, for every associate body, whether political or religious, must have some known system of union upon which they unite, and so far as they

do unite, so far they may be said to partake of the Spirit of such institutions. Now we can, at once, see that the persons who unite with any of the religious sects of the day it is expected he will become an efficient member thereof, by partaking the spirit of, and forming his character according to the system upon which such sect or body is formed; and here, I say, they have the advantage of us, and act more consistently; for while we profess to unite on the New Testament, we set our eyes on the systems and form our character by the standards of virtue are set up around us.

Now Brethren I profess no spirit if prophecy, only by obsertion; I have and will hazard an opinion, that the churches professing reformation, cannot advance to the object of their hopes and prayers, until a radical reform is effected in this particular. I do not design teaching you, brethren, but suggest a few Ideas which have occurred to my mind when hearing complaints of brethren on these and other things. BENJAMIN SANDERS.

N. B. Do not understand that I have the remotest Idea that we should form a system of union other than the Scriptures, but that we partake of the Spirit, and practise the precepts we already profess. B. S.

We are pleased with the remarks made by our brother in his communication above. He has hinted at a subject, which we conjecture to be one on which our minds are similarly affected with his. It is in plain lunguage, the neglect of the churches in assisting, and supporting those who labour in word and doctrine. Were the churches to co-operate in this marter, great good would be effected, truth would gloriously triumph over error. Many canses have led to this unhappy state of things among us. One is, that preaching has been so far prostrated as to be made a trade, by which to acquire wealth and worldly honor. Seeing this, our hearts have sickened at the sight, and in digust we have fled to the other extreme, and deny the necessary aid required by the New Testament. Another cause is, that many have almost concluded that there is no need of preachers now that all the members of the church are kings and Priests, and should excercise all the functions of a Priest or preachers. As the clergy once trod the people under their feet the people in turn are determined to tread the clergy or preachers under their feet in order to keep them humble. Another, and I fear, the prevailliny cause, is, that the churches are in the spirit of the world, and are so wedded to their wealth that they are unwilling to part with the idol of their hearts. It requires all they can get to keep up with the TON and fashions of the world, and to have their families on PAR with those around them. This is conformity to the world. Whatever be the cause of this neglect, it is a sore evil, and must be removed, or the cause must be retarded in its progress. B. W. STONE Editor

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DECEMBER AND JANUARY, 1834.

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KENTUCKY.

Cane-run—John Runyon for vol 8; Mrs. Gaines for do—*Republican*—By L. Falconer for 3,00,—*Georgetown*—O. Austin for 7: W. Roberts for do; I. Crumbaugh for vol 8; Tho. C Kelly for do; Lewis Sebastian for 7; Js. D. Nelson for 6 & 7 $2 35,—*Dry-creek*—Wm. Ellis for 7,—*Shelbyville*—By R. Ramsey and Wm. Standifer for 7,—*Lawrenceburgh*—Geo. Bean for 7,—*Versailles*—J. M. Depew for 8,—*Hopkinsville*—Wm. Davenport sent $5—for E. G. Herndon for 7, for I. Hay do, for A. Blue do, for self 2 00, of which 1 00 for 7, 50 cents for half of vol 6 and 50 cents for half of vol 8—lost by mail,—*Long-run*—Wm. O. Bohannon 3 00 for 7 and two copies of 8, and J. Helm 7 & 8 vols,—*Williamsburgh*—Js. Shackelford for his father vols 5, 8 and for Geo: D. Stockdon 2 50 of which 1 00 is for 7,—*Raven-creek*—J: Miller for 7,—*Bethel*—Jac: T. Judy for 7,—*Leesburgh*—M. Roberson for 7,—*Waidsboro*—J. M'Cartney for 7.

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CHRISTIAN MESSENGER.

VOL. VIII.—NO. 2.

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Elders in the Church of Christ.

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

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TO MR. SAMUEL TAYLOR.

SIR:—I should not again trouble myself to address you upon any of the other propositions discussed by us, but for the constant impression which your Brethren abroad, are labouring to make in relation to the result of that discussion. Had you given the arrangement and facts urged, in support of my position, I should feel no farther concern as to the impression, the world might receive upon the subject. But this you have not done—You have dealt largely in your reasonings, but have avoided an appeal to the divine testimony. The trumpets however have been sounding abroad by your Brethren, that a great victory has been achieved; at home a differant course has been pursued. We heard of none of all this; And methinks, the best testimony ought to be found here, where the enemy was captured, his bones deposited and a monument in memory of your achievements ought to be seen. But Sir, it was truly unfortunate for myself and the cause which I advocate, that I had no Editor of a Religious Messenger present to endorse for me, and shout Victory; a great triumph has been achieved; and the enemy captured.

But we must approach the second proposition. Is faith in Jesus Christ, produced alone by divine testimony, without any operation of the Holy Spirit. I shall now sir, give some of the testimony of the inspired witnesses, which was offered in proof of the affirmative of this proposition. And first, it was argued, that what ever was the object of one of the Apostles in writing the Gospel, must necessarily, and primarily be the object of

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all, in as much, as there is but one Gospel given from Heaven, and if this be true, then the object of the Evangelist must have been the same, to-wit. to convince the world of Messiahs claims commands, promises and judgments. If this be not true, we shall be in difficulty to understand Paul, when he declares that if any man preach,—Yes if an angel from Heaven should declare any other Gospel than that which he had declared, or made known, let him be accursed. However great and diversified, then were the topics discussed or cummunicated to the world by the four Evangelists, we must admit that they all aimed at the establishment of one grand truth, that is, that Jesus was the very Saviour. This then being conceded, what was the means afforded in order to this conviction. Go with me and inquire of John 20, chap. 13 v. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that you might believe that Jesus is the Christ, the son of God, and that believing, ye might have life through his name. This testimony is clear, without figure, and altogether in point; And does legitimately prove, not only the object of John in writing his Gospel, but virtually and in fact, the object of all. Here then the corner stone was laid, and we begin to inquire, whether the means were successful in accomplishing this important result. We will summon John again in proof of this fact, chap. 4th, to 31st, verse and from 39 to 43d, verses of same, where it is asserted, that many of the Samaritans of that city believed on him for the saying of the woman, which testified, he told me all that ever I did. And in 41 verse it is said, that when Jesus went into the city, many more believed because of his word. Here the means accomplished the desired effect. Again, it was urged, that the History of the Apostles preaching, recorded in the Acts, clearly sustains the same facts: See acts 14 chap. 17 chap. to verse 5 and from 10 vs. to close, 18 chap. 9 verse. I will only transcribe one account, as a fair sample of the balance, see 14 chap. Acts. Where the Historian informs us, that Paul and Barnabas went into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews and Greeks believed; and to these facts bear all the Apostles witness without one dissenting voice.

As a further proof of this already well established fact it was urged, that the spirit was not promised by Messiah, previous to his ascension and glorification, John 7 chapter and 39 vs. But this spake he of the spirit, which they that believe, should receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. From this positive assertion from the mouth of our Lord, three things are clearly to be seen, 1st. that there were disciples before the Saviour was glorified; 2nd, that as a

matter of course they had believed without the operation of the Spirit on their hearts; and 3rd, Jesus being witness, the Spirit was promised to believers only, But we shall now sustain the affirmative of this question by another appeal to our Lord, who, when addressing his disciples John 14 chap. 15 vrs. thus speaketh. If you love me, keep my commandments, and I will pray the Father, and he shall send you another Comfortre, that he may abide with you forever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. And what does all this prove? To my mind, it proves first. that the promise was only made to those who loved and kept his commands. Upon this his prayer was predicated. And secondly, it would be impossible for God even to send another Comforter to them, and yet, that should be the same, which they were already in possession of, for Paul being witness, there is but one Spirit.

But again; our Lord as positively declares that the world cannot receive this spirit! I presume sir, we all agree, that the term world, has an allusion alone to the unconverted. To this you must agree. This argument for ever sets at variance your system and our Lord. The above testimony we then thought, and now think, incontrovertible.

But we shall ascertain how far Paul will concur in these facts. In his epistle to the Gallatians, chap. 3rd, vrs. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith, not in unbelief. Again hear him chap. 4 vrse 6. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father. But we shall examine this witness again in his Epistle to the Ephesians, chap. 2, vs. 1. And you hath he quickened (i. e. filled, says McKnight,) who were dead in tresspasses and sins. Here, says Mr. Taylor is evidence of the special operation. Yes, and so say all our opponents. We shall try the proof? 1st. I admit that if any people upon the face of this globe needed the special operation of the Spirit, they had as strong claims upon that necessity as any could have. Why? Because Paul asserts, that they were dead i. e. to Holiness. They worshipped about 20,000 Gods; And yet they were without God, and hope. Now I will admit the fact, that they were not only dead, but quickened, made alive i. e. filled with the spirit. But when, sir, is the question at issue? You say before faith; I say through it. Now go with me to 1st. chap. 13 verse. (Your confession asserts, that the scripture is its best interpreter, to which I agree.) and there we shall see the whole secret unveiled. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed ye were sealed with that Holy spirit

of promise, referred to in Gall. 3 chapt. 14, vs. no doubt you must perceive, that the Ephesians, did not receive this spirit, until they had first heard, believed, and trusted in it Yes, say you; but this same Apostle asserts chap. 1st 19 verse that the Ephesians believed according to the working of his mighty power, admit it. but where was this power displayed? In their Hearts, says Mr. Taylor; where does Paul say it was? hear him verse 20. Which he wrought in Christ, when he raised him from the dead; what a mistake! Yes, and thus are all mistaken who think and teach, that this power is wrought in the hearts of sinners when they believe divine testimony. Please sir, first to notice one fact, that Paul was here speaking to christians, and that the power alluded to, had to do alone with the resurrection of the body, they having been already converted.

Having now given many positive assertions from the divine records, permit me to offer you an illustration upon this subject to-wit. We have but one body, and of course but one spirit, and this spirit dwells alone in and not out of the body, this is true beyond contradiction, so Christ has but one body i. e. his spouse or church; and there is but one spirit, says Paul, and where does this spirit dwell? We operate on our neighbours mind by our spirit through our words; and so does our Lord convince the world of sin. of righteousness, and of judgment by his spirit through the words, motives and promises, urged by the mouth of his Apostles and Prophets. And to this fact, Paul offered his testimony in proof. Hebrew 1 chapter, God who at sundry times and divers manners spake in time past unto the Father by the Prophets, hath in these last days spoken unto us by his son. This assertion of Paul proves one of two things, to-wit. That God spake alone to the Jews, i. e. reproved them of sin, or promised deliverance from it, and their enemies, alone through the instruction conveyed by the prophet; or else the whole truths is not told upon the subject; and thus we say in relation to his son. And that in these last days he now speaks alone through his Son, and his Son through his Apostles upon the subject of Christianity.

Let us however make one more appeal to the divine record. I am the vine and ye (my disciples,) are the branches, says our Lord 14 chapt. John. Was it ever known that a vine imparted any of its sap or spirit to a branch, not graffed into the stock? Surely not sir; and yet you labour to prove that the Gentiles, who are wild olives, not graffed into the body of Christ, while in the gall of bitterness and bonds of iniquity, must have the sap, yea, the spirit of the vine itself, without a union with the vine or body! This sir, is bad Philosophy, as well as Divinity. We must now take a passing view of your divinity, for which you spent several years at Princeton, and now labour to pass its

notes off upon the people as pure coin. You will recollect, sir, that you opposed the Idea, that faith was produced alone by divine testimony; from the fact, as you asserted, that we are born of God previous to faith in his Son, or in order to faith that is to say, we are regenerated, made anew, or over again, without faith, and of course regenerated unbelievers, this you urged from John 5, chapter 1 vs. What a monster? a regenerated sanctified, and of course an adopted unbeliever, but I must transcribe the proof. "He that believeth that Jesus is the Christ is born of God." From this you argue the birth first, the impregnation, or begetting, second; so then, be it known (for the discovery is marvellous) that the birth is the cause of the impregnation. Yes, God regenerates by his spirit, without faith in order to faith? Who when so regenerated, are neither fit for Heaven nor Hell! for without faith it is impossible to please God; to Heaven then he can never go, and the devil has no claims upon any such, says Mr. Taylor. See how Purgatory triumphs in the victory over Campbellism. One more such achievement, and Campbellism, or the word of God itself will fall never to rise more. Your logic and divinity being about equal, defies not a comparison with the Alcoran.

But, sir, as the champion of other days, You must be heard further, You again urge the old Calvinian and Fullerite dogma as a master piece of sound logic, and pure divinity. You say, In order to obey a natural law, We must first have natural life; therefore in order to obey a spiritual law, we must also have spiritual life. This is pure logic, and incontrovertible, say all. Be it then admitted as truth, and here we will ask a question, or give you a syllogism to answer at your leisure. If a natural or spiritual law cannot be obeyed, without natural or spiritual life; please tell us how either can be disobeyed without life. And not being disobeyed, of course there can be no punishment; for that is inflicted for sin, and sin is the violation of law, in order to which we must have life. See sir, how you triumph in universalianism for upon this plan all must be saved. But this is the result of pure calvinism; either to save a very few or all, saint and sinner. But as all skilful combatants and generals hold, in reserve the last and best artillery, so does Mr. Taylor, and here he shall speak for himself. On a certain occasion, at a very large collection of persons, you preached (the Gospel, you say, and as I was not present I cannot certainly dispute it,) that you were very stentorious, i. e. energetic both in voice and body. Yet, no person was converted. You afterwards delivered the same discourse word for word almost (and of course you had learned it by heart, and perhaps borrowed it) to a large audience; that you were more feeble, both in body and voice, than in the first delivery, and yet, God converted many the last time, but none

the first. Hence you said, you see, that the spirit must have operated on their hearts in order to their believing divine testimony. Sublime philosophy! Irresistible logic, and pure divinity! Yes, what a monument, Sir, have you here erected to the memory of pure orthodoxy. A few more such achievements over the word of God, and all must be cast to the moles and bats. But sir time will not permit me to run with you farther into additional arguments, which were urged by you, in opposition to the fact that faith in Jesus Christ is produced alone by divine testimony. Yes, your modes of believing, historical faith, evangelical faith, saving faith &c. are so many babylonish phrases, and too tedious to notice. Wishing you more health in the faith of the gospel, I refer you to the pure word of God.

Nicholasville, Ky.

GEORGE W. ELLEY.

EXTRACT FROM CHRISTIAN CASKET.

A PICTURE OF THE PRESENT AGE.

Or, a Catechism adapted to the Logic of Modern Preachers.

QUESTION 1st. Is not sprinkling valid Baptism?

ANSWER. Let us draw near, with a true heart, in full assurance of faith; having our hearts sprinkled from an evil conscience, *and our bodies washed with clean water.* Heb. x. 22.

Q. 2nd. Is not pouring valid Baptism?

A. Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death; therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi, 3, 4. Buried with him, in baptism, wherein also, you are risen with him through the faith of the operation of God, who raised him from the dead. Col. ii, 12.

Q. 3rd. Are not unbaptised persons, who believe in the blood of Jesus, and repent of their sins, legal members of the kingdom of heaven, which is set up in this world?

A. Except a man be born of water and spirit he *cannot* enter into the kingdom of heaven. John iii, 5.

Q. 4th. Has the Lord Jesus promised to save those who believe, and repent, and will not be baptised?

A. He that believes and is baptised shall be saved. Mark xvi, 16.

Q. 5th: Is it not presumptuous, and ridiculous, to teach that baptism was designed, expressly for remission of sins?

A. Repent and be baptised every, one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit. Acts ii, 38.

Q. 6th. Were not Paul's sins pardoned, before he was baptised?

A. And now, why tarriest thou, arise, and be baptised, *and wash away your sins*, calling on the name of the Lord. Acts xxii, 16.

Q. 7th. Are all the pious, unbaptised persons; members of the bride, the Lamb's wife?

A. Husbands love your wives, even as Christ loved the Church, and gave himself for her, that he might sanctify her having cleansed her in the bath of water by the word. Eph. v, 25-26.

Q. 8th. Is not the phrase, "baptism is the bath of regeneration," an invention of ALEXANDER CAMPBELL?

A. After that the kindness and love of God, our Saviour, towards man appeared, not on account of works of righteousness which we had done, but according to his mercy, he saved us through the *bath of regeneration*, and the renewing of the Holy Ghost. Titus iii, 5.

Q. 9th. Is it not a slander upon the institutions of heaven, to say that baptism saves us, in any sense of the word?

A. The like figure whereunto, even baptism does also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ from the dead. 1st Peter iii, 21.

Under the Reviewers *head*, of "The Religious Herald" there are some most excellent observations in reference to an immediate submission to the Lord Jesus by the penitent believer. Coming from the head quarters of the Baptists in Virginia, we ask for the extracts, we shall publish, a faithful hearing from the baptists of the West.

The Reviewers treat the doctrines of the Doctors of Divinity very unceremoniously, and bring all their sayings to the infallible standard the Bible.

It is conclusively shown that the cause of truth has suffered greatly in the keeping of the Doctors of Divinity. The time has come when something more will be required to sustain, "what is truth," than great names and high sounding titles.

Christians have commenced looking into the standard authority. The Bible is the great standard—the light of Heaven, which casts into the shade all the reasonings of men. But let us hear.

"How can a man show that he repents and believes before he has time to show the operations and fruits of repentance and faith?" Dr. Woods knows he is safe here—but what does he mean by "time to show." One minute? or one day? or one month? or, as is the custom in some Presbyterian and Congregational churches, will the Dr. hang up his friend's name in the vestry a *whole year* before he admits him to the church! How much "time" does he take to have "operations" of "repentance?"

The genuine effect of repentance is to forsake—to leave off—sin. Will Dr. W. say how much "time" it takes to *leave off* doing any thing? What is the "fruit of faith?"—obedience;—and what is the first act of obedience? (Aye, Doctor "now adhering *conscientiously* to the *Word of God* as our rule?") Baptism—Dr. Woods—Baptism—and what time does it take to baptise a believer? That of course the Dr. does not know, never having "adhered" to the "rule;" but we can tell him—just one minute: "Believe and be baptised"—That puts an end to sudden conversions being "contrary to scripture;"—and if the Doctor will run foul of "reason and sober judgment," he must take the consequence. Let us look at the reason of the case.—We overtake a man on the road—he tells where he is going—we inform him he is mistaken—that he is going a perfectly contrary direction to that which will answer his purpose—he sees his error, or is converted—he changes his mind, or repents—he turns round or converts—he walks the contrary way, or obeys. How many miles will Dr. Woods have him walk before he believes he has repented, or changed his mind? Again; I am the friend of a merchant who is going to Europe, and he has left under my care his only daughter, an amiable girl of 14. I learned that my friend died on his voyage, and so far from leaving a large fortune for his daughter, his affairs are insolvent. I break the intelligence to the orphan girl, and to cheer her bursting heart, assure her that though I cannot restore her father to her, I will be her father, and she shall share alike my affections and my property with my own children, if she will only accept the offer. I see the smile of gratitude tinge hear tears with colours more beauteous than the rainbow—she falls on my neck, and her heart bursts with thankfulness. She tells me she feels unworthy of so great a favor, but that she knows me too well to doubt my sincerity or affection. She confides herself wholly to my care, and assures me that my kindness has bound up her broken heart. "What rashness" Dr. Woods exclaims, "for us to make up our mind confidently" respecting this youth's acceptance of my offer, and her joy at the reception of it, or "to speak of it confidently to others when she has had opportunity to give but slight and dubious evidence." Cold hearted suggestion! alike directly opposed to the oracles of truth, to the philosophy of the mind; and to enlightened experience:—*si sic omnes!*—but happily it is not so. Calvin Colton, though destitute alike of a diploma and a Professor's chair, has inconceivably more just views on this subject; and were the D. D. to pay a visit to Europe, and write for the New York Observer, while Calvin Colton occupied the Andover Chair *pro tem*, so far as just ideas of theology were concerned, the students of Andover, would have a sudden revival. How the readers of the Observer might approve the change, we know not. But let us hear.

And those, who object to sudden conversions, would seem to maintain, that the longer the sinner holds this question in suspense, the better. Or how long will they say?—A year?—He may be dead, and in hell, in half that time. Six months? The same objection lies here. One month?—One week?—One day? *One hour?*—The same objection lies still. Can he safely, and without disobeying God to the peril of everlasting damnation, continue *one moment* in a state of impenitence?—The *more* sudden a conversion, then, the better. *Immediate* repentence, on the present instance is the only safe course—the very and the only requisition of the Gospel.

The length and breadth of the question, then, seems to me to be this:—whether it is better, that the motives to repentance should be so grouped, accumulated, concentrated, and forced upon the attention and upon the heart as to induce *immediate* repentance,—or whether it is better, that the motives should be so scattered, and so comparatively inefficient, as to suspend the crisis, and throw it a greater distance?

Conversion, I think should not be regarded as a mystery—should not be covered with a cloud, as a thing which cannot be looked into. It is a plain common-sense, practical business, intelligible to all. It is a decision in the mind and heart of the simplest question:—'Shall I love and serve God, or shall I love and serve the world?'

The remainder of Dr. Wood's Introductory Essay is sui generis; but we shall dismiss it with this observation—in dealing with souls the main point is to work with *the truth and nothing but the truth.* When we are going *right*, there is no danger of going too fast. With muddy views and unscriptural theories, the slower people move the less mischief they will do certainly; but work with "He that believeth and is baptised shall be saved, and he that believeth not shall be damned:" and then, with the Professor's permission, if three thousand repent and believe, they may be baptised in one day.

Loyd's Essex co. Jan. 6th. 1834.

Dear Brethren Stone and Johnson:—I am this day fifty one years old; how much longer I am to remain on this earth, is only known to my Heavenly Father. The last six years of my life, has been spent in resisting *the traditions of the Baptist Clergy*, around me, and proclaiming the gospel. I combatted alone in old Virginia for three years, since which, several thousand of Soldiers have entered under the banners of our king; whose motto is *victory or death.* Some of our opponents, talk of *union with us*, while their black flag remains in their minutes over our heads, and on their "*Religious Herald*," so called. They had as well talk of uniting night and day, as to talk of our union

with those who have solemnly and *prayerfully* decreed us as "*disorganizers and demoralisers of society.*" We cannot condescend to *corrupt these men*, who have publickly said, "stand by thy self, we are more holy than thou," they must first condescend to acknowledge their errors. Those that talk of union, *when with our friends*, are trying we fear, to act the part of Sanballat and Tobiah over again. What has been their language towards us? We have not forgotten it, nor can we forget it, while those decrees are remaining upon their minutes unatoned for.

These men begin to see, that their conduct has so tramelled themselves as to have brought themselves into the most unenviable condition, that ever mortals could well place themselves. They have laboured so hard to destroy us, before the principles of this restoration were developed, and created such a stock of prejudice (*a horrid and destructive sin*) in the minds of those under their influence, that there cannot be found *one man, a preacher among them*, that possesses moral courage enough to confess his errors, and return with us to the noblest work that men or angels can engage in. *Their opposition to our return to the teaching alone of Jesus Christ and his Apostles*, has driven, in a few years past, just around me, from 15 to 20 of the *Baptist Children*, brought up under the teaching of our intolerant opponents, into the Methodist and Episcopal Churches. The people begin to see, and I hope will make the move themselves, that if they wait for their teachers, or the usurpers of our rights, they will leave a lasting reproach upon themselves and posterity of not being the worshippers of God, but the *dupes and tools* of a few ambitious men. Now if the teachers come out first, to embrace this restoration of the ancient gospel, all who follow them will expose themselves to this censure. The preachers will escape, as you know they can very easily say, they did not understand us until now. If the churches themselves make the first move as one of Mr. Broaddus's has done, and Mr. Balls, they well know, that the inteligent part of the community, will lay at the preachers door the sin of their decrees, and the schism they have produced among the disciples of Jesus Christ. But the preachers *are afraid of each other*, more than they are afraid of the people, and the people are afraid of their preachers. This, every unprejudice intelligent man begins to see, and talk as one of *their own members* said a few days past unless there was a change in *the conduct of their preachers*, they would soon drive every intelligent man and woman out from among them, into the reformation.

Strange indeed, that such a man as Elder *Andrew Broaddus*, should oppose the gospel of Jesus Christ, and substitute the *theory* of *Andrew Fuller*. There was a time when Broaddus was just as afraid to preach "*Fullers gospel*," of natual ability and moral inability," as he is now, to unite with us to preach the gospel of Jesus Christ. I well remember his conversion to this theory, when Dr. Staughton embraced it. His last effort in the Herald of the 20th December, is a condemnation of himself. He certainly began in old Virginia, to proscribe *his brethren*, & the Ketocton and Columbian association, followed his example. Every stroke he attempts to give them falls doubly as severe upon his own head. I have frequently informed him, *his theory of opinions* produced, and will continue to produce *factions and sects*. He now admits "he is *forced* to refer the settlement of these matters to God," after having thrown out the bone of contention among his brethren, which Solomon says "are like the bears of a castle." What a pity he did not in the beginning, when *he acted as moderator to proscribe me*, agree then, and advise his brethren, "to refer these matters to God, It is, I fear too late now, when *schism has been made by him*, to talk of referring these matters to God for settlement, and yet is using all his influence to keep up their contentions. His conduct in the last Dover association in appointing committees, *to divide the churches*, is evidence of the truth of my assertion. The account has become an enormous one; he will have to settle with God, for dividing his church, for no other cause than *our preferring to obey God, rather than man*. No wonder he may "*groan*," when he has *usurped the sacred rights of conscience*. If it be asked, why I speak of Mr. Broaddus alone in these decrees, and his writings; I answer, he was the moderator, and is requested by a resolution of the association to become as a mouth piece for them. I do most cordially sympathise with Mr. Broaddus. He rejected my friendly advice in the beginning of this reformation, of referring these matters to God. But I rejoice his conscience is not seared, for he groans. He admits, it is the *right of every disciple*, that has believed, repented and been immersed, to read the scriptures for themselves, to form their own judgment of God's word, and *as christians to speak their own sentiments*. This admission must hang as a millstone around their necks, when they think of *their decrees*. For it ought to have *warned him*, and every other man of righteousness, not to *molest the disciples in their exercise of this admitted right*. If such is *the right of every disciple*, (and who will deny it, but the Pope and his tools?) he and all his brethren, concerned in proscribing others on account of *their opinions*, stand condemned as unrighteous men before heaven and earth, upon his own admission. This is the reason we cannot unite with them, until there is a reformation among them. Is this "*one side of the road*" he was guarding when discussing his views with brother Campbell? If so we are constrained to say, he had visited some *sectarian* tippling

theory, and made every side of the road his side, like some tottering tipler. But he tries to escape from this state of self condemnation, by saying, "the *church has rights too.*" This reminds me of an anecdote related by McDuffie in Congress, of a Dutch Judge. A case came before this Judge, respecting the *right of opinion.* It was argued by the party that it was the *right of every man to fully express his opinions. The Judge having determined to decide against the man,* said, "O yah; every man *haf de right* in dis free republic; to dink for himself, *provided he dinks with the corte.*"

This is the unvanished *principle*, upon which Mr. Braoddus and his brethren has produced the shameful, nay disgraceful faction in old Virginia; and proves to demonstration that *sectarianism,* cannot be sustained at this day, by *speaking and acting according to the principles of truth, and rigeteousness.* Were I to tell Mr. Broaddus, that the *authority he has assumed in guarding every side of the road,* and will suffer no man to pass into, or remain in the kingdom of Jesus Christ *without paying the usual toll for such logic,* that it was *unauthorised* by any law, published in heaven or earth, except from the *man of sin,* the *Pope* and *their minions,* that it was destroying the world, and placing the sectarian professors in a condition to become the proper subjects for the wrath to be revealed against all unrighteousness of men that hold the truth in unrighteousness. He would say this was a heavy charge indeed and must destroy us if true. Let us camly examine, whether or not, this is a true picture of *his and all sectarian logic.* He admits the *inalienable rights of every disciple* within the kingdom of Jesus Christ, to read his word, think and speak the convictions of his own judgment as every one of us shall have to give an account of himself to God; for all must appear before the judgment, seat of Christ. that every one may receive the things done in the body according to that he hath done whether it be good or bad. No man will be justified for making the *opinions or views* of any uninspired man or set of men, *a rule of his conduct,* when he has the *teaching of Jesus Christ and his Apostles;* for Jesus has said, if the blind lead the blind, *both shall fall into the ditch.* I say, he admits all this, then tells us, the *churches have rights* to put out from among them, those that exercise the *rights that God has given them,* and will hold us responsible for yielding the right to *him or any set of men.* If this is not making God an unrighteous being, or the churches usurpers of *those rights,* he admits God has granted to us, and for the use of which, we shall have to account with him; and teaching the church to hold the truth in unrighteousness there is no such thing on earth! Surely they would, if they have two eyes two ears, and a heart to understand, never put themselves under the government of such principles, *if acted up*

it, must be just as fatal to them, at the bar of God, as to remain where they are; thus the world and the *porscribing sects of opinion,* stand in an awful predicament at this day. Suppose they had even the right to make laws for the subjects of Jesus Christ; which is far from being the case. Where is their authority to make void the laws of Jesus Christ, in order to deprive us of our inalienable rights. The Governor and Legislature of Virginia nor the President and Congress of these United States, *have no right* to pass a law in time of peace to molest or deprive me of the enjoyment of any *legal right* I possess, so long as I manifest my attachment and support of the Government without becoming *arbitrary, despotic, unrighteous.*

He speaks of "divine sovereignty, which involves the conduct and operations of God" and "of the glorious character of God." Is this his glorious character of God; giving to us the *rights and priviledges of the sons of God* and holding us accountable to him, for the use of them, warns us against being servants to men, *at the same time gives to him, with a few more of his brethren, the right to deprive us as disciples of Jesus Christ of this right and make us their servants.* Surely he has measured the character of God by his own preconceived views of right and wrong *pleasing, the system-makers out.* When *Wm. F. Broaddus's* (who agreed with A. Broaddus) *rights were* restricted by the Ketocton and Columbian associations, for *only a difference in opinion with his brethren, all is wrong in these associations,* and the report of *Dr. Chapin,* with the minority, was forthwith published *as being right.* This reminds me of another Dutch anecdote related by the same author as the first. He says "there was a lottery to be drawn in some Dutch settlement; when the first two or three tickets were drawn blanks, *all was wrong;* a large bully with *his hickory club,* threatened to smash the wheel, declaring the whole affair, was a piece of villanous cheatry. Presently some one steps up to this bully, asked him if he had heard the good news, you have drawn the highest prize. What! ha! the highest prize? "IT IS AS FAIR A THING AS EVER WAS" Let any man of common sence take up *Mr. Broaddus' decrees,* and defence of those decrees, then look at his letter in the Herald of the 20th Dec. last, look at his lamentations and sympathy for his brother Broaddus, and his conflicts with his profession *of aiming to keep not the path of gospel truth, "turning to the right hand or the left,"* after labouring to make it appear, *we were all a set of rebels for having dared to differ in opinion with him.* And see how near a kin, his views of right and wrong are with the Dutch bully's. Is it any wonder Mr. Broaddus should contend for the necessity of a special influence to remove the *indisposition of sinners to whom he preaches,* before they can believe his *fullers gospel* after he has so indisposed them, as to *make them believe,* although Jesus

Christ came into the world to save sinners, he failed in *leaving on earth such a gospel for sinners (who were then as much indisposed as ever they have been)* as to enable them to receive and submit to, and damn every one that is *so indisposed*, for not receiving what he knew they could not receive, without *he first removed this indisposition*? This is the substance of his "excellent Fullers" gospel; not the gospel of Jesus Christ. But I have far transcended the object I had in view when I sat down to write to you. Permit me to say, how much I am pleased at the truly christian spirit of brother Stone in the X No. of the Messenger. Go on my brethren, this reformation will as surely triumph as there is a God of truth in heaven. It seeks not to *mend the cobweb, sectarian system of man*, or any improvement of a previous reformation. No reformation can ever exceed this, if consummated. It takes *God upon his own word*, and Jesus Christ and his apostles as the only divinely authorized teachers to a dying world, *and grants the rights of all men, who constitutionally enter the kingdom of heaven, so long as they respect the laws and government of our king*. We are increasing in numbers, and they are of the most intelligent and influential part of society. Brother and sister Burnett, left my house for Richmond on Friday last, in fine health and spirits. We hope to be able to prevail on him to spend the year with us as an Evangelist or *Editor*, which, we cannot say as yet. I herewith send you the names of two Elders, as readers of the Messenger; led every reader do the same *this year*, and your labours will then be more generally felt through the union, and its fruits enjoyed by the disciples.

Yours in hopes of a better life.
THOMAS M. HENLEY.

Carlisle Wednesday 29th. Jan. 1834.

Dear Brethren,

I have just returned from Mt. Sterling, where I attended the Meeting, between Eld. John Smith & Rev. Dewey Whitney. As this Meeting was long pending, many have heard of it, and much interest has been felt in relation to it. Now therefore that it has taken place, that the public may be properly informed upon the subject, I have thought it good, to draw up a brief account of the whole matter. And I do this the more readily, because I was an eye witness of the whole affair, and have a full knowledge of all the circumstances, which le to the final Meeting. These things premised, I proceed to the object before me.

Sometime in July last, Mr. Whitney came out in a sermon at Mt. Sterling, against Bro. Smith, with the broad and high charges, of misrepresentation, slanders, and lies. Brother Smith

felt himself aggrieved, and calls upon Mr. Whitney early in August to make good those charges or withdraw them before the public, where they had been made. A long correspondence ensued. Finally however, they agreed to have a meeting on the 27th. of November, with two friends each, to agree upon the preliminaries of a final meeting, in relation to the charges. At that meeting Bro. Smith's friends, on his behalf, demanded of Mr. Whitney through his friends a specification of his charges—that Bro. Smith might have some fair chance in the final meeting. This demand was rejected, by Mr. Whitney and his friends! bro. S. friends then urged (as the parties were tied and could decide nothing) that an umpire who should be a non-professor, should be called in by the parties, to say, whether or not, Mr. Whitney should make specifications! Bro. Smith however, determined to meet him, not knowing till the meeting was opened, on the 22d inst. what he had to meet—what charges Mr. Whitney would prefer against him. I am a little before my subject. At the meeting of the 27th, the parties agreed to choose each an individual, to moderate the meeting and that those two thus appointed, should have power to choose a third to act as umpire. The Moderators were to have power to keep order, to keep the speakers to the point, &c. William Chiles was chosen on the part of Mr. W., Thomas Barnes on the part of Bro. Smith and they two chose John Daniel Esq. as umpire. All the testimony was to be taken before there was to be any speaking. Two days were consumed in hearing witnesses depose, and two more in debate.

But our readers no doubt are all anxiety to know the purport of all this array of testimony—"Is it so indeed, (they are ready to say) that Smith has been guilty of wilful misrepresentation of an attempt to deceive the community? We had taken him to be a very candid man. If these things are so however, we have been very much mistaken. If they are not, Mr. Whitney is very inexcusable for such an attack upon Smiths character. To a good man, character is every thing—is dearer than gold or silver.

"He who steal my purse steals trash,
Twas mine—tis his, and has been slave to thousands,
But he who filches from me my good name,
Robs me of that, which nought enriches him,
But makes me poor indeed."

True enough. Let me then relieve your anxiety by stating the facts of the case, that you may judge for yourselves.

On the morning of the meeting Mr. Whitney presented his charges, which were substantially as follows:—

1st. That Mr. Smith was in the habit of representing the Creed teachers as bound to preach their Creeds, in opposition to the word of God.

2nd. That said Smith has preached, that the Methodist, used to receive two-and-six-pence for sprinkling infants.

3d. That said Smith has laboured, to make the impression, that Creed teachers assume the same prerogatives with the apostles in the ministry of reconcilitation, to make, and propose terms of salvation. These were the charges. Now for a summary of the testimony as I find it, upon my notes. In relation to the first charge. Several individuals were introduced by Mr. W. who testified to this effect. That they had understood Mr. Smith to say in preaching, that Creed teachers were bound to preach their creeds, and not the word of God. This presents the full strength of his testimony.

Two other witnesses were introduced by Whitney who, on this Item testified to this purpose: That teachers who adopted human Creeds were bound to preach their Creeds or not contrary to them; and that such creeds are not the gospel. In relation to this charge, Bro. Smith introduced a number of writers, who testified to this effect: That, when speaking of Creeds, and Creed Teachers, he usually expressed himself to this purpose: That the teachers of human Creeds, were bound to preach the doctrines set forth in their Creeds, or expose themselves to the censure of the church, or the charge of innovation or something of that sort. Such was the testimony, in relation to the first charge. I shall say nothing here, by way of comment. As to the 2d. charge—The two-and-six-penny charge. Mr. Whitney introduced two witnesses. But one testified in his favour. He heard Mr. Smith in Nov. and believes he said, the Methodist used to receive two-and-six-pence for sprinkling infants—Admits he heard but little of the Sermon. Bro. Smith introduced a young man who heard the same Sermon. He testified that Smith said, the Mother of the Methodists used to take two-and-six-pence for sprinkling infants, but that the Methodists themselves, were not allowed to receive any thing, for sprinkling them. Thus the matter was ballanced by these two. Bro. Smith introduced a number of witnesses who stated, they had often heard him, when upon the subject of the corruptions of christianity speak to this effect: That almost every thing that had passed under the name of Christianity, had, by the Teachers, been converted into an article of pecuniary speculation, that the Catholic Church had received two-and-six-pence for sprinkling—that he thought the Church of England, in some part of her history, had received pay for sprinkling infants—That his reason for thinking so were, that the Methodist discipline, forbids their ministers from receiving any thing for that service. Such was the testimony on the 2d. charge.

The third charge was withdrawn—Because the Moderators decided, that not estimony of facts, that had occurred since the 27th. of November, (the time when Mr. Whitney made the charges.) justice to Mr. Whitney, requires me to say this much, as to the 3d. charge. The same justice to Brother Smith demands a further explanation.

Not long after the opening of the Meeting, Bro. Smith perceived that most of the tesimony of Mr. Whitney related to a period, months after the date of the charges. He therefore, demanded of the Moderators, whether such testimony was admissible. Not (said he) that I am afraid of any thing Mr. Whitney can prove, and I inform him that when the matters of the present meeting are determined, I will hear all he has to allege against me from any quarter. But however many lies I may have told, since the date of Mr. Whitney's charges, they certainly can never prove the truth or justice of them: as he could not, at the time he made his charges have had his eyes upon any of my subsequent words, or acts.

The moderators stated that, if the gentleman, would agree to submit the correspondence to them, and make it a part of their agreement, in connexion with the articles of the 27th: they could decide upon the question. Mr. Smith said, that was just what he wanted to do. Mr. W. refused. The Moderators therefore, decided, as they had nothing to govern them but the articles of the 27th. that any evidence anterior to that period was legitimate.

Under their decision the two witnesses, brought, forward by Mr. Whitney to sustain his 3rd. charge, were excluded.

Thus ended the matter, as to the testimony; and here for the present, I leave the subject with my readers. In my next, I will make some remarks, and state some facts, concerning the debate.

JOHN RODGERS.

P. S. Please publish the following list of appointments for Bro. Smith myself. On the 4th. Lords day of March, which will be the 23, day of the month, together with the Saturday preceeding and Monday following, Bro. Smith will be with us at Carlisle, no preventing providence.

Monday night, at early candle light, we will be at Millersburg Tuesday, usual time of day, at Caneridge; same evening at candle light, at Paris. Wednesday 11 o'clock, at Leesburg—Thursday at Sugar Ridge—Friday at Dry Run, Saturday and and 5th. Lords day at Stamping Ground at 11 o'clock each day, Monday and Monday evening at George Town, Tuesday, 1st, day of April at Union, at Light at Antioch, Wednesday at Paris.

AN APPOLOGY.

A brother from Ohio writes us to discontinue sending him the Messenger. He himself gives us the reason. As the same reason may operate on others, we have thought proper to state it, and then to examine its merits. "The Messenger (says he) is so filled up with baptism, that I wish to have nothing to do with it. I believe in baptism, as strong as ever, but the world is so much filled with the notion that baptism is all that is required of them to cleanse them from all pollutions, and take them to heaven"—He leaves the sentence to be supplied.

Now, brother, let us reason together. Did you ever read in the Messenger that baptism is all that is required to cleanse from pollution, and to take to heaven? Have you not continually read in that book that faith and repentance were indispensibly necessary to constitute any one a fit subject of baptism. Have you not read there, that it is the duty of every baptised person to be careful to obey all the laws of the king? Have you not read in that book that the blood of Christ cleanses from all sin through faith, repentance, and baptism, as the means appointed by the Saviour. Have you not read there that through baptism we receive the promise of the spirit? I know the answer of your conscience. Why then even hint that the Messenger has ever taught the doctrine, that baptism is all that is required to cleanse from pollution, and to take us to heaven?

You may reply, you did not say that the Messenger taught this doctrine, but that the world was filled with this notion.—Ah! If the world is filled with this fatal notion—this destructive error, the Messenger acts mercifully indeed in laboring incessantly to apprize them of it. Would you have us to be silent, and let the world die in this delusion? Surely, not. Your believing that the world is filled with this fatal notion, should surely be the last to complain that the Messenger is incessant to put them right on baptism; and should certainly be the last man on earth to withhold your support from that book.

But, "The world is filled with the notion that baptism is all that is required to cleanse from pollutions, and to take us to heaven.—My dear brother I doubt the truth of this assertion. The Hindoos believe that by bathing in the Ganges their sins are washed away—But is the christian world filled with this notion? Not the Presbyterian part—nor the Methodist part—nor the Baptist part of the world are filled with it. They all reject it, and vehemently oppose the notion—not those called christians have this notion as far as my acquaintance extends. I never heard one—I never heard of one, that held this notion. Not those called invidiously Campbellites hold this notion, if so I am ignorant of it; and with many of them I am intimately acquainted. I never yet saw one man, saint or sinner, so consummately ignorant, who held the notion of which you say, the world is full. I will venture farther, and almost affirm, that you yourself never saw one man or woman in Ohio, or in the world, that held this notion. No: sir, ignorant as the world is, they are better instructed. Some of the more ignorant Catholics may be an exception. You must have spoken unguardedly my brother Yet you are not alone; thousands, who should know better, impute this unfounded charge to us, than which nothing is more untrue. Some unguarded expression of a brother or some speech of an ignoramus, may have first moved the tongue of slander to charge us thus. But how unfair!—how unchristian is such conduct! You know we were once charged with denying the atonement, with believing and declaring that the blood of Christ had no more virtue than the blood of a bullock, a goat or a chicken. False as it was, it was currently reported by the priests to their people, and by the people to one another, with the sole design of checking our influence, Such is the design of the current calumny on baptism.

We grant we have frequently adverted to the subject of baptism in our journal; not because the world was filled with the notion that *it only* was required to cleanse from pollution, and to take us to heaven. No, but because the world of professed christians has almost nullified this command, or frittered it down to a mere unmeaning rite, an unessential command, that may be obeyed or disobeyed, as the person pleases. They have lost the true meaning of the command, and have substituted others not known in the scriptures. Knowing these things to be true, shall we forbear to correct the error? Would you have us to be silent? But our views of baptism may be different from yours.—Yes, they may.—and yours also may be different from ours. What then? Shall we quarrel and split apart on this ground?

You say, "you believe in baptism as strong as ever. "Well then, you believe that immersion *only* is baptism—do you not? Then you cannot believe that sprinkling, or pouring a few drops of water on a person is immersion, or baptism. You also believe that God has commanded penitent believers to be immersed—that this command is sacred. Can you then believe that a person, who has been sprinkled, or who has had a little water poured on him has obeyed the command, any more than a Quaker, who denies water baptism entirely? You cannot. Would you not receive a Quaker into the church as cordially as one of those immersed by sprinkling? In doing this, would you not nullifiy the command to be immersed? But you may say, many such are pious—Yes; and so I hope of the Quakers. But will sprinklers receive Quakers into the church? No, they must be sprinkled, or have water applied in some form, yet these sprink-

lers are reckoned to be very liberal people, though they will not acknowledge pious Quakers to be members of the kingdom; and others are condemned as illiberal for not acknowledging the pious sprinkled unimmersed professors to be members of the kingdom! I love consistency I must stop, lest you be offended that so much is said to rectify the christian world in error.

B. W. STONE, Ed.

FORGIVENESS. No. 2.

To forgive—to pardon—to remit sin, to take away sin, and to justify from sin, are tantamount expressions. This I promised, at the close of my first essay, to endeavor to prove. Much is already done to the establishment of this position in my first number; for in it, we think that to take away sin—to forgive sin—and to remit sin, are the same, being divinely expressed by the word *nasa*. That justification and forgiveness are the same, according to the scriptures, I think, will be doubted by no intelligent person. Paul, (Rom. 3d and 4th chapters) puts this matter beyond doubt. In these chapters he was proving justification by faith, and introduced David as a witness, who testified thus, "Blessed is the man, whose iniquities are forgiven, whose sins are covered. Blessed is the man, to whom the Lord will not impute sin." The Westminister confession defines justification by pardon. "Justification is an act of God's free grace, wherein he pardoneth all our sin, and accepts us as righteous &c."

Redemption from sin and forgiveness, are also the same. Eph. 1, 7, Coll. 1, 14. In whom we have redemption through his blood, even the forgiveness of sin."—Also to forgive and to blot out sins are the same, ps. 51, 1, 9. O God, blot out my transgressions, all mine iniquities.—Acts 3, 19. Repent ye therefore, and be converted that your sins may be blotted out." This is equivalent to "Repent and be baptised for the remission of sins." To blot out sin, to cover sin, to hide his face from sin, are, acknowledge, the same and of the same import are the expressions; to be merciful to our unrighteousness, not to remember sin—not to impute sin.

Now, to forgive, pardon, remit, take away, and blot out sin—and to justify and redeem from sin are all the acts of God. That person on whom these acts fall is as innocent, as the person who has never sinned. There is no condemnation to him—no charge can be justly laid against him; for God has justified him, his sins are taken away, and removed from him as far as the east is from the west—they are covered from the view, even of God himself, because they are represented as cast behind his back, buried in the depths of the sea, and he hides his face from beholding them, and even remembers them no more. He now has

peace with God, through our Lord Jesus Christ. He is now purged, sanctified, and washed from sin. In a word, He is clean. To such persons God says, Sin no more, lest a worse thing come unto thee.

It is worthy of inquiry, on whom do these acts of God pass? I answer, On the ungodly, or on sinners—"God justifies the ungodly"—That sinners are the objects on whom these acts of God pass is evident; because if they were not sinners, then they could not be the subject of pardon, forgiveness, or remission of sins, they could not be justified or redeemed from sin, their sin could not be taken away, removed or covered. This can not be disputed.

Again we inquire, On what character of sinners do these pardoning acts pass?—I answer; On believing, penitent, obedient sinners. This truth is every where in scripture confirmed. "W are justified by faith, "God justifies the ungodly that believe in Jesus"—Repentance for the remission of sins, baptised for remission &c. These are the means ordained by God himself in the New Covenant, through which he acts towards the sinner in granting pardon and remission to them We never read of an impenitent sinner receiving these favors nor of a disobedient sinner having his sins remitted, or taken away. Solemn thought! These three things, faith, repentance, and obedience are enjoined as necessary in order to the reception of these blessings.

I next inquire, What has God done in order to lead sinners to faith, repentance and obedience? I answer: To produce faith in Jesus Christ the Messiah, in the minds of the people, who lived while he was incarnate, God had long spoken to their fathers by the prophets, and give them the promise that Messiah should come at a certain time, in a certain manner, and for a certain purpose, that signs, wonders and miracles, should be performed by him in his life, that he should be killed; and rise from the dead on the third day. These were thought sufficient to produce faith in the Son of God *then*; for he marvelled at their unbelief. This he would not have done, if the evidence had been insufficient. These same signs, wonders, and miracles are written that we might believe—and believing might have life. True believers are described as those that believe through the word of the apostles, John 17. By the writings of God in the scriptures faith is produced in the sinner.

What has God done to produce repentance in the sinner? He has given us in his Son an exhibition of himself, his will, his amazing love, grace, mercy and goodness, by which believed the sinner is led to repentance, to mourn and be sorry for his sins, and to turn from them to God with a true heart determined to obey the Lord in all things.

With this spirit of obedience he is led to be baptised in the name of Jesus. I am far from saying, that every believing penitent feels it his duty to be immersed. No: Such has been the teaching of the world, that thousands have never known this to be their duty. But of one thing I am certain, that every believing penitent has the spirit of obedience; and as soon as he is convinced of his duty, he will do it, should it be at the sacrifice of all things on earth.

Yet with all this, is the pardoned sinner yet born of the spirit? Has he experienced the renewal of the Holy Spirit? Is he a new creature? Has he received the gift of the Holy Spirit? He has believed, repented, and been baptised. Is not one thing yet needful to constitute him a christian; a member of the kingdom? This shall be the subject of the next number.

B. W. STONE, Ed.

To be Contiuued.

James Town Ohio 27th. January 1834.

Messrs Stone and Johnson:—

Brethren, It is supposed by some, that truth will sustain itself; or at least the conduct of many would lead to that conclusion. Truth is a powerful weapon, but it must be used to gain a victory. Our Heavenly Father has furnished the weapon, and has commanded us to use it Shall we ground arms and be led captives by the enemy? If we do, I fear we shall be like unto a man, who hid his Lord's money in the earth, and when called on for settlement, he brought it just as it had been delivered to him, and his Lord commanded that he be cast out as useless, yea, worse than useless. If he would not use it himself he might have handed it over to one more industrious than himself, that it might have been used to profit. If all, who cannot use the sword which God has provided for the use of the saints, would sustain such as will fight, the conquest would be sure. If the subjects of Christs Kingdom would act as wisely, as the subjects of the kingdoms of this world, they would go on conquering, and to conquer. Where is the subject of the Government of these United States, that would not pay one dollar per annum, yea, five or ten dollars, to sustain the soldiers of the Army, who preserve our political liberty? and put to flight the enemies of our republic? Shall we, who are subjects of the King of Kings, and Lord of Lords, whose government is the government of Heaven, refuse to fight, or aid those who will fight the battles of our King. He has many enemies; and glorious conquests may be made to his government; he gives a liberal bounty to such as enlist during the war; and after the war is over all the soldiers will be pensioned, and will draw their support from the government during life; and he has promised that they shall

live forever. All such, as help forward the cause, by feeding such as are engaged in the battles of the King, or clothing them, or giving them drink or ministering to them when sick, or when they may be imprisoned by his enemies, he has promised to reward, by giving them a crown of life, which will never fade away. Who would not be a subject of such a King? and who that is a subject, that would not fight? or aid and assist such as will fight, to the utmost of their ability? are there any, who are called subjects, that would not in this plentiful country, where all are helped in their basket and store, refuse to give to a soldier, whom they see wielding the sword of the King, one dollar per annum, to help him forward? If there be any such, how will they dare come into the presence of the King where he says I was hungry, and you gave me no meat &c.

Yours in the service.

M. WINANS.

Mulbery Grove Harris co. Ga. Jan. 1st. 1834.

Brother Stone & Johnson—

You have said a great deal in the Messenger, about the Apostolic plan of preaching; but it appears to me that the most essential matter has been left untouched. It does not appear to me that Christ, or the apostles, habitually took a text of a few words, and preached from it, as do our modern preachers. When the Redeemer was on earth, he preached his own gospel in all its beauty and purity, uncontaminated by the traditions of men. That gospel was recorded by the men whom he chose, and filled with the holy spirit, for the express purpose of preaching it and their acts are also recorded by them. How is it possible, that an uninspired man, can explain that which was spoken by him, who spoke as never man spake? Does it not look almost like presumption for man at the present time ,or any other time, to attempt to explain that which was spoken by the son of the eternal Jehovah? If the son of God and his apostles could not, or did not speak in language intelligible to all, how is it possible for man to make it any plainer? Does it argue any thing in favor of the divine origin of the scr ptures, to have man attempting to explain them? Have not man's explanations of the scriptures been the cause of all this confusion and uproar, we find among those who call themselves christians? According to the present plan of the ministers of the Gospel, a few words are selected, which is made the foundation of a discourse, of two or three hours in length, perhaps not a dozen passages of genuine scripture quoted during the whole discourse. As long as this is the case, so long will there be confusion among christians. But how is the evil to be remedied. The plan I would suggest is this, that we meet together as we do now, or oftener, and instead

of so much text-taking, let us spend the time in reading the Bible, exhortation, prayer, and singing; (I mean that singing which is done in the spirit, and not because it is fashion) let the greatest part of the time be spent in reading the Bible. It would always read the same way and leave us but little to cavil about, for the Bible will explain itself, if there be enough of it examined. The people would by this means acquire a correct knowledge of the word of God man made scripture, would by, this means come to naught and if in exhortation a passage of scripture should be misquoted, or misrepresented, the people would be able to detect it. I think by adopting this plan there would be more union among christians, more knowledge of the word of God, more of the holy spirit among us, and there would be better times every way.

Yours in christian fellowship.
JOHN HUBBARD.

REMARKS.

Our Brother Hubbard's views of modern preaching we think are generally correct. But we believe his plan for remedying the evil is an extreme from truth. It amounts to this, the entire exclusion of preachers, or teachers from the church. On this subject we have already given our views frequently in the Messenger and need not repeat them. We may have misapprehended our brother; we would willingly admit it, if we could.

B. W. STONE, Editor.

Cincinnati Jan. 5th. 1834.

Brother B. W. Stone--

In looking over the 11th. No. of the Messenger page 326 of Vol. 7th. I see you object to the opinion of those who think Nicodemus had good reason to know what our Saviour meant when he said, "except a man be born again, he cannot see the kingdom of God" *because*, it was the practice of the Jews to receive proselytes into their kingdom or church by immersing them; and I think your objection a good one, yet you seem to think Nicodemus might have understood the terms, born of *water* or *regenerated*, by adverting to the case of Noah passing from the old world into the new world by water &c. and finally came to the conclusion that Nicodemus, *as a ruler should* have understood the meaning of being born of water or more fully, should have known what our saviour meant by saying "except a man be born of water and of the spirit, he cannot enter into the kingdom of God." And consequently the remark, "art thou a master in Israel and knowest not these things, were intended for a reproof to him for his ignorance.

I do not consider the question one of *vital* importance, but still one seemingly *trifling* error may pave the way for a greater, and the real truth is certainly the best in all cases. Your great experience and natural judgment, compared with my youth and inexperience forbids me to say, *you are wrong* and *I am right*; yet permit me, as a son, to suggest my difficulties to a beloved Father in the Gospel.

Did Jesus open the understanding of Nicodemus, or even of his more immediate disciples, that they might understand the scriptures, until after his resurrection? (see Luke 24th chap. and 45th verse.) Was the fact, that the Jewish Church and worship were to be done away, and a new order of things introduced, so fully developed at that early period, that Nicodemus merited a reprimand for not understanding what was meant by being born of water, and of the spirit, in order to pass from the one state to the other? How could it be expected that he should refer to the cirumstance of Noah passing from the old to the new world by water; or the Israelites passing from bondage, through water, into liberty, in order to understand our Lord in saying, "except a man be born of water and of the spirit he cannot enter into the kingdom of God" when he was not yet aware, that the Jewish kingdom was to be abolished, and a new one set up? In short, while he did not expect the *Messiah* to set up a *new* kingdom, and give the terms of admission into it? nor even change one simple item of the laws regulating the old kingdom of which he was a member.

To me it appears impossible that he could have understood it, neither do I think our Lord expected it of him. Does it not appear more probable that Jesus intended to show him how far short the law came of making men perfect, or of fitting them for the enjoyment of God? The law, *as such*, did not require a spiritual change in order to entitle a man to membership; it stood only in meats and drinks, and divers washings and carnal ordinances &c. and could not make him that did the service *perfect* as pertaining to the conscience; yet it was the best system that ever had been established among men, since the transgression; and, we doubt, not but Nicodemus with the rest of the Jews thought it *all sufficient*. In order to undeceive him, Jesus states a simple fact, requisite to fit him for *heavenly* enjoyments; Nicodemus is ignorant of it, Jesus immediately takes hold of that ignorance in order to show him the imperfection of a law that could not give life, and was only added because of transgression till the *seed* should come to whom the promise was made, and the consequent necessity of "a more excellent ministry" by which sinners might draw nigh to God; Jesus then goes on to tell him that God so loved the world that he had sent his son into the world, not to condemn it, as the law did for

every transgression, but that the world through him might be saved.

Yours in the hope of Immortality
J. P. ANDREW.

N. B. Two have lately been immersed here and I expect to immerse five or six more shortly. O Lord revive thy works, restore peace to zion, and gather to gether that which has been scattered in the dark and cloudy day.

Yours &c. J. P. ANDREW.

REMARK.

Our readers are left to judge for themselves. We cannot be positive on this subject. Editors.

James Town Ohio 2nd. Dec. 1833.

Dear Brethren—

The principal weapon now used by such as suppose they are called and sent ministers of the Gospel, to retard the reformation for which we plead, are the following.

The Campbellites, say they are a bigotted set; they will not admit that any are right but themselves, they assume infallability, they unchristianize all other sects. We do not believe any, christians can have such contracted views.

If God has more ways than the one pointed out in the scriptures to save men, then the sects may all be right, but if there be but the one way then all must be in part wrong for they differ from each other.

If any be christians who refuse to put on Christ, and be governed by his laws, then all may be christians. But if obedience to Christ's; commands be necessary to constitute christians then none are christians but those who obey him.

I am willing to admit that I would not give one cent for a religion that is fallible. I could make that sort of religion myself, or could get it ready made, by Mahomet, or the Pope, or some other dignitary, for the world is full of religion makers, religion seekers, and religion getters; some get one kind, and some another according to their tastes or educations.

But he that does the religion made by Jesus Christ is the christian, for the christian religion consists in doing what Christ directed, and the Mahometan religion consists in the doing of what Mahomet directed, and so of all other religions. Then when men are found doing things not directed by Christ they cannot be said to be christians, and even the doing of some things directed to be done by Christ, and refusing to do others, would not make them christians; for all, whether Mahometans, Idolaters, Jews or Savages, do some of the tnings commanded to be done by Christ. But none would say that they were all christians. So also all do some of the same things directed by Mahomet, but who would say that (because of that) all were Mahometans.

But God has appointed means or Institutions to keep all things distinct. Woman is the appointed of God to increase the human family or family of man, and none can come into that family by any other. So all who come into the family of Jesus Christ must come in the means or Institutions appointed of God for that purpose, none can be said to be of the human family except they be born of woman and man, neither can any be said to be of Christs family, except they be born of water and the Spirit

Yes, But here lies the difficulty; one says that they can be born when babies by sprinkling, and thus all that are born of woman and man can also be born of water and spirit, and in this way all the human family may be made the family of Christ. Then all are placed on equal footing, and all have the right of petition, all being of the same family in this way all have access at the altar and throne and can obtain pardon by petition.

Another says that they cannot be born of water and spirit till they have minds to act upon, or that they cannot have faith till they can apprehend testimony. Therefore they contend that babes cannot be born of water and spirit, for they cannot be begotten of the spirit for want of apprehension, such however are called Bigots, and are every where spoken against.

Respectfully yours
M. WINANS.

OBLIGATION AND DUTY.

1. What does God require of man as he is, (a sinner;)—*something or nothing*?

2. If he requires something, what is that something? Is it spiritual and holy, or is it natural and unholy?—Or is it neither the one nor the other?

Now if any one of the preachers ('*of the day*') who maintain that it is an impeachment of the justice of God to require sinners to repent and believe the Gospel, will make a fair issue here, he may have an opportunity of discussing the question from the pulpit or through The Cross, as he may desire. The querist is a Regular Baptist, and of course will defend the principles of Regular Baptists. He will maintain that God requires of the natural man *something*—and that this something is spiritual and holy.

The editor is authorized to give the name of the querist, to any minister who is disposed to embark in this discussion."

We are much gratified at the proposition contained in the above paragraph, which we have extracted from the "Cross." We are assured that the author's name is at the pleasure of any *min-*

ister who disputes the sentiment advanced, and who is disposed to embark in the discussion. This is as it should be. Religion never suffers by a public discussion or examination of its truths and its excellencies. The more it is rubbed, the brighter it will shine. The rigid calvinist is now called on to defend his *opinions* in open day and face to face. Should none be found fearless enough to stand forth in defence of such *opinions*, then they should never hereafter complain, or assail others when they have not the privilege of replying unless by violating the common rules and usuage of decorum. We believe, we know the man who has proposed the discussion. If so, we feel perfectly convinced that he is able to manage the subject with great ability, and to maintain his ground so long as the Bible is acknowledged of paramount authortity to the exclusion of human traditions.

The sinner is called on to do something to believe the record God has given of his Son, to repent—to obey. With all that God has done and given, can a sinner believe, repent and obey? Who says No? Come out gentlemen, defend your *opinions* or they are gone.

This is an age of investigation. We are delighted to witness the great efforts which are now making to come to a correct understanding of the Bible. A flood of light is pouring upon the public mind and cannot much longer be withstood.

We desire to hasten that event; and as such we hail with peculiar pleasure every proposal of the sort now published.

Those who are conscious of the weakness of their cause are ever disinclined to a public investigation, because they feel certain of ruin and defeat. He who is panoplied with truth ever carries a bold and manly front, and is prepared for any opponent. Our friends are frequently, yea, incessantly charged, by some of the periodicals of the day, with perverting and wresting the scriptures. We deny the charge and stand prepared to meet any adversaries, in public discussion, whenever they shall intimate a similar disposition and readiness. This pledge is made from the fullist coviction, that none of the friends of the Bible, and the Bible alone unobscured by human dross, will prove recreant to a cause upon which are suspended the hopes and destins of millions. As long as *the Book* is true, slander and misrepresentation will go for nothing. We cannot consent to enter the lists with such. Such conduct is beneath the character of a gentleman, much more of a christian.

Let it be distinctly recollected that our friends stand pledged to sustain in public discussions, any of the *truths* of the Bible held and promulgated by them, and that our opponents shall be honored with a hearing whenever an intimation is given that they are willing or desirous for such an interview. Our opponents are in the habit of distorting our sentiments and the *truth* to which we do hold. They have become so accustomed to patching and scrapping the word of God, that they of course, take the same liberty with our writings. We will not give a name to such conduct. The cause of reformation is advancing with rapid strides, and we may anticipate much opposition from the leaders of the sects. Let every disciple of the Lord Jesus be firm, steady and unshaken in his purpose of following the Lord: no matter what ills may befall.

J. T. JOHNSON, Ed.

We were under the impression that the constitution of the Franklin Association as exhibited and commented on in the 12th, No. of the 7th, Vol. of the Messenger, and as such embraced their sentiments and views. We have been since informed, that the powers of the committtee were limited to a mere abridgement of the existing constitution of that association. This being the fact it may be, that but few or none of the committee approve all the items contained in it.

J. T. JOHNSON, Ed.

CHRISTIAN SCHOOL.

On the first Lord's day of February the Brethren and Sisters in and near Georgetown met at their usual place of worship and determined from that time forward to commence committing to memory the oracles of Heaven. The following organization then succeeded. The sisters were divided into two classes; and to each of these classes was assigned the duty of superintending a class of girls allotted to each.

The same course was adopted in reference to the Brethren and the youth committed to their charge.

The design is, that the different classes shall during the week, commit a specified portion of the Scriptures, commencing with the Gospels, and on every Lord's day morning, prior to the regular hour of congregational worship, meet and repeat what has been committed, under the direction of one of the Brethren who was appointed to superinted the school.

The subject was brought before the Brethren and Sisters, and there was not the slightest difficulty or impediment thrown in the way. So far as our personal knowledge extends there is an order and christian zeal in this undertaking highly commendable. We are deeply sensible of the importance of this movement. We are commanded to let the word of Christ dwell in us richly, with all wisdom to teach & admonish each other in Psalms and Hymns and spiritual songs, singing with gratitude in our hearts to the Lord. We are commanded to be filled with the spirit &c. &c. When christians shall make it a business—a part of their daily avocations to be treasuring n their hearts

the word of Christ, when they become absorbed in the contemplation of the divine goodness then will christianity shine forth in all her beauty, and glory, and then there will be no place in the heart for envy, strife, malice, evil speaking and every other fruit flowing from the spirit of the world.

Brethren and Sisters; we name these things and state what has occurred at Georgetown to excite christian emulation. Will you remain behind in the heavenly race. Will you remain ignorant of the word of God? No. We hope better things of you.

Would any christian be ashamed to imitate his Lord in every action of his life? We presume not. Would not any christian be ashamed to do any thing derogatory to the character of a disciple of Jesus?. We hope so.

What then is the best course to pursue to enable us to practice the one and forbear the other course? The answer is easy. Commit to memory the history of the life, the sayings and doings of our Lord, his birth, life, miracles, benevolence, teachings, death, burial resurrection and ascension. Let these be deeply engraven on our hearts, and a corresponding love will be the result. Then we shall hear the response from every heart, we love him, because he first loved us.

The good cause of committing the oracles has commenced under the most favorable auspices. Before the year 1834 passes away we hope to have it to say that some of our sisters can repeat the New Testament from the beginning to the end.

Oh! Brethren one and all, let us march on to the good work with the sentiment engraven on our hearts, that we are not our own; that we are bought with a price, yea, the precious blood of Christ: Never weary in well doing. We are commanded to shine as luminaries in the world, holding forth the word of life as a beacon or light house to warn the sinner of the ruin which awaits him if he persists in his course. Let us redeem the time, and be able at the conclusion of this year to give a favorable answer in relation to our stewardship. We have taken the Bible as our guide, and we are determined (God being our helper,) to treasure its truths alone in our memories, being fully assured that if we pursue that way pointed out by the holy Apostles and Prophets, we shall wear the crown of life.

J. T. JOHNSON, Ed.

DIED, in Fayette co. Ky. on Wednesday night the 18th, of Dec. Mrs. Katherine Sidener consort of George P. Sidener sen. in her 54th year with the typhus fever, she bore her affliction, with Christian fortitude and fell asleep in Jesus, she has left a kind husband a large family of children and connexion to mourn her loss.

Brother John Smith of Springfield, pa. writes Jan. 7. 1834.

Since August last my labours have been confined principally to Fayette and Green counties. There are 5 churches, which number about 200, who live in peace and harmony. Many of these are intelligent, respectable, ornaments to society, and the salt of the earth. Yet notwithstanding their holy profession, we are not without our troubles. But thank God? these troubles are from without. Since last September 23 have been added to the church.

Bro. Mich. Combs, an evangelist in Ia. writes Jan: 15.

The congregations in this section of country (Crawfordsville) are awaking up to their duty to aid in the conversion of the world, by uniting their efforts to spread the truth. The work among the brethren and the people here, though moving slowly, looks more like the gospel reformation, than we have ever witnessed. But every where the public mind must be informed before success can be expected. Since last spring I have immersed about 100. Many other brethren, who do not travel, have also immersed a considerable number.

I cannot conclude my letter till I give you an account of our union meeting on White River last August. There were about 20 teaching brethren, of which 10 were of the christian brethren, and 10 of those called reformers. We continued together three days in perfect harmony, nor do I recollect of a shade of difference, in all our public teaching. We appointed three co-operating meetings, one at Greensburgh (Ia.) to begin Friday before 4th Lords day in February, one near Crawfordsville beginning 31st. of March, and one at Indianapolis Friday before the second Lords day in April.

Bro L. Byram of Paoli, (Ia.) Jan. 6. 1834.—Writes that within a few months past, the Lord has blessed them with a considerable increase, 15 or 20 have professed faith in the Lord Jesus, and have been baptised in his name. Many more seem to be inquiring to know the good and the right way. Sectarianism is so divided against itself in our part of the country that I think it cannot stand long. At a late meeting a Baptist preacher united with us, and seems to be firm in the faith of the Gospel.

Bro Bryam asks. How does Bro. Stone prove that there were 120 persons baptised with the Holy spirit on the day of Pentecost? I answer. Because the pronoun *they*, found frequently from acts 1, 15 to chap 2, 1, 4, can refer to no others. Should you suppose, as many do, that the apostles only were baptised with the Holy spirit on that day; I ask, did daughters prophecy, after they were baptised with this spirit at the same time? They were not apostles, but of the 120.

RECEIPTS.

KENTUCKY.

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VOL. VIII.—NO. 3.

EDITED BY BARTON W. STONE & J. T. JOHNSON,
Elders in the Church of Christ.

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

GEORGETOWN, KY.....MARCH, 1834.

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1st. It is evident that the 12 disciples had believed, and received the truth as taught by Jesus. Yet it appears; they did not understand it, till the promised Spirit of truth came; for "when the Spirit of truth is come, he will guide you into all truth—he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you. He shall be your comforter. John 16,17,26,—15,26—16,13. This is the promise, Jesus made to his disciples, immediately before he left the world.

2nd. This promise was fulfilled on the day of Pentecost; and this was a fulfilment of the prophecy of Joel; "It shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh; your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand maids I will pour out in those days of my Spirit, and they shall prophesy. "Act 2,17,18. This promise was not confined to the apostles; for on women the Spirit was also poured, and they also prophesied. If the apostles had not been thus filled with the Holy Spirit, they could not have preach-

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ed to the conviction and profit of the people, who heard them. This our Lord knows, and therefore forbade them to depart from Jerusalem till they had received this promise. "But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and all Judea &c." Poor preachers—Poor witnesses would they have been without this Spirit of power? Jesus, the great Head of his Church, never preached his own gospel, till he received the Holy Spirit at his baptism; but immediately after, he preached to the Jews; "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor &c. Luke 4. If infinite wisdom saw it necessary that the great Prophet of the world should be anointed with the Holy Spirit before he entered upon his office· If the apostles must be anointed with the same Spirit before they were qualified to preach under the New dispensation. I have therefore concluded that all, who minister the word of God to the people now, should possess the same Spirit, should be filled with the Spirit. I do not say, that they should have the Spirit by which they can perform miracles—speak in unknown tongues, &c. This may not be now necessary—nor was it deemed necessary in the days of the apostles, that every believer should be able to work miracles; For fact proves it was not so.

3d. It is also plain, that this Spirit was poured out directly upon obedient believers *only*. Such was the character of the 120, and this Peter confirmed in Acts, 5,32. "And we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." This same truth did Jesus teach, when he made the promise of the Spirit to his apostles, "Whom (the Spirit) the world cannot receive." John 14,16,17.

4th. It is also evident, that when the Holy Spirit was poured out on the 120 believers at pentecost, that another effect followed, according to the promise of Jesus. "And when he (the Holy Spirit) is come, he will convince the world of sin, of righteousness, and of judgment. Of sin; because they believed not on me; of righteousness, because I go to the Father, and ye see me no more, (his resurrection and asscension to the Father prove that he is that righteous one, and that his testimony is righteousness and truth.) Of judgment, because the prince of this world is judged, (of the wrong judgment they passed on Jesus, the lawful prince of this world.) Now the Spirit poured out did not convince the apostles, nor the rest of the 120, of those facts (his resurrection and ascension,) they previously had this conviction. The apostles and the rest with them were not of the world, and therefore this conviction was not given to them, but to the world, those who believed not. But how? The believers were all filled with the Spirit, and spake in the various languages

of the nations around. The Jews, seeing and hearing, were convinced of the facts above stated, and believing, they cried out; "What shall we do?"—Peter says, "Repent and be baptized for the remission of sins. Is this sufficient? No. "And you shall receive the gift of the Holy Spirit."

By the gift of the Holy Spirit, some think the miraculous gift of the Spirit is only signified, and, therefore, Peter meant, you shall receive the gift of tongues. This does not comport with fact—for it does not appear that every one that repented, and was baptized at that time, posessed this gift. Besides, says Peter, "The promise (of this Spirit) is to you, and your children, and to all that are afar off (the Gentiles,) even to as many as the Lord our God shall call." Is this promise limited to the days of the apostles? or does it continue as a promise to the people of this, and future ages? If limited to the apostolic age, why not with equal authority limit all the promises to that age? But it is said, If the promise in this text be not limited to that age, then it has not been fulfilled to any, either Jew or Gentile, since that period; for none have the gifts of language, and miracles since. But will this prove that none have received the Spirit since that age? No: For the apostle (1 Cor. 12) declares plainly there is but one Spirit—and one body—and every member of that body is a partaker of this one Spirit—Yet all the members have not the miraculous gifts, but they are all possessed of the operations and fruits of that one Spirit of—love, joy, peace &c. These operations or fruits are infinitely superior to those of miracles, and tongues, because. "Tongues are for a sign, not to them that believe, but to them that believe not," (1 Cor. 14,22.) therefore, they are unprofitable to those who have them.

I therefore, must believe, that the believing, penitent, obedient person, now, as of old receives the Holy Spirit. "They receive the promise of the Spirit through faith "Gall. 3.—"The love of God is shed abroad in our hearts by the Holy Spirit, which is given to us." Rom, 5. 5.—Tit. 3. 6. He will give the Holy Spirit to them that ask him. Luke 11.13.—So numerous are the passages in Scripture to prove this point; and so frequently have we recured to them, that it is thought to be unnecessary to quote more. One or two more shall suffice. Eph. 1. 13. 14. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, you were sealed with that Holy Spirit of promise, which is the earnest of, your inheritance.—Gall 4.6. And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying. Abba, Father."

Is not the Spirit of knowledge, which the apostles received at penticost, and by which they were brought to remember and understand what the Lord had spoken to them, as much a mira-

cle, as the Spirit of power by which they healed the sick, and spake in unknown tongues? The one is as unaccountable as the other. Was not the descent of the Holy Spirit on Jesus at his baptism, which abode in him and by which he was then anointed, a miracle? And shall we say, that the same Spirit, which is promised to repentant believers at their baptism, and by which they are anointed—is not miraculous, something out of the common course of nature? Let us hear John; "But the anointing, which ye have received of him, abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him" 1 Jonn 2. 27.—The Spirit of Jesus, in apostolic times, was the test of true religion. "If any man have not the Spirit of Christ, he is none of his"—and the means by which it was determined, that they had this Spirit, were the fruits of the Spirit, as love, joy, peace, longsuffering &c. Till this test be received, and acted out, we shall never see Christian union. This will restore peace to Zion.—Faith alone will not save—Reformation alone will not save—Baptism alone will not save us—Prayer alone will not save us—These are all indispensable means—but the means are not salvation—are not the Spirit—but they are the appointments of God, through which we receive salvation or the Holy Spirit of promise. O! that all would lay this to heart, and not to rest in means without the thing promised.

If any doubt, whether God will give the Holy Spirit in these days—the very doubt is fatal to his best and eternal interests. He cannot in faith pray for the Spirit—he cannot be baptized in the faith of receiving the Spirit—and, therefore, according to his faith, it shall be unto him—he shall not receive it. Darkness, bondage and death, are his portion in time, and a more awful end awaits him in eternity. Reader, are you the man?—If you are, be persuaded to fly from the wrath to come—lay hold of the hope set before you in the gospel. The time is short—Delay not.

Many have looked and wondered so long at the monstrous error of the prevailing religions of the world, as that we cannot believe God till his Spirit works that faith in us by some physical power, that they appear to be on the point of denying the work of the Spirit *in toto*, even in a believer. They are endeavoring to call in the aid of philosohpy, and to confine his operations to moral, and physical. Behind this rampart they think they are secure and they fight against their opposers with success. But what christian is prepared to deny physical operations of the Spirit on the mind of an obedient believer? Will he say, that the gifts of tongues, and miracles, bestowed on the apostles of old, were moral, and not physical operations? He cannot—And can he deny that the Spirit can work physically, as well as morally, upon obedient believers now? Is it not as easy for God to operate on Spirit as on matter? The one appears mysterious, because not visible—the other appears plain, because it is common, and visible. Yet it is the same power.

While indulging in such speculations, (for such I call them,) we are depriving ourselves of the comforts of religion, and ruining the good cause, which we have espoused.

Dear Brethren, if any are in this fatal whirlpool, call upon God for help, and use every mean of his appointment diligently, and you shall be delivered—Preachers, be full of the Spirit, or you are but the ministers of death—a curse to society. There may be much zeal manifested, where the Spirit is not—There may be much eloquence, faith and knowledge, where charity, or love is not—there may be much apparent engagedness, and yet the Spirit not there. Vanity—a thirst for popularity—a desire to increase a party, or some such motive, may be the source of all such zeal and engagedness. It is base hypocricy. O ye ministers of Jesus; "Be filled with the Spirit"—Then, and not till then will you be a blessing to the christian, and to the sinner. The apostles so spake that multitudes believed—Like means will produce like effects. Two things keep constantly in view,—to build up the christian, and save the sinner.

Professors of christianity—help your spiritual ministers in the discharge of their duty. This is most effectually done, by your living and walking in the Spirit. They can then point the world to you, as the living witnesses of the truth they preach. What are all our solemn appeals to the unbelievers, if you are dead and barren in the divine fruits? We feel our strength paralysed at the sight. Help by your prayers and exhortations. O Lord, revive us! Let us reform in heart—in deed—and in truth—and then shall we see the holy principles of Reformation advance, and not before. Any other reformation is not worth contending for in view of eternity.

B. W. STONE, Editor.

Monmouth Illinois, February 6th, 1834.

FOR THE CHRISTIAN MESSENGER.

PRACTICAL REFORMATION, No. 1.

That the reformation now in progress is a necessary one, I think no one can doubt, whose mind is even partially free from the misguiding influence of prejudice, and superstition. Who, having the light of reason and revelation alone to guide him, can believe that the christianity now set forth in the conflicting creeds of the multitudes of sectarians in Christendom, is a just representation of that christianity, taught by Jesus and his apostles? How numerous the respects in which they differ! union,

anciently characteristicks of a christian congregation or community; but now, in the absence of these, fierce contentions and bitter strifes, with all their poisonous fruits—such as malice, hatred, and ill will, are permitted to reign, where love and goodness should have sole dominion. To what can we compare ill fated Christendom in its present state of division and confusion, but to an immense forest over which a desolating hurricane has recently passed?

Important, however, as the work of correcting the mistaken views of mankind concerning the Christian Religion, is, I will leave, at present to those who are better calculated to accomplish than myself, and proceed to introduce the subject of practical reformation. By practical reformation, I mean nothing more nor less than a strict observance, "of all things, whatsoever our Lord has commanded." Without this, the best theory will be a "mere sounding brass, or tinkling cymbal." Faith, without works, is insufficient to effect our salvation. So James teaches.

Our Lord has told us that his kingdom is not of this world. And though it is located, for the present, in the world; yet its nature, and the manner and objects of its operations are distinct from, and altogether unlike, the world. Hence, in order to occupy a place in the Kingdom of God, we must "deny ourselves of ungodliness and *worldly* lusts, and live soberly, righteously, and godly in this present world." Though we are in the world, we are not to live according to its maxims and fashions, without the hazard of forfeiting our seat in the Kingdom of Heaven. Again, we are addressed in this pointed, strong, and yet impressive language: "Be (you) not conformed to this world, but be you transformed by the renewing of your mind, that you may prove what is, that good, and acceptable, and perfect will of God." What is conforming to the world, if living according to its maxims and fashions be not? Whenever we pursue objects and things, that worldly men pursue, and employ the same means to gain them, that they do, we must necessarily be identified with them. They are of the world, and when we do like them, we are, to make the best of it, conformed to it. Here a question of much importance presents itself, can any human being, in the known violation of any of God's commands, ever get to Heaven?

God has established, and in his word, defined the laws by which we are to be governed. Upon condition of obedience to them, he has promised all the good, of which revelation makes any mention; and upon condition of disobedience to them, he threatened all that punishment, due to rebels against the Throne of Omnipotence. He, whose right it is, has immutably fixed the principle, upon which we are all to be judged in the last day. If we shall have been obedient, or in other words, good and faithful, he will say, "enter thou into the joys of thy Lord; but if we shall have been disobedient, he will say Depart from me you workers of iniquity." The sanctions of civil law, the maxims of the world or any of its most popular customs, will have nothing to do in fixing the principle of our future judgment. They set up and establish principles of action here, but not such principles as we shall be tried upon at the bar of Heaven; there we shall be judged according to the things done in the body, whether they be good or bad. When I place before my mind the purity of those rules which God has given for us to act upon here, and to be judged by hereafter, and then see to what extent, the most devoted christians of our times, in many things, are influenced by worldly considerations; I am forced to the conclusion, that practical reformation is indispensable to our salvation. But several instances, in which it is necessary, I now reserve for succeeding numbers.

A. REYNOLDS.

From the Religious Herald.

MINISTERIAL INDISCRETIONS.

Br. Editor:—This is an age in which, perhaps, the truths of the gospel are more successfully rendered impressive and convincing to the unregenerate world, than any other that can be pointed to, since the days of the Apostles. But truth loses much of its beneficial results, by a few things which I beg leave to submit to the pious reader of the Herald; and I enter upon it conscious of the frailty which attaches itself to our best performances, and with the greatest veneration for ministers and pious persons of all denominations among us; and I am certain I come to the pulpit with feelings "which bid me well beware with what intent I touch that holy place."

The first thing which I will mention, is an indulgence by Ministers in odd expressions which excite levity, and with sayings which challenge ridicule, drollery, which excites disgust, and harshness, which stirs up anger. Now all this is unlike that solemn, manly, retiring, chaste, mild, persuasive eloquence of apostolic times. And people in this age, read the New Testament if it is only to enable them to criticise on the sermon, or the character of its delivery, to keep off the force of truth. It certainly would be well for preachers often to read Cowper's Pulpit Piece, and better, if they would read the Ministry of Christ and conform to his manner, as well as his matter in preaching. Oddity, drollery, wit, and even ridicule and levity, may at all times well suit the theatre, the bar, and the hall, but they always blunt the sword of the Spirit, the word of God.

The next thing is, often after preaching most powerful sermons, ministers retire to private circles, and take almost the

lead in conversation about politics, news, or circulating evil reports, or the all-engrossing concerns of worldly business; which goes to prove to all present, that whatever good others may have received, they themselves, are not impressed with the vastly momentous subjects they have just discussed. I well remember, Mr. Editor, the first opinion I formed about the conversation of ministers, after coming out of the pulpit, it was this: I thought that when they went home with people, that they would talk about things they had preached about. I expected they were constantly singing, exhorting, and praying, and I shunned coming in direct contact with them for a long time. But I confess in after days, I saw that I was mistaken; and alas! It has had no good effect on my mind, to find it to be the reverse. I still believe, however, this was the case with our Lord, with Paul, Peter, and John, and with the pious Whitfield, and Wesley, and others, of later days. Oh sir, what would the Ministers of the present day accomplish, would they but conduct themselves aright in these particulars. They might not have so many welcomes to polite circles and parties, but they would have peace within, and stars in their crowns of glory. JOHN.

We have lately read a letter of Doc. Nelson of Missouri, published in the Religious Herald, than which we have scarcely seen any thing from a professor of christianity more uncharitable. He appears to be very much irritated, because the *benevolent institutions* of the day are not better supported. On the Baptists, (the pious few excepted, and their piety is measured by their zeal to promote Sunday Schools, missions to the heathens, &c.) On the Baptists of the West he pours forth a flood of what might be termed slander and abuse—Never did we see a more perfect caricature of any people. Those, unacquainted with the Baptists in the West, must conclude from reading the Doctor's letter, that they were but a few grades above heathens who revel in iniquity. He ranks them with Atheists, Deists, Universalists, Campbellites, and Unitarians, because they oppose these benevolent enterprizes. Poor Baptists, you must foster these enterprizes with zeal, and then, your *drunkenness, sabbath-breaking avarice*, and *ignorance* will be no more remembered against you —You will then be recognized as "pure and evangelical Baptists."

Indeed it seems that a zealous promotion of these enterprizes are by many considered the test of true religion. For even the Doctor, in his letter, strongly hints at this, when he remarks, "Methodists preach against doctrines I love. But I can see that Methodists do not tolerate whiskey. They do worship God in their families. They do not preach against sending the gospel to every creature." This will cover heresy, and constitute them

pure and Evangelical. Would the Doctor give money to Methodists, to preach the gospel to Heathens? We think not. Would he reject money given by Methodists to Presbyterians to preach to the Heathens? We think not. Yet all are called by themselves ORTHODOX.

The Campbellites, Unitarians, and Baptists are represented by the Doctor as the chief opposers of Sunday Schools. "The Unitarians, says he, immerse"—(Yes; and so did the apostles) "This gave them access to the Baptist pulpits"—To do the Baptists justice, we know of no Baptist pulpit open to Unitarians)—and "their members, (said to exceed 150,000) were, I believe, mostly gathered out of that denomination." Wonderful, sirs! 150,000! mostly gathered too out of the Baptist church, when that church never amounted to many more than half that number in the West!!

We know of no Unitarian churches in the West, except there may be one in Cincinnati, and another in Louisville. But they do not immerse, nor did they gather their members from the Baptist church. But we suppose the Doctor means by Unitarians, the Christians in the West. This is the name imposed on us by unkind Sectarians, in the same Spirit that the Catholics called the holy Waldenses, Arians. Neither they nor we have ever owned the name. If the Doctor alludes to us, we deny that the most of our members were gathered out of the Baptist churches. We were originally Presbyterians. But the most of us were gathered out from the world of the ungodly.

As to our opposition to Sunday Schools, we say that, many of us do as the Presbyterians in their best days did—we teach our children at home on that day—We are not opposed to Sunday Schools, for some of us are engaged in this good work. We have our children collected at our place of worship every Lord's day morning, and hear them repeat by memory a chapter of the scriptures, committed through the week. Their teachers are diligent to instruct them.

This plan will, doubtless, obtain shortly through all our churches. Yet we do not deny that we are not friendly to the Sunday School Union, nor will we countenance it by uniting our efforts to promote it. We see no superior advantage of this union over the simple way in which each church teaches its own children. The only advantage it can boast is to the Tract Society, who get much wealth by printing tracts for the children. We prefer the Bible to all such productions, and, therefore, put the Bible into the hands of our children.

As to sending Missions abroad, we would observe that we are conscientious in not aiding any sectarian establishment to preach their divisive, contradictory doctrines at home, or abroad. There is more work to be done at home, than we can do. We wish

to be christians here before we preach christianity to the heathens. Till we become united at home, but little can be expected abroad. We do not oppose Missions; but we hope to see the world filled with real Evangelical Missionaries, carrying with them the sword of the Spirit, the word of God alone, and turning the nations from darkness to light, and from the power of sin and satan to the service of the living God. We hope shortly, to see such take the wide field of the world, having the everlasting to preach to every creature.

The Doctor, speaking of these Unitarians, says, "They have about them a kind of noise or fuss, which they call religion, imitating the Methodists." For a number of years back we have neither heard, nor seen any thing like this among the Christians. When we were in the Presbyterian church, and for some years after, it is true, we saw and heard a great deal of what was called by many, "noise and fuss." but these things have passed away from us, and are by no means characteristic of our religion. We should not have noticed these things; but to give correct information in justification of ourselves. We are sorry that men of standing should degrade themselves by endeavors to degrade others, entitled to equal respect with themselves. They must be more careful; lest they fall from that elevation to which they have exalted themselves.

B. W. STONE. Editor.

CHRISTIAN EXPOSITOR.

1. Tim: 1. 5. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

This may be called properly the golden chain of divine truth. The end of it is charity, or love—the beginning is unfeigned faith—and the middle is a good conscience, and a pure heart. Faith produces, or leads to a good conscience—this to purity of heart—and this to love, or universal benevolence. This is the sum of christianity, without which none can be perfect or complete Christians.

The commandment is broad, including all that God requires us to believe and do. It is the gospel of the Son of God, in contradistinction of the old covenant or law of Moses. This commandment must be heartily and unfeignedly believed before it can be profitable, or before it will become effectual in the production of a good conscience, a pure heart, and charity. Faith in Jesus as the Son of God, and Saviour of sinners, and, consequently, faith in his testimony, produces the conviction of sin, and guilt in us. Feeling the intollerable load we cry out what shall we do to be saved? How shall we be delivered from this evil, guilty conscience? How shall we obtain a good conscience?

We know of but one way—"Repent, and be baptised for the remission of sins." "The like figure whereunto, baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." The new translation, instead *of the answer of a good conscience*, has it. "The Seeking of a good conscience." This is certinly a more literal translation of the Greek word. and accords better with the whole New Testament, and with the experience of all christians. The poor, convicted sinner is tormented with a guilty, condemning conscience; or in the language of scripture, with an evil conscience. He trembles at the just judgment, and wrath of God against him—He is seeking for salvation—for a good conscience, or deliverance from condemnation, or from an evil conscience. How shall my sins be remitted—How shall they be washed away? How shall I be justified?—What would be more appropriate than the language of Peter to such seekers? Repent and be baptised for the remission of sins. Surely, in submitting to baptism, they are seeking after a good conscience, and, believing in God, they obtain it.

I admit that conscience is the creature of education. When we measure our conduct by a rule, we think right, and find it agree with the rule, we have an approving conscience. Thus Paul measuring his conduct by a rule, which he thought right, had a good conscience; but after he found his rule, by which he measured himself, was not right; and after the true rule was presented, he found himself guilty—his good conscience became an evil conscience. Thus a Papist, who has a rule not to eat flesh on certain days—if he eat, he has an evil, guilty conscience, and if he eat not, he has a good conscience. A person, believing infant sprinkling to be a duty, has a good conscience in having his children sprinkled, and an evil one in ommitting it—now, who is prepared to say, that because our conscience approves our course, so does God? Our conscience is good in the sight of God, when it agrees with the rule of conduct which he has given us—this rule is his revealed word. When, therefore, we heartially and unfeignedly believe his word and obey it, we have a good conscience in the remission of our sins.

With a good conscience is intimately connected a pure heart. They are not the same thing. A good conscience flows from firm belief in the promise of God that our sins are forgiven, when we have obeyed the gospel in being baptized. This forgiveness is not the act of the creature, but of God—it is not an inward work, but an outward act passed on us—purity of heart flows from the gift of the Holy Spirit, which we receive through obedience. It is the work of God performed in us, by which we are born of the Spirit, and made new creatures. The heart is made

pure; it hates and departs from all iniquity—it loves and seeks holiness in all the ways of God. "Blessed are the pure in heart, for they shall see God." Christians, all christians have pure hearts. This is the *sine qua non* of religion.

I have heard men, even professed preachers of the gospel—the exclusive ambassadors of Christ, and the only true ministers of his gospel I have heard them in their prayers, confess for themselves, and their people, that their hearts were deceitful above all things, and desperately wicked—that they were as a cage of unclean birds—that from the crown of the head to the sole of the foot there was no soundness, but wounds, bruises, and putrifying sores. This well accords with the hearts of sinners desperate in wickedness, but infinitely distant from the character of christians. Charity would lead us to believe they were sincere in such acknowledgments; and yet if they were, charity forbids us to acknowledge them christians, much more, that such are ambassadors of Jesus. Are not such things a disgrace to Religion? Will not the ungodly conclude, that religion is useless, if these people are, what they profess to be?—I once met with an old Baptist. I saluted him calling him brother D—. He replied, I cannot call you brother, only as a brother sinner—I replied, I would not own that relation—by the grace of God, I am a christian and not a sinner. He, said, well I am a poor sinner; and then went on in such language as used above. I then exhorted him to repent and be converted, for the time was short, and left him.

Out of a pure heart proceeds love—love to God, and man. This is the religion of heaven; and the religion of all the members of the kingdom of heaven on earth—for except a man be born of the Spirit, he cannot enter into the kingdom of God—and that which is born of the Spirit—is a partaker of the divine nature. Love is the fairest fruit of the Spirit—to this are united joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance. These, these are the fruits of the Spirit—the fruits, which Christians bear.

Love leads to universal obedience—"This is the love of God, that ye keep his commandments." On these two commandments, love to God and man, hang all the law and the prophets—all the laws of Jesus and his apostles—all, all were designed to lead mankind to love—Little children, let us love one another; for love is of God. Let us often read—let us commit to memory 1. Cor. 13, 1—8. Never was charity or love more beautifully pourtrayed in language than in that chapter. In the life of Jesus it is drawn in perfection. Let us make him our model.

B. W. STONE, Editor.

A correspondent from (Ia.) informs us of a Cumberland Presbyterian Preacher, among the principal of that order, who of late has protested against the Confession of faith, and has come out in favor of the Bible alone, and of Bible reformation. The hue and cry are raised against him, as is usual in such cases. He is called Heretic, Newlight, Campbellite, and almost every thing but a Christian; but they dare not impeach his Christian character, nor come in open cantact with him on the principles he avows.

What can be the reason, why a person is more relentlessly persecuted by the party from which he dissents, and with which he had been in union, than by any other sect? This is a stubborn fact. It cannot be denied by any observer of men, and manners. The reason is obvious; They are afraid of his influence, and, therefore, it must be destroyed among them by any means right or wrong. The Jews and Pagans took the short method of killing such heretics—the christians of old followed their example. But where the sword is taken by civil authority out of their hands, they use their most destructive weapons, as slander, misrepresentation and abuse. This is a shorter way to effect their purpose than the labor of sound scriptural argument. How hateful in the eyes of heaven—how pleasing to hell condemned fiends is such conduct!—and yet Christians—professed Christians, guilty of it! O when shall a right Spirit be again restored to Zion! Lord, hasten the day!

B. W. STONE, Editor.

POPERY IN THE UNITED STATES.

It has been repeatedly asserted in the religious papers, that large sums of money are annually contributed in Europe for the support of Catholic missionaries in this country;—that there are societies established for the express purpose of building up Popery in the United States of America, and that these societies are patronized not merely by the Pope, but by other despotic sovereigns, with the view, doubtless, of destroying the influence of our republic on the progress of liberal principles in the old world. It has been asserted that large sums have been raised by these societies and remitted to Cincinnati for the support of missionaries in the valley of the Mississippi. Many persons have been disposed to call in question the truth of these assertions; but we now have it in our power to support them by official

documents. A gentleman who has recently returned from a tour in Europe, has put into our hands the annual reports of a Missionary Society at Vienna in 1829, under the name of "the Leopold foundation for aiding Catholic missions in America by contributions in the Austrian empire." These reports contain the constitution of the society, and a regular history of its operations, embracing minute statements of the receipts and expenditures, and copious extracts from the letters of its missionaries in this country. We have translated the most interesting parts of these documents, and intend to lay them before our readers in successive numbers of the Observer. We have room this week only for the constitution of the society, and the Pope's letter of approbation.

From statements, the details of which we shall publish hereafter, it appears that the receipts of this society from the commencement of its operations in July, 1829, to October 31, 1832, were 160,906 flourins, or more than $74,000. Of this sum, 50,000 florins (about $21,000.) were sent in three remittances, during the year 1830, to the late Bishop Fenwick, of Cincinnati, for the support of Popery in his diocese! a larger sum, we believe, than was expended in the same district, during the same period, by all our Protestant missionary societies taken together!—*N. Y. Observer.*

Rules of the Institution erected under the name of the Leopold foundation for aiding Catholic Missions in America by contributions in the Austrian Empire.

1. The *objecsts* of the institution under the name of the *Leopold foundation* are, (a) To promote the greater activity of Catholic missions in America; (b) To edify Christians by enlisting them in the work of propagating the church of Jesus Christ in the remote parts of the earth; (c) To preserve in lasting remembrance her deceased Majesty Leopoldina, Empress of Brazil, born Archduchess of Austria.

2. The *means*, selected to attain these ends, are *Prayer* and *Alms*.

3. Every member of this religious institution engages daily to offer one Pater and Ave, with the addition: "*St. Leopold! pray for us*," and every week to contribute a crucifix; and thus by this small sacrifice of prayer and alms, to concur in the great work of promoting the true Faith. As however every one is free to enrol himself in this Society, he may also leave it at pleasure.

4. Every ten members shall appoint one of their number a collector, to receive the weekly alms. The collector shall see that the small number of his company, after the death or removal of any, is filled up. The alms collected, shall be paid monthly, by the collector, to the parish minister of his district.

5. Every parish minister shall pay over, as opportunity affords, the alms collected in the manner prescribed, to the deacon, (in Hungary the vice arch deacon,) and he to his most reverend ordinariate.

6. If any one intends a greater sum for this pious end, and that to be paid at once, his alms may be given either to the parish minister, with his own inscription inserted in the rubric designed, or to the deacon (or vice deacon,) or immediately to the most reverend ordinariate.

7. The most illustrious and reverend lords bishops of the whole empire are fully authorized to forward the alms thus obtained, from time to time, to the central direction of this religious institution, at Vienna.

8. The central direction at Vienna undertakes the grateful office of carrying into effect this pious work, under the protection of his most sacred majesty, and in connexion with Frederick Rese, now Vicar General, or the Cincinnati bishopric in North America, and of employing the funds in the most efficacious manner to promote the glory of God, and true faith in Jesus Christ; so that the alms collected by means of the most reverend ordinariates or those sent immediately to them, shall be conscientiously applied, and in the most economical manner, to the urgent wants of American missions as they are made known by authentic accounts and careful investigation.

9. The central direction will see, that all the members of the society, for their spiritual consolation and in reward for their pious zeal, shall be constantly informed of the progress and fruits of their munificence, as well as of the state of Catholic religion in America, according to the accounts received.

10. The Leopold foundation being a private religious institution, the central direction will solemnly celebrate the feasts of the immaculate conception of the blessed Virgin, the universal patroness of all religious assemblies, as the feast of the Foundation; but will also celebrate the feast of St. Leopold Marchion, the given name of the Empress Leopoldina and special patroness of this pious institution; and also every year on the 11th Dec. (the anniversary day of the death of Leopoldina empress of Brazil,) it will see that the solemn mass for the dead be said for the repose of her soul and all the souls of the deceased patrons and benefactors of the institution called by her name, all the members being invited to unite their pious prayers with the prayers of the direction.

11. His Holiness Pope Leo XII. eleven days before his most pious death, having declared his approbation of the institution (which must serve as a great incitement to all Christians,) did grant to its members large indulgencies, in an express letter, the publication of which, being graciously permitted by his majesty on the 14th of April, was made by the most reverend ordinariates, to-wit: "full indulgence to each member on the day he joins the society, also on the day of the feast of St. Leopoldina, and once a month if through the former month he shall have daily said a Pater and Ave, and the words: *Sancte Leopold! ora pro nobis*, [St. Leopold pray for us] and on condition that after sincere confession he partake of the sacrament of the Holy Eucharist, and pray to God in some public church for the unity of Christian princes, the extirpation of heresies and the increase of the "Holy Mother Church."

12. The most serene and eminent Arch Duke Cardinal Rudolphus, Archbishop of Olmutz, has kindly taken the Supreme direction, and appointed the most high and reverend lord prince Archbishop of Vienna his locum tenens. Vienna, 12 May 1829.

THE POPE'S LETTER OF APPROBATION.

The following is the letter of approbation of Pope Leo XII. referred to above.

Be it remembered, Although there are many things which disturb and grieve our mind in the most weighty discharge of our apostleship, while we learn that some are not only opposed to the Catholic religion, but seek to draw others also into error; yet the God of all consolation does not suffer us to be without solace, but alleviates the labors, cares and anxieties, which we continually bear This has recently happened and we are filled with the highest joy, on hearing that in the kingdom of our well beloved son in Christ, Francis 1. Emperor of Austria and king of Hungary, a society has been formed called the "Leopold foundation" which is designed to aid the cause of missions. For what is more useful to a Christian community, what is more excellent, than by preaching the word of God to confirm the just, and to lead the wandering from the paths of vice to those of salvation. And indeed as the Apostle says, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?" We, therefore, desiring to favor, as far as God permits, such a society, do with a ready and willing mind grant the requests which have been made for the endowment of the same with some holy indulgences. Therefore, trusting in the mercy of Almighty God and the authority of Peter and Paul, his apostles, we grant to all the truly penitent co-operators in this society, who shall confess their sins, and partake of the feast of the Lord's body on the day on which they shall be received into the society, full indulgence and remission of sins. Also, we grant full indulgence to them after they shall have been cleansed from

the pollutions of life by holy confession, and received the eucharist, on the eighth day of December, also on the day of the feast of St. Leopold, and once every month, provided that every day during the previous month, they shall have said the Lord's prayer, the salutation of the angel, and the words, "St. Leopold pray for us," and in some public church have said pious prayers to God for the harmony of Christian princes, the extirpation of heresies, and the glory of Holy Mother Church. These letters we endow with perpetual efficacy; and we order that the same authority be given to the copies of them, signed by the puplic notary, and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma.

Dated at Rome, at St. Peter's under the ring of the fisherman, on the 30th day of January, 1829, in the sixth of our Pontificate.

T. Card Burnetti.

This apostolic letter is sanctioned by the royal leave.

By his Sacred Imperial Royal Majesty,

Vincentius Schubert.

Vienna 20th April, 1829.

TO CHRISTIANS.

In the last No. (133) of the "Baptist Weekly Journal" printed at Cincinnati, there is a letter published as extracted from the New York Evangelist, and said to be penned by Dr. Nelson, formerly a resident of Georgetown, of the Presbyterian faith, in which a great many hard things are said of "Campbellites," "Unitarians" and "Baptists" as he styles them. This is the first letter we have seen, although it is No. 5, of the series. The subject which seems to call forth his *pious* and *holy* indignation, is "Sabbath Schools." Whenever I hear such an unscriptural term fall from the lips of those professing to have a reverence for our Lord Jesus, I take it for granted that they have not escaped the smoke of the great City, the mother of such antichristian language. Every family should be a school of Christ, and every Lords day should be devoted as the first Christians gave example. They continued stedfastly in the Apostles teaching or doctrines; in the contribution or fellowship; in the breaking of the loaf or bread; and in prayers. And the rearing

their children in the nurture or instruction and admonition of the Lord being as expressly enjoined as any other duty. The disciples should take such as are of sufficient age to meeting, that they may avail themselves of public, as well as private instruction.

This "*Sabbath School*" business as conducted by the Presbyterians, is the occasion of all this rebuking rant and rhapsody from Dr. Nelson. We are in favor of insitlling the pure doctrine of our Lord and Redeemer, into the infant, as well as the mature mind; but we beg to be excused the *ministry* of the Doctors Catechism and Westminister. There is a wheel within a wheel, in this matter, so far as Presbyterians are concerned. The inner wheel, they keep concealed as well as they can, from public inspection: but it is the very machine by which they operate upon the unadulterated, unlettered and unsuspecting mind. By this wheel many are *turned* into Presbyterians before they are aware of it. Then they drink in the Spirit of the party and exhibit more or less the Spirit of the sect instead of the Spirit of Him, who humbled himself and became obedient to death, even the death of the *Cross*, that all his faithful follows might eternally live beyond the grave.

If all Christians would yield to Presbyterians, and to their plans and methods of coducting what they call "Sabbath Schools" then all would be right, and then it might be asked whether some of their own members do not get drunk, and curse, and swear a little &c. &c. as well as others. We think they have about as much as they can do to keep matters *right at home*, without undertaking the management of others' affairs.

We know very well, that the religious world, *so called*, is penurious and avaricious to a fault; but we will not unite in condemning them because they will not aid in furthering Prsbyterian projects.

It is not at all astonishing that the people have become tired of many of their schemes of aggrandisement. Their little Tract Societies, their Dorcas Societies, their "Fairs" and many other inventions of ingenious head to draw money from the pockets of the people, professing and non professing, to support the few at the expense of the many, and to enable many of the *would be* great men to shine in their robes, present too flimsy a covering for honest and firm hearted people. We are for the Bible, and for a heart religion that impels the whole man to obedience. And we are free to acknowledge that we admire a religion that frees the mind from the *shame* of being buried with Christ by Baptism into death; that like as he was raised from the dead, we should walk in a new life. Yes, entirely new—and thus give the strongest pledge of our gratitude and love to him, who died for our sins and rose for our justification,

We were somewhat astonished to find a Presbyterian assailing his Baptist friends so stoutly, especially, as they have been playing into each others hands for some time, in order to stifle this odious and much despised heresy of Campbellism, and Unitarianism and Stoneism, as they are pleased to denominate it. He assails the Baptists in unmeasured abuse.

Let us quote a few extracts as to the Baptists.

The question is asked, "who are these opposers of Sabbath Schools? Let the Paido Baptist answer—"Campbellites, Unitarians and Baptists." "As it regards the pious, enlightened and humble few who live in the West, and mourn the state of their Churches, it does grieve me to say that which may cause them pain; but they are in bad company and they should have left it long since." (And gone over to the Presbyterians, I suppose, is the logic of this sentence.) "They are in the minority and greatly in the minority. No one can help having unfaithful members in his church; but when any one finds himself surrounded by a majority of those whose tenets he hates," (specially if it be immersion for remission) "and whose practise he deplores, he can help staying there." The orthodox Baptists might separate themselves from the mass of chaff which surrounds them, and form themselves into pure societies." (like the Presbyterians I suppose.) "But it seems as though with them immersion covers a multitude of sins."

"An old man, sound in the faith (as far as creed was concerned) saw his daughter much cencerned at meeting, and wishing to join a Paido Baptist Church. His vehement opposition scarcely restrained her. Shortly after, a man came along who preached against the doctrine of depravity, against the deity of Christ, the atonement &c. &c. *But he baptisted by plunging.* The old Father let her go there, and be exposed to Unitarian teaching the rest of her life. He was not an uninformed man. His walk was orderly. He only *worshipped immersion.*" If ignorance were the only thing discoverable in this sentence, then we might be called on to pity the blindness and stupidity of the man, but who can believe the detail? Whoever heard a professor of religion preach or speak against the doctrine of depravity, or that men are wicked and depraved? They may have denied the doctrine of total depravity—and if so, they taught as Paul learnt them, that some "waxed worse and worse." The other charges in the sentence are couched in general terms, as if designed specially to cover a retreat. What kind of deity or atonement was denied? We feel asured the divinity of Christ was not denied—nor was the atonement. The atonement which was denied, we presume was that held forth in the Presbyterian Confession or creed—and not that of the Bible. The Presbyterian creed may make God the receiver of the atonement, whilst

Paul says in his 5th, chap. to the Romans, "by whom *we* have received the atonement" or reconciliation.

Where are the *Baptists* who worship immersion? Here is a positive charge against the old gentleman, *of worshipping immersion* whilst he was sound *in the faith*, so far as creed was concerned; and all this grows out of the circumstance that he prefered that his daughter should be a Christian and free, than to wear the galling yoke of Presbyterianism.

We thank the Lord we have no such hard task-master as Dr. Nelson, who can sit in the judgment seat with such unconcern, and pronounce judgment unhesitatingly upon the ignorant and wicked Baptists who "worship immersion," and who hold that it "covers a multitude of sins. We cannot consent to be judged by any man, much less by one who has manifested such an utter disregard of the principles which characterise the religion of our Lord Let us hear him again. "I have said that the pious few do wrong in living quietly with such brethren as they have here." "An evangelical Baptist can go to meeting, and hear one of his Preachers (although dull in every thing else) ingenious in proving, or trying to prove that the ten commandments, and especially, the fourth, have passed away as a Jewish institution, and the old Testament along with them. He can hear another displaying what talent he has in showing that the Heathen should be let alone. That it is God's work to convert them and of course impious for man to interfere by attempting to instruct them." "He may see another get up and declare, that he would rather send his child to a horse race, than to a sabbath school. And for this heroism he is applauded. He may go home with that man, and see him drink himself hot with whiskey, but never bow around the family altar, &c. &c." worse and wore as we get along. Here we have given some specimens of friends falling out by the way

The Editor of the "Baptist Weekly Journal" has returned his compliments to Dr. Nelson in a tone much more dignified than that of his assailant; but the Spirit of neither is envied by us.

Now let us hear a little, and it is but little of his holy indignation against this most odious heresy of the West, called "Campbellism and Unitarianism." "The discovery they most glory in is, that dipping is the new birth. With some (and very few) honorable exceptions, they (Campbellites) go with Unitarians and Deists against all the charitable efforts of the present day." Was ever more slander couched in as few words? Where has it been proclaimed, that dipping "is *the new birth*, without

the adjunct of the renewing of the Holy Spirit? Or in other words, who has contended (among those called Campbellites and Unitarians) that dipping is of any significancy or force, unless accompanied by previous faith and repentance or reformation? Ah! Good Doctor; look into your infant sprinkling and decide, whether that is not much more like changing an institution of Heaven into a name, like that you have given to the act of *mere dipping*.

You are practising an invention *of man* which may fitly be denominated—"Sprinkling infants, a new birth." Sprinkling is first substituted for immersion, and then their creed says of this sprinkling immersion, that it is "the sign and seal of remission of sins." Is it possible that the Doctor is so blinded by traditions, that he can charge upon others whilst he is practising such an absurd human rite! They want neither immersion in the action, nor faith and reformation in the subject. *Mere sprinkling* will do. This is an easy way to fill a meeting house with members. Well, let us give them the advantage of immersion in place of sprinkling, and then ask, which accords most with the word of God! These *hated Campbellites and Unitarians* (as they are dubbed) insist on the words of the Saviour, "that reformation and remission of sins were to be preached in his name among all nations."—that "he that believeth and is baptised (to-wit, immersed) shall be saved," They are fully convinced that Peter spoke the truth, when he informed the penitent believing Jews that they must reform and be immersed in the name of the Lord Jesus for the remission of sins &c." and that Paul was not mistaken when he said, "faith comes by hearing and hearing by the word of God."

But we are charged with being against all the charitable efforts of the present day.

Let the Doctor tell the tale of *charitable institutions* and there might be some truth in the declaration. Doctor, Is there any charity in furnishing Evangelists to proclaim the Gospel to sinners, from year to year? Is

there any charity, in announcing the glad tidings of salvation to a dying world, whilst we labor with our hands to support our families, and will not be chargeable to the congregations? and is not this the case with a large majority of our *hated friends*? Is there no charity in feeding the poor—in providing for their wants—and in endeavouring to break down the middle walls of partition, which the Doctor's friends have erected to keep the people of God apart?

Is there not great reverence for our Lord and his word, by those raising their children in his instruction and admonition, and committing to their hearts his living oracles? Is not that the highest exhibition of love to God and love to man, which recognizes all the lovers of the Lord Jesus wherever you find them, and treats sinners as those whom God delights to save? If these things and many more be charitable and benevolent, then to our friends would be awarded due praise, although the Doctor may scoff and sneer at them as the off scouring of the earth.

We cannot consent to unite in a crusade to make Presbyterians. We are willing to meet any of the pious disciples of Jesus in making christians. We have more ground than can be occupied at home—in our own land. And we are under the impression that the Gospel will succeed much more triumphantly, first to conquer the enemy about home—and then to spread its conquests in every direction. We confess that our sympathies commence with the objects around us and under our care, and that same sympathy will impel us on until there are no foes to conquer into sweet submission to our King.

We do read of a Dorcas, who made apparel for the poor and needy; but we hear nothing of incentives held out to induce people to become extravagant and to pay their money for gewgaws and trifles. We hear of no "Fairs" amongst the ancient Christians—Such as the sisters taking the lead, and selling or proffering to sell a cup of coffee at five dollars, an orange at a dollar and

such like proceedings for the purpose of preparing, young men for the ministry &c.—Or in other words, preparing them for a salary of $500 or $1000, or more, to preach the Gospel by scraps—and to blind and bewilder the people with what they are pleased to term Theology—yet, the Theology of the schools, not of the Bible.

We are opposed to any set of men lording it over God's heritage; and yet we are willing to contribute our mite to those servants who are constantly in the field devoting their time to the advancement of the Redeemers Kingdom.

But let us hear for a moment, a word or two from the Editor of the B. W. Journal.

"Another thing to be noticed, is the manner in which the writer grouped together Campbellites, Unitarians and Baptists. Now since he lives in the West, and claims to know the state of things here he must know, or he ought to know, that the regular Baptists have as little fellowship or affection for Campbellites, and Unitarian or Arian Baptists as probably the writer himself has." As we observed before, we do not envy the Editor the heart that could dictate such a sentence. What lofty pretentions! Baptists to be ranked with the odious and hated Campbellites, Unitarians and arian Baptists, as they are pleased to miscall the Christians! Why, it is insupportable! How dare Dr. Nelson to do that!!! Was it not enough to reproach the Baptists with being wicked ignorant, haughty, prayerless, drunkards, opposed to all charitable institutions, with few exceptions, without grouping them with such odious company as Christians, who take the Lord at his word—will not wear any other name than his, and throw all other creeds but the Bible to the moles and Bats? Be more careful Dr. Nelson—Don't group us together again. The Editor says the Baptists are not to be held responsible for our errors and misdeeds. Agreed. And let the rule work the other way.

When the Editor shall be pleased to take time to institute a court of enquiry, to ascertain "errors" and "misdeeds," he will be met in all christian candor and forbearance. He will perhaps find that he is not the purest man who throws the first stone. We know we have much to reform from, and we are endeavouring to get along as children, taking it for granted that we have much to learn, and that we have a vast field of labor before us, which requires all the efforts of all the pious to cultivate as the Lord requires.

More Anon. J. T. JOHNSON, Ed.

Our congregations are large and attentive, and we hope to see a move; we have very little contention here on the subject of Baptism, but are endeavouring to stand where we started, that is on the New Testament; and to learn from it all we can. I know we must learn, I think I do learn, and the more I learn, the clearer the way from Earth to Heaven appears; yea, so easy, and so clear, that the way-faring man, though a fool, shall not err therein. The fact is, only believe and let our faith be perfected by works and continue blameless in all the commandments and ordinances of the Lord, and Heaven is ours. Let us lay aside speculation, and be engaged in declaring the facts which the Gospel teaches &c.

I conclude in haste, and subscribe myself your brother in hope of immortality,

HENRY MUNFORT.

T. Dwight, a learned and Distinguished Presbyterian D. D. on Baptism, (vol. 4, pa 302, 7th, An, Ed.) says,

"It is however to be observed here, that he who understanding the nature and authority of this institution, refuses to be baptised, will never enter either the visible or invisible kingdom of God. As he refuses to become a member of the visible, he certainly will be shut out of the invisible kingdom." Considered with reference to a case of this nature the passage may be justly construed

in a literaly manner, for he who persists in this act of rebellion against the authority of Christ, will never belong to his kingdom." Again—same page he says, "To be born of water is to be baptised, and to be baptised is to be born of water."

Doc. Adam Clarke on Tit. 3. 5; says. "By the washing of regeneration undoubtedly the apostle here means baptism, the rite by which persons were admitted into the church and the visible sign of the cleansing, purifying influence of the Holy Spirit, which the apostle immediately subjoins.—Bastism is only a sign and therefore should never be separated from the thing signified. But it is a rite commanded by God himself, and therefore, the thing signified should never be expected without it.

Baltimore, Feb. 12th. 1834.

Beloved Brother,

Yours of the first inst. was duly and thankfully received. Its sentiments I accord with heartily. Man is man in every latitude; and there is no degree under the Sun where the character of *World* is not found, with all the shifting, fleeting, changes of this land of sorrow. There are two sides to every picture. The desponding and distrustful can see nothing in this vast Universe but what adds to their murmurings; while they who have more hope than promise are always expecting, without reason, that although enveloped in difficulties a deliverer, whom they neither see nor know, is just about to remove the load from their shoulders. Few men think; and fewer think for themselves. Few men are born with strong intellect; and fewer either have not the opportunity or the inclination to turn them to a good account many a good piece of land is covered with brambles, and spends all its strength in nourishing thistles and thorns; while many a patch is covered with herbage which shows the want of nurture in the soil. The present state of society is like the Gordian knot not easily untied. Fashion, custom, honor, riches, have taken their seats upon Universal Empire, and according to their decision the character of every man is fixed,—yea, of every family, State and Nation under the Sun, how many liberal, and righteous efforts have not these mistresses of the world vetoed! If a man does not pay homage to them, they raise their tremendious voice against him. If a man fear God, and call upon his followers to for sake their maxims, they employ their priests, whom they have employed in the land in great numbers, to cry "Infidel, dogmatist, heretic, pestilent fellow," &c. Thus the die is cast, the character is made. But dear Bro. Johnson, I must not pen all the thoughts which waken in my mind, because I have to give you some more heart cheering news of the success of the good word here. Our Bro. David S. Burnet, of the West, has paid us a visit on his way Westward from the South of Virginia. He has been with us two weeks and has preached eleven days in succession. Great success attended the proclamation of the word, forty-fiive were added to the church during the meeting, thirty-six of whom were immersed on the good confession, the rest had been previously immersed, Bro. Burnet's power of analysis and definition are very conspicuous. He has happily united in his composition, intellect, and warm feeling. When these qualities meet naturally in a man who fears God and reverence the holy word, they make him a powerful host on the Lords side. He is on his way to Philadelphia and New York, and will visit us on his return. We hope he will do much good on his return. The victory will be *the Lord's if all the disciples will war the good warfare.*

Baltimore, Feb. 7th. 1834

Dear Brother Stone and Johnson:—

I have been more than a week in this city preaching in Scotti's Hall to large audiencies, and notwithstanding the ice and the inclemencies of the weather, have immersed more than 30 in four day's, besides several captures from other immersed societies. As there was in Samaria, so there is great joy in Baltimore, and some rage too. I shall continue a short time. It is delightful to break the ice every morning. Amen.

Our love to all the holy Brethren. Hastily,

Yours truly,

D. S. BURNET.

ECLESIASTICAL STATISTICS.

In France, the whole expense of supporting the Catholic clergy in 1828, was 68,845,000 francs, ($12,596,000.

In Spain, the whole number of regular clergy in 1821, was 180,242. These persons possessed property valued at $828,060,000, besides tithes, taxes, and dues. The archbishops and Bishops of Spain have larger incomes than any other prelates in the world.

The Latin Catholic church in Hungary has about 4,000,000 hearers, and 3230 places of worship, and 5,569 clergymen, with an income of $2,078,870 16.

The Calvinistic church of Hungary has 1,050,000 worshippers, 1,350 houses of worship, and 1,434 clergymen, with an income of $250,378 24.

In Italy there are 19,391,200 worshippers, all Catholics, with

16,170 places of worship, and 20,400 clergymen, viz:

1 Pope, 46 Cardinals, 38 Archbishops, 62 Bishops, 853 other dignities, 19, 400 working clergymen.

Having an income of $333,444.

The Russian Church has about 55,000,000 worshippers, and 280,000 clergymen. The higher order of the clergy are richly provided for, but the lower clergy are very poorly paid.

The Presbyterian Church of Scotland has about 1,500,600 hearers, with 1000 places of worship, and 1000 clergymen, with an income of $916,231 40.

The Established Church in England has about 6,000,000 hearers, 11,748 houses of worship, and 18,000 clergymen, with an income of $35,520,000.

The established Church in Ireland has about 400,000 hearers, 740 houses of worship, 17,000 clergymen, and an income of $5,-772,000.

There are in Scotland, who do not pay, into the established church, 500,000 persons, 333 with houses of worship, 469 clergymen, with salaries amounting to $195.360 In Ireland, 6,6000,-000 persons, (of whom 5,5000,000 are Catholics,) 3,378 houses of worship, 2,378 clergymen, with an income of $1,172,16C. In England, and Wales, not belonging to the regular church, there 6,000,000 persons, 8,000 clergymen, with an income of $22,200,-000.

IN CHRISTENDOM,

121,672 Catholics pay their clergy	$17,110,640
54,055,000 Protestants do.	52,762,640
51,500,000 Greek church do.	3,274,400
Total,	$$83,047,680

Liberty of Conscience.—As men will no longer suffer themselves to be led blinded into ignorance, so will they no more yield to the principle of judging and treating their fellow creatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their own opinions. The great truth has finally gone forth to the ends of the earth. ☞That a man shall no more render account to man for his belief, over which he himself has no control. Henceforward. nothing shall prevail upon us to praise or blame any one for that which he can no more change than he can the hue of his skin or the height of his stature. Henceforward, treating with entire respect those who conscientiously differ from ourselves, the only practical effect of the difference will be, to make us enlighten the ignorance on one side or the other from which it springs, by instructing them if it be theirs, ourselves if it

be our own; to the end that the only kind of unanimrty may be produced which is desirable to rational beings—the agreement proceeding from full conviction, after the freest discussion.—Lord Broughham.

Versailles, Ky. March 10th, 1834.

Brethren, Stone and Johnson—

The Brethren have appointed a four days meeting at Clear creek near this place, to commence on Friday before the second Lord's day of May next.

We most earnestly request you, brethren Smith and Rogers, and the brethren generally to attend. We desire to promote the Spirit of Union and brotherly-love; and believe that much good, in this respect has been effected by meetings of this kind.

We give you this early notice that the brethren may have time to make their arrangements to come, before they make others that might interfere.

Please publish this in the Messenger, Your brothers in the Gospel, JACOB CREATH,
JOHN MITCHAM. Sen.

Rushville Ill. 25th February, 1834.

Dear Brethren Stone and Johnson—

The glorious reformation is still progressing in these Western regions.

Bro. Josephus Hewett visited this Village, the latter part of December, at which time there was a congregation of 18 or 20 organised, on the one sure foundation—the Prophets, and Apostles,—the Lord Jesus Christ, being the bottom corner stone.

Their number, since that time, has increased to 38 or 40. Most of the diciples are in the bloom of youth; and while sectarian efforts are combined to crush, what they term [to use no harsher name] errors, we hope by a steadfast adherence to the laws of our King—an observance of *all his institutions*—to put to silence those who misrepresent and slander us. Oh that divisions, and heart-burnings among the professed followers of

Jesus may cease! and that the time may speedily come, when the masters prayer may be answered.

Prospects seem good; many of our friends are interested, and are searching like the bereaus, to see whether those things are so. The hearvest is truly great, but the laborers are few. Will you bestow some attention to acts 3 and 19 and 20. You are aware, I doubt not, of the difficulty, which presents itself in James translation. Bro. Campbell's last edition removes not the difficulty. I have reference to *the times of refreshing and the sending of Jesus.*

Farewell, may prosperity attend you,

Yours in the common hope

D. P. HENDERSON.

Extract of a Letter fram Bro. Daniel Travis of (Ill.)

Jan. 16th, 1834.

"My worthy and beloved brother B. W. Stone; You know—that I with many of my brethren moved from the South to this land of liberty, in order to get out of the reach—the practice, and spirit of slavery, that antichristian—antirepublican monster.

But, alas! we are disappointed. Scores of men are immigrating to this country, and many of them come well recommended as christians by the churches in the slave states. The truth leaks out—they have sold all their slaves, and now buy farms, and live on the gains of their oppressed fellow creatures. I am obliged to admit this truth, not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, who is in heaven."

REPLY.

My worthy Brother;

The conduct of such professors cannot be too highly censured, and reprobated. We know of some in our country, who have gone to your state, having previously sold their slaves—here. How they can be happy, when, they think of this, I cannot tell. The reflection must he like a gnawing worm on their conscience. Their thoughts must revert to this land; to them is presented the horrid sight of their slaves groaning, and writhing under the burden, and lash of a cruel master—children born for generations and years to come, doomed to perpetual and hard bondage—and this done on account of one dreadful deed—they were sold. Intollerable reflection it must be to the man who does it. Let me have peace with poverty, in preference to boundless wealth with an evil conscience. Some excuse might be

plead, if there were no Colonization Society in our land, which would gladly receive the slaves, and send them to Liberia where they can be happy and free. If the poor ignorant slaves are unwilling to go there, other ways could be devised, by which their situation might be meliorated.

Dear brother, endeavor to suffer patiently this affliction. I know of no present remedy. May mercy and peace be with you and your family.

B. W. STONE, Editor.

OBITUARY.

Died on January 26th, 1834, Mrs. Sarah Byers, wife of John Byres, aged 55 years and 4 months. She had been a member of the Church of Christ about 28 years; during which period, her warm, and elevated piety endeared her to all christians who knew her. She died triumphing in our Lord, and Saviour. A more interesting death-bed scene was never witnessed—one, which as gloriously displayed the efficacy of redeeming grace, and so well calculated to dry the tears of weeping friends, and cheer the hearts of christians. Just before she died, her physician visited her—she told him, she saw her end approaching; but said, Death had no terrors for her.—She requested to be sung, "Farwell vain world I'am going home." She also sung with a sweet, audible voice, with her eyes raised to heaven, gently clapping her hands. Her whole appearance at this time was unearthly, and beggared description. Never shall I forget her angel appearance as she sung,

Bright angels beckon me away
To sing God's praise in endless day.

She rests in Jesus.

———Also, on Feb. 21, died Margret Ross, wife of Samuel Ross. She was truly a mother in Israel—She died in the full assurance of faith.

———Also recently died our beloved brother Nathan Worley near Dayton Ohio. The particulars of his death we have not yet received; yet we expect them from some brother in his neighborhood. His long and unwearing faith and piety—great usefulness as a preacher of the gospel, will be held in lively remembrance by all the brethren who knew him. He was among the first, that constituted the church of Christ in the West, and among the most influential in promoting it. Our loss is great, very great: Yet we are thankful that he was spared so long among us.

Notice by request, a four day's meeting will be held in Danville commencing the 2nd, Friday in April, when speaking Brethren are especially requested to attend.

RECEIPTS.

KENTUCKY.

Georgetown—L. Bitner for 7—Wm. Sebastian, do. Doc. Wm. Hatch 2, 00 for 6 and 7—Jac. Shroyer for 8—J. Herndon do. Rob. Evans, do. V. Rogers do. Mr. Granger do. Mos. Thomas do. W. H. Johnson for 7—Sally Polk do. Jas. Moore do. E. Stout do. A. C. Bedford do. Mrs. E. Haley for 8—Jo. Elgin do. C. Shroyer do. H. Wood do. Wm. Carroll for 7—Mrs. Betsey Downing for 8—Mrs. Ben Smith do. W. Dicky 7. *Caneridge*—Jas. Houston for Mrs. Towles—J. Barnett—L. Houston—W. Jameson—W. P. Payne—J. Wilson—Mrs. D.—— W. Spencer. *Bethel*—Jeff. Graves for 8—Mrs. Downs for 7—H. Graves for 7—Chs. Patrick for 8—Mrs. Sutton do. *Great-Crossings*—Mrs. E. Pratt for 8. *Stamping-Ground*—Z. Herndon for 8—Sam. Anderson do Mrs. Bradford do E. J. Elley do. *Newtson*—Lewis Brocknam for 7. *Leesburgh*—Eld. T. M. Allen for C. Wilmott for 8—Hildreth do—W. Hufford do—J. Liter do—J. Giltner do—P. Troutman do—R. S. Russell sen. do—H. B. Sidner do. *Clintonville*—Jas. Croase for 7—H. Scott do. *Versailles*—Tho. A. Clark for 8—Nancy Moffit do. *Maysville*—Sam. January for 8—and 2,00 for Evangelists. *Mt. Carmel*—Dan. Shawhan for 7—H. Ewalt for 1—J. Shawhan for 7—R. Mock for 8—N. Spears do. *Big Eagle*—C. Griffith for 8. *Mt. Eden*—J. Richardson for 7 8.

INDIANA.

Bloomington—Agent for Js. Mathers 7—W. Dyers for 7, 1, 25, Jesse Barnes for 7, 1, 25—P. Harris for 8—Jas. Shipman 50cts. for 1-2 of 4. *Spencer*—J. Snoddy for 3, 4, 5, 6—Wm. Dunning for 8. *Mattison*—L. Jamison for J. Ramsey for 5, 6—the 7th was paid before, Jas. Agin 5, 6,—C. Banta 6—R. Blair 7—P. Tilford 7—R. Hart 8—Ecles 9

MISSOURI.

Fayette—By H. Burnam for Js. Terrill for 7—W. Terrill do. J. Thomas 6 and 7—for J. Burkhart old No. *Palmyra*—C. Allen 1, 00—L. Mastin 2, 00—R. Cartney 1, 40—J. Manuel 1, 00 sent by Henry Thomas agent.

OHIO.

Coshocton—Fitch & Potter for 7—B. Bell do—Eld. Wright do—Dusenberry 8—Leavet do, *Manchester*—Jas. Long for 8. *Franklin*—L. Davis 5, 00 for old vols.

NEW YORK.

Custom house—Daniel Monroe for 7, and 2 cop's of 8.

PENNSYLVANIA.

Waterford—Jesse Church for B. Grant for 7, 8—M. Kennedy 7

TENNESSEE.

Bagdad—Jas. Young for 8—Roulston Ray do

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 4.

EDITED BY BARTON W. STONE & J. T. JOHNSON,
Elders in the Church of Christ.

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

GEORGETOWN, KY.....APRIL, 1834.

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 not paid within 6 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.

We present below extracts from a paper entitled a "Memorial to the Moderator and Members of the General Assembly of the Presbyterian Church in the United States, to meet in the city of Philiadelphia, on the 15th of May, 1834.

We regard it as a most important document, and we shall be disappointed if results most deeply interesting to all christians do not follow its presentation. The present indication in the moral heavens are full of eventful import. A few short years will produce events that will astonish if they do not delight the hearts of all who love the religion of Jesus Christ. We wait for their accomplishment, and ask our readers to note diligently the "signs of the times."

WE, the subscribers, ministers and elders of the Presbyterian church, respectfully present to you this our *memorial*, praying you to take into your most serious consideration, the subjects to which it asks your attention.

It would be inconsistent with the opinion which we entertain of the intelligence of your reverend body, to offer any proof of what is too lamentably notorious, that from sundry causes, our once united and harmonious

RECEIPTS.

KENTUCKY.

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CHRISTIAN MESSENGER.

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EDITED BY BARTON W. STONE & J. T. JOHNSON,
Elders in the Church of Christ.

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

GEORGETOWN, KY.....APRIL, 1834.

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 not paid within 6 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.

We present below extracts from a paper entitled a "Memorial to the Moderator and Members of the General Assembly of the Presbyterian Church in the United States, to meet in the city of Philiadelphia, on the 15th of May, 1834.

We regard it as a most important document, and we shall be disappointed if results most deeply interesting to all christians do not follow its presentation. The present indication in the moral heavens are full of eventful import. A few short years will produce events that will astonish if they do not delight the hearts of all who love the religion of Jesus Christ. We wait for their accomplishment, and ask our readers to note diligently the "signs of the times."

WE, the subscribers, ministers and elders of the Presbyterian church, respectfully present to you this our *memorial*, praying you to take into your most serious consideration, the subjects to which it asks your attention.

It would be inconsistent with the opinion which we entertain of the intelligence of your reverend body, to offer any proof of what is too lamentably notorious, that from sundry causes, our once united and harmonious

church, for some time past, has been aflicted with alienations, sacrifices and divisions. These evils have greatly disturbed the peace of our Zion, paralyzed its strength, and exposed it to reproach: and notwithstanding the efforts which have been made to arrest their progress, nothing satisfactory has been accomplished. It is the deliberate opinion of your memorialists, that these evils and their causes are so deeply rooted and so widely spread, that unless speedy and decisive measures are adoped for their removal, divisions and separations of a more distressing and permanent character must inevitably ensue. To prevent, if it be the will of God, an issue so much to be deprecated, your reverend body, as the supreme judiciary of the Presbyterian church, to exercise your constitutional powers of "deciding in all controversies in doctrine and discipline—of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery or synod—and of suppressing schismatical contentions and disputations.'

We feel alarmed at the evidences which press upon us, of the prevalence of unsoundness in doctrine, and laxity in disciple; and we view it as an aggravating consideration, that the General Assembly, the constitutional guardian of the church's purity, even when a knowledge of such evils has been brought before it in an orderly manner, has, within a few years past, either directly or indirectly refused to apply the constitutional remedy. Appeals, references, complaints and memorials, from individuals, presbyterians and synods, have been dismissed on some slight grounds, perhaps not noticed at all, or merged in some compromise, which aggravated the evils intended to be removed. But that your reverend body may be convinced of the justice of our complaints on these subjects, we shall come to particulars, and present to your consideration certain acts and proceedings, in our opinion, unsound and unconstitutional in themselves; some of which have been the precursors and inlets of other evils.

1. We believe this to have been particularly the case with regerd to the "Plan of Union" with Congregational churches, adopted in 1801. A careful comparison of that Plan, (see Digest, p. 297,) with the constitution of our church, will make it evident, that, the General Assembly of 1801, in adopting it, assumed power no where assigned to them in the constitution.

2. Closely connected with the influence of Congregational prepossessions and principles introduced gradually into our church, we regard the existence of a sentiment now avowed by numbers who bear the Presbyterian name, that every man in professing to receive and adopt our ecclesiastical formularies, has a right to put thereon his *own construction*, without being responsible for the accuracy of his construction, or the character of his explanations. They who hold this opinion, practice accordingly: and thus an unnatural mixture of conflicting elements is brought into the bosom of the church, unfavorably alike to its purity and peace.

3. We next notice another cause of unconstitutional proceedings, which adds to the evils that now aflict us. We refer to the practice of Presbyterians, in ordaining men, *sine titulo*, to preach and administer the ordinances of the gospel, in other parts of the Presbyterian church, where Presbyteries already exist, and are ready to perform their constitutional functions, as the necessity of the churches under their care require.

Especially do we complain of testifying against, what has more than once occurred during the last few years, viz. The ordaining of six, eight, or ten young men, at a time, most of them just licensed, who have been reared up from infancy to manhood, in Congregational views, feelings and habits, and who are thus suddenly, nominally and *geographically* converted into Presbyterian ministers, before it was possible, in the nature of things, that they could have clear and just views of Presbyterianism. For where could they acquire them?

IV. We also ascribe to the principles of Independency, introduced through the medium of the compact

already noticed, another departure of the General Assembly from the due discharge of its own constitutional duties, *first*, in conniving at an irresponsible, voluntary association in assuming to a great extent, the management of domestic missions within the Presbyterian church; and *secondly*; in that when the General Assembly had become convinced of the duty of giving increased energy to the exercise of their appropriate functions, in this matter, they nevertheless not merely connived at the continued exercise of the powers which the A. H. M. Society had usurped, but acctaully *encouraged* them by a *recommendation*, in 1829,—a measure which, at that time, deceived many Presbyterians, as to the nature of that institution, inducing a belief that its operations and influence were compatible both with the constitution and interests of the Presbyterian church.

By these means, distractions and divisions within the church were greatly increased: and in 1831, instead of putting an end to the divisions from this source, by causing the operations of that institution to cease in all the churches, by their compromising resolutions of that year, the measure of consulting and determining upon the best mode of carrying on domestic missions in our destitute and feeble churches.

VI. In connexion with these tokens of the prevalence of a relaxing and corrupting influence, in the Presbyterian church, we complain of a course of procedure, in church courts, commenced and sanctioned by the General Assembly, which has a tendency to render all the principles of our constitution nugatory, and the government of the church, no better than a spiritual anarchy. We refer to the "compromising plan," brought into signal operation, in 1831, in the case of Mr. Barnes, and on the question of the election of the Board of Missions for that year. In both cases, this plan was evidently resorted to, in order to avoid the direct course, which would have been agreeable to the spirit of pure Presbyterianism.

VIII. In the last place, we remonstrate and testify

against the following errors, which are held and taught within the Presbyterian church, and which the General Assembly are constitutionally competent to suppress, by warnings, recommendations and injunctions to the churches, presbyteries and synods under their care, and by faithfully and constitutionally deciding on cases brought before them by reference, complaint or appeal.

1. That Adam was not the covenant head, or federal representative of his posterity, and sustained no other relation to them than that which subsists between every parent and his offspring. For proof that this error is held and taught within the Presbyterian church, see Barnes' Sermon on the way of salvation, p. 7. Duffield on Regeneration, pp. 288,291,292,302,369,374,387,391, 392.

2. That we have nothing to do with the first sin of Adam more than the sin of any other parent; and that it is not imputed to his posterity. See Barnes' Sermon on the way of Salvation, pp. 6, 7. Duffield on Regeneration, pp. 287,288,371,372,389,390,391,393.

3. That infants have no moral character,—that they are neither sinful nor holy. See Duffield on Regeneration, pp. 378,379,394,395,397.

4. That all sin consists exclusively in voluntary acts or exercises, and consequently that there is no innate, inherent or derived corruption in the souls of fallen men. See Duffield on Regeneration, pp. 277,278,283,284, 302,310,379,389. Dr. Beecher's Sermon, National Preacher, Vol. II. p. 72.

5. That man in his fallen state is possessed of entire ability to do whatever God requires him to do; independent of any power or ability imparted him by the gracious operations of the Holy Spirit. See Barnes' Sermons, on the way of Salvation, p. 14. Dr. Beman's Sermons, pp. 119,120. Duffield on Regeneration, pp. 318,319,322,542. Dr. Beecher's Sermon on Dependence and Free Agency, pp. 9, 10, 11, 14, 26, 27, 29, 34, 37.

6. That Regeneration is essentially a voluntary change, which the soul is active in producing; and that the Holy Spirit acts only mediately, in the way of moral suasion, by the presentation of motives. See Duffield on Regeneration, pp. 200,202,204, 206,210,211, 212,215,227, 230,231,440, 484,492,493,510, 511,512,515.

7. That Christ did not become the legal substitute of sinners,—did not pay the debts of his people or endure the penalty of the law in their behalf. See Dr. Beman's Four Sermons on the Doctrines of the Atonement, pp. 34,36,38,42,45,46,53,54,70,71,72,73. Barnes' Sermon on the Way of Salvation, pp. 10,11.

8. That the Atonement is merely an exhibition of the wrath of God against sin—an expedient for enabling God to forgive sin, consistantly with the welfare of the universe—of itself not securing the salvation of any one, and not satisfying divine justice. See Dr Beman's Four Sermons on the Doctrine of the Atonement, pp. 36,62,65,78,86. Barnes' Sermon on the Way of Salvation, p. 11.

9. That the Atonement is general, made for all men alike, as much for the non-elect as for the elect. See Dr. Beman's Four Sermons, &c. pp. 74,94. Barne's Sermon on the Way of Salvation, p. 11.

We also feel in some degree mortified, to think that, when various efforts are successfully put forth for the restoration of corrupt Protestant churchs, to their first purity, it should be the unhappy lot of the Presbyterian church, in this country, to be retrograde.

In hope of this, we present a condensed view of the matters of grievance, and the nature of the redress which we ask; and while we ask it with all due deference and respect, we claim it as a restoration of those rights and privileges, secured to us by the constitution of our church, which rights and privileges have been so impaired by the courses pursued, that we have no longer that free enjoyment of them, that profit from them, and comfort in them, to which in justice we are entiled. To you, therefore, fathers and brethren of this Assembly, as

the supreme constitutional organ for restoring the disjoined concerns of the church to their original symmetry and order, we apply, and of you we earnestly request,

I. That the "plan of union between Presbyterains and Congregationalists in the new settlements," adopted in 1801, be wholly abrogated, and nothing similar be substituted in its place; also, that so much of the "Plan of union and correspondence" between the General Assembly and the several Associations, or Conventions, of the Congregational churches of the New England States, as regards the reception of licentiates and ministers, on certificate, from the said churches, be repealed; and that the same order be observed in receiving ministers and licentiates from *them*, and all other denominations in the United States, as is required in the case of foreign ministers and licentiates. See Digest, pp. 280 285.

II. We call upon the Assembly to take some decided measures for restraining presbyteries that abuse their own privileges, and interfere with the rights of others, by licensing and ordaining ministers, and receiving and dismissing members, not for the service of their own churches, or the watering of their own waste places; and for the purpose of laboring within their own bounds, but in order to send them into the bounds of other presbyteries, to the great annoyance, in many instances, of said presbyteries, and affording strong ground to suspect that they were sent to serve party purposes.

III. We call upon the General Assembly to resume the full exercise of their own functions, in conducting missionary operations within the Presbyterian church; and to take some effectual measures for having it so arranged, that every missionary, laboring any where within the said church, be there as commissioned and directed by the Assembly, or some of its constitutional organs, and bound to render to them a regular report of his labors. The Presbyterian church will never be safe from the inroads of error, and will always lie open

to the aggressions of ambitious or designing men, so long as a non-ecclesiastical, irresponsible association is permitted to select, and introduce, and control a large number of her officiating ministers.

IV. We call upon the General Assembly to bear full and solemn testimony against the many errors, preached, published, and circulated in the Presbyterian church, in contradiction to the doctrines contained in our standards, such as we have already mentioned; and strictly to enjoin upon the Synods and Presbyteries, to attend promptly and faithfully to all cases of this kind, within their several limits, and under their jurisdiction.

V. We insist upon it as a matter of constitutional right to your memorialists, as well as our obligation on the part of your reverend body, and duty to the whole church, that the Assembly express an unequivocal opinion upon the following points, concerning which conflicting sentiments exist, creating difficulties, perplexities, and tendencies to division.

1. Whether it follows as a matter of course, and of constitutional right, when any member in good and regular standing with one Presbytery, presents to another Presbytery unquestionable evidence of such standing, and requests to be admitted as a member of this latter Presbytery, that he must be received without further question or inquiry.

2. Whether, by the constitution of the Presbyterian church, it is not competent to any Presbytery to take up and examine any printed publication, and to pronounce it to be erroneous and dangerous, if so they find it, without, in the first place, commencing a formal prosecution of the author, even supposing it to be known and admitted, that the author is a member of his own body: Or whether a Presbytery, in every such case, must, when disposed to act on the same, forthwith commence a formal prosecution of the author of the publication, which is believed to contain erroneous and dangerous opinions, or doctrines?

3. Whether, in receiving and adopting the Confessions of Faith and Catechisms, the candidate for licensure, ordination, or admission from a foreign body, is at liberty to receive and adopt them according to his own private construction of their meaning, while that construction may be usually as well as different from the most obvious sense,—or while he adopts them as containing *the* system of doctrine taught in the Holy Scriptures generally, he is at liberty to reject as many particular propositions as he pleases to consider contrary to the said "system," without stating what those propositions are, to the Presbytery, at or before the time of his being licensed, ordained, or admitted: Or, whether every such person is not bound to receive and adopt the said formularies, according to the obvious, known, and established meaning of the terms, as the confession of *his* faith; and if any proposition appear to him objectional, to state freely and candidly his scruples, leaving it for the Presbytery to decide upon the propriety of licensing, ordaining, or admitting him, as his objections may be judged consistent with soundness in the faith, or otherwise.

VI. We request the General Assembly, to disannul the act passed by the General Assembly, in 1832, dividing the Presbytery of Philadephia, and unequivocally to disavow the principles, which that act goes to establish, viz: *that Presbyteries may be formed without regard to district, upon the prineiple of elective affinity;* and that *the General Assembly possesses co-ordinate power with Synods, to divide Presbyteries.*

Your memorialists respectfully and earnestly insist that the needful work of reform be commenced without unnecessary delay, and that measures be adopted, such as the wisdom of your reverend body acting in the fear of God, and with a view to Divine direction and assistance, may suggest, which will in the shortest and safest manner regulate and restore the affairs of the church, and remove the evils of which we complain. If needless delay or temporizing measures are resorted to, we shall reluctantly feel compelled to look upon them as

evasive, and amounting to a denial to the church, and to us, of our right to a redress of grievances from the supreme judicatory of that body, of which we form a part. With the state of things which has been presented in this memorial, your memorialists have borne long. They have witnessed, with the keenest sorrow, the progress of corruption, and that the means employed for arresting it, through the indecision of our judicatories, have been inadequate in their nature, and impotent in the application and operation. Perceiving matters to grow worse, from year to year, it is their belief that the time has come, when fidelity to the great Head of the Church, imperiously demands that something should be done, for the removal of the evils, so long borne, and now pressed upon your attention. Your memorialists feel it to be their duty, and they have formed the determination, to persist in the use of every lawful measure, to obtain that redress of grievances, which they are solemnly convinced is necessary to the purity, peace, and prosperity of the Presbyterian church. Should these measures fail, and the supreme judicatory of our church refuse, or needlessly delay, to adopt those prompt and practicable means of providing for the safety of the church, which duty to God and to the souls of men requires, your memorialists tremble for the consequences, and in subscribing this document, would leave it on record, that however imperfectly, they nevertheless sincerely endeavored to avert the evils of error, disorder, and division from the Presbyterian Church.

Giles co. Va. March 25th. 1834.

Brethren Stone & Johnson—

In looking over the pages of the "Christian Messenger" for Oct. 1833, I found a communication from bro. M. Winans, in which it is stated "The Deacons Immerse." As this is a subject of some importance, and one too, that is rather obscure to me, and many others, I have written the following for the sake of obtaining information through your useful paper. You

will confer a favor on me and others by giving it place in the "Christian Messenger."

Yours in search of the gospel and Apostle order.

LANDON DUNCAN.

"ORDER IS HEAVEN'S FIRST LAW."

I can find no precept of Christ, which requires, or authorizes a Deacon to immerse; I therefore, doubt the propriety of that service being performed by a Deacon.

Perhaps it will be said to be proper, from the example of Philip, "one of the seven" ordained "to serve tables," in the church at Jerusalam. Was Philip serving tables in Jerusalem when he immersed the Eunuch in the desert? Or, was immersion, performed by him in the desert a part of "this business," (serving tables) over which he together with the other six were appointed in Jerusalem? Suppose the example of Philip to be the basis of immersion by Deacons, (for I can conceive of no other.) I ask, by what authority the example of Philip, requires and enjoins Immersion on our Deacons as a part of their official service? For my own part, I have looked upon example to be an exhibition of the mode or manner of performing an act, required by command. The master said, "for I have given you an example that ye should do, as I have done to you," Paul said to the Philipians, "Brethren be followers together of me, and mark them which walk so, as ye have us for an example" and James has said, "Take my brethren the prophets who have spoken in the name, of the Lord for an example of suffering affliction and patience."

In these and many other passages that might be quoted the language used is authoritative, making what was seen or understood in example a duty to be performed by those who were addressed. Could I find in the Scriptures some such authoritative language used in connextion with the official acts of Philip in the character of Deacon, addressed to our Deacons in their official capacity; Then I should not hesitate to concur in the opinion, that our Deacons were legally and divinely

authorized to immerse.—I have always regarded Philip as one of the seven Deacons, appointed in the organization of the church at Jerusalem. But who afterwards was called of God to the work of an Evangelist, one of the gifts of Christ, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." I have also, looked upon Philip to be the first man, who of God was directly and expressly called and appointed to be an Evangelist; and, in the capacity of Evangelist, and not that of Deacon, he immersed Samaritans and the Eunuch.

I have considered the Deacon and Evangelist, each to be a *distinct calling* and each to have his own proper work assigned to him by Divine authority; and for either to take upon him the performance of what was assigned to the other; not only wants Divine authority to justify the act, but is guilty of encroaching upon Divine Order. If immersion by Deacons be tenable in virtue of the office, as appointed in the church of Christ, by Divine authority, I wish to see the fact established by some worthy brother but till then, (with my present views) I shall view it as a perversion of that Divine Order, and economy, established in the churchs of Christ, by the Apostles and Evangelists.

LANDON DUNCAN.

QUERY. How did Levi pay Tithes while he was yet in the loins of Abraham? L. D.

MR. SAMUEL TAYLOR—

Our promise, made upon a former occasion, demands from me, a notice of the two other questions discussed by us. My time indeed is limited, but as the cause is a good one, I must devote a portion to a notice of the third question, to-wit.

Is Immersion, necessarily connected with faith and repentance, in order to remission of sins?

This I affirm, and must prove. In doing this I need appeal to the witnesses of our Lord's resurrection only. We trust the result altogether upon the decision from that question. To the law and testimony we must now appeal; and in order that we may be fairly understood, two propositions, should be stated 1st, That the Israelites were not, or could not have been saved from Pharaoh and his host, only by Immersion or water.

Secondly, That the sinner, who is now in bondage to Satan, has the promise of salvation only, by water, that is to say, through a birth of water and Spirit.

These propositions are clear, and susceptible of the clearest proof. To the first proposition then, we invite attention. We shall take our text from Paul, 10 chap. 1st vs. Epistle to Corinthians.

Moreover Brethren, I would not that you should be ignorant, how that all our Fathers were under the cloud, and all passed through the sea, and were all baptised unto Moses in the cloud, and in the sea. This declaration necessarily leads us to inquire into the object of this Baptism. For if the Apostle had no special object in view, in thus speaking, and no special advantage resulted to the Iseralites, from this Baptism, why name it, and from it, labour to instruct the disciples of Christ? It is a fact, that Paul introduces this matter in reference to the salvation of the Gospel. But in order that we may more clearly present this subject, we must here invite our readers to the History of that transaction recorded in the 14 chap. of Exodus.

And be it recollected, that Moses and the Jews were encompassed on the one side by the Red Sea, on the other by Pharaoh and his army; all possibility of escape seemed purposely to have been cut off, in order that God might display his great power; the Jews were terified exceedingly at Pharaoh, and began to murmur as by one consent against *Moses*, as the instrument of their ruin. But God intended to save them, and destroy their enemies; and this was to be done without spear or sword. How to effect their escape the Fathers knew not, but Moses understood that God would save them by water—Hear him, verse 14th, "And Moses said unto the People, fear you not, stand still, and see the salvation of the Lord, which he will show to you to day, for the Egyptians whom ye have seen today, ye shall see them again no more forever. The salvation here alluded to, all will perceive, was their deliverance, not from sin, but from the punishment, (Death or Captivity) of Pharaoh.

We shall hear Moses then testify for us in proof of their salvation verse 30th. "Thus the Lord saved Israel that day out of the hands of the Egyptians." Again chap. 15, vs. 2, "The Lord is my strength and song, and he is become my salvation." Thus sang the children of Israel of their salvation. But do not forget to notice, that the song of deliverance was not sung until they were actually saved, and had the best evidence of the fact.

But again. We desire to call your attention to other important facts in connection with the salvation of the Jews, to-wit, that the sea divided the land of bondage i. e. Egypt, from Canan, and that it could only be possessed by passing over, or through its waters. Hence they were all Baptised unto Moses, in the

sea, and in the cloud. Again, let it be remembered, that the same Jews were compelled to do two important things, or rather to believe one important message, and do one thing in order to their salvation. First, they could not have been saved unless they believed the Gospel, or good news of deliverance, which Moses proclaimed to them; and secondly, they must, every man, woman and child of them, get up and march out of Egypt, across or through the red sea into the land of Canaan. Had they sought deliverance by faith only, their bones would, doubtless, have been yet, but so many monuments of Pharaoh's cruelty. But may we invite your attention to other facts? to-wit. In the salvation of the Jews, the order of Heaven's arrangement was, first, gospel; secondly, Law. Do not forget this all importont fact. No Jew could be a subject of the law, until he first heard, believed, and obeyed the gospel, and acknowledged Moses by their Immersion unto him in crossing the sea. Here then, they accepted of, and acknowledged him as their Prophet and King. Being then prepared so far for the law, 50 days after their departure from Egypt it was given them by Moses, from Horeb, When they unanimously accepted it, and promised obedience. But we must notice one more fact in connection with the first Covenant and People. We discover that the Jews were now saved; but if they should in time to come violate the law, what must be done? See Leviticus 14 and 16 chap. as a fair sample. In a word, they were bound to do something, or make the offering commanded in the law—this done all was well—this neglected there was not, nor could there be any mercy.

Having said thus much in relation to the salvation of the Jews, who according to the Apostle were but the type or pattern of things in or under the gospel reign, it will be recollected, that Paul intended to prove, that the Jews being baptised or immersed into Moses, thereby put themselves under him as their leader and law giver, and of course promised him implicit obedience.

Considering the first proposition clearly proven; I now direct you to the second to-wit: That we are now saved by water or Immersion; but not by that alone. Our Lord commanded his Apostles to go into all the world, and say to all who were in bondage to Satan, "He that believeth and is immersed shall be saved." Jesus is the Saviour of the soul and body, under the new covenant. Moses, under the old, was the saviour of the lives or bodies only. Moses proclaimed a rest in Canaan literally—Jesus proclaims a rest in spiritual Canaan. We have seen what was necessary to an inheritance or possession of the first Canaan or Kingdom, let us now see the terms on which we possess or inherit the second.

1st. Moses proclaimed his gospel, and kingdom, and obedience in order to its possession—So Jesus, now having set up a

kingdom, proclaims his gospel, i. e. deliverance or salvation. We must first believe this gospel or glad tidings, before it can be obeyed; and when believed it must be obeyed in order to its possession; and as the Israelites were compelled to be immersed into Moses in order to salvation and the entrance into Canaan, so we must now be immersed into Christ, in order to his salvation and admission into his kingdom i. e. church; for unless a man be born of water and spirit, he cannot enter into the kingdom. In plain terms unless he believes and is immersed, he has no promise of salvation or deliverance from sin. It must I think be clearly seen, that if faith alone could not save the Israelites from Pharaoh, that faith alone cannot save us from sin and its consequences. But we have said that the things done under the first Covenant and law, were but the types and patterns of things to be done under the new dispensation. It has then been seen, that it was just 50 days from the march out of Egypt, when God gave the law upon Horeb—So it was just 50 days from the resurrection of our Lord when the law of God (or gospel) was proclaimed, or given to the Jews on the day of Pentecost, when the Spirit of God descended upon the disciples. But we again refer to our Lord's charge to the Apostles; see Luke 24 chap. 47 v. where he sends them into all the world, saying, that—Repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem. We have then at last come to the beginning; and he that can find the right corner. to set his Jacob staff, will most certainly come out right. In as much then, as the Apostles were solemnly charged to preach remissiom at the beginning, we must most confidently expect, the whole secret revealed as to what is necessary to obtain it. In that day, there were no Presbyterians, Quakers, or Methodists you know; but there was, at least one Baptist, a short time previously. They were all of one accord in one place, to-wit the 120 disciples. The Spirit, promied by Jesus 7 chap. John 38 and 39th vs, (But this spake he of the Spirit which they that believed on him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified,) now descended, and enabled them to speak and command infallibly. The multitude heard, were pierced to the heart, and cried out in great alarm, men and brethren, what shall we do? Now Peter begins at the beginning—Hear him all ye sects who oppose him—Repent, or reform, every one of yon, and be each of you immersed, in the name of the Lord Jesus for remission of sins, and you shall receive the gift of the Spirit. Admitting that Petter understood his Lord's command and will, his first official act must be, without doubt, the best possible commentary upon the commission. The proof of the second proposition then, is clear and pointed, that remission of sins under the Gospel reign is insaparably connected with Immer-

sion. But it may be urged, that one single passage of Holy writ is not sufficient to overturn the whole system of remission taught by the *Orthodox* world. We shall then supply you with more than one: and here we shall invite this same Apostle to inform us how God did save those in Pontus, Gallatia, Cappadocia, and Bythinia to whom he wrote 31 years afterwards, see his 1st. Ep. 3 c. 21 verse.

The like figure whereunto Immersion, doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Christ. We have now proven by Peter that God saved the Jews, at Jerusalem and Pontus by water. But sir, permit me now to give you if possible, a much stronger proof that Immersion is connected with remission, and that too from our Lord's mouth. First, then we have seen that he enjoined faith and baptism in 16 c. Mark, in order to salvation whilst upon this earth, and did most positively enjoin the same in order to remission of sins after his ascension to Heaven, see acts 22 chap. 16 verse. He is now about to make Saul the murderer an Apostle, in order to which, he must not only personally appear to him, but speak to him face to face. When Paul was thus convinced, that he was persecuting Jesus his saviour, and feeling deep conviction for his murderous deeds against his people, he cries out in the language of the 2000, Lord what shall I do, and the Lord said. Arise and go into Damascus, and there it shall be told thee. All that is left for us to prove now, in order to our purpose is, that Paul was commanded to be baptised for the remission of sins. Read with us then the 16 vs. of this chapter. Annias who was appointed to inform Paul what to do appears, and thus addresses him. And now? why tarriest thou, arise, and be baptised, and wash away thy sins, calling, or invoking the name of the Lord. Is it not true, that our Lord from Heaven, approves the command of Peter, with the eleven standing up with him, by commanding Paul to be baptised for remission or washing away of sins; and that the Apostles did not abuse the command, when they preached repentance and remission of sins in his name. But we must sum up the testimony of this converted Saul who is now an Apostle to the Gentiles, who some think was saved by faith alone. We shall now hear how he taught the churches in Rome and Greece how they were saved Romans 6 chap. 3 vs. Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death? therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Again—knowing this, that the old man, is crucified with him, that the body of sins might be destroyed, that henceforth we should not serve sin. Thus we see how the Romans put off the

old sinful man, and put on the new, that is, Christ. But we must now go to Corinth 1 Ep. 6 chap. 11 vs.

And such were some of You: but ye are washed, but ye are sanctified; but ye are justified in the name of the Lord Jesus and by the Spirit of God. Now to Ephesians, see 5 chap. 26 vs. Husbands love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle.

Again, let us see how the Gallatian brethren put on Christ, see 3 chapter 27 vs. For as many of you as have been baptised into Christ, have put on Christ. Let us now go to the Collosians 2 c. 12 vs. Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God who hath raised him from the dead, Again 3 chap. If ye then be risen with Christ set your affections on things above. Now we go to Crete, Titus 3 chap. 4 vs.

But after that the kindness and love of God our saviour towards man appeared, not by works of righteousness which we had done, but according to his mercy he saved us by the washing of regeneration, and renewal of the holy spirit.

Once more and we are done, see Hebrews 10 chap. 22 vs. let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. From the above numerous *assertions* all going to establish the second proposition, one would think that the veriest skeptic ought to be convinced. But, Ah! there are many who are ever learning and never arrive at the truth. We must now post up our books, and rest our wearied limbs, that we may gather strength in order to meet the Giant against the oracles. First then it has been most clearly proven that the Israelites had their gospel with its salvation, their law, and Canaan—that they must believe and obey their gospel in order to deliverance, and that between their Kingdom or Canaan and Egypt there lay the waters of the Red Sea, over, or through which they must pass in order to salvation, or the inheritance which was granted them by being baptised into Moses, and that had they but simply believed Moses, when he promised them deliverance, without marching out of Egypt, and through the sea not one individual could have been saved or delivered from the yoke of Pharaoh—This admitted, (and he that will not admit this, is blind to all evidence or proof upon any subject) and all is easy in the analogy.

Secondly, we have proved, that as Moses was the Saviour of the Jews under the first Covenant, so Christ under the new, is the saviour of the world now in bondage to sin and satan—That Jesus has a gospel, which must be believed; that he too has a

Canaah or a Kingdom which must be entered, and as there was water between the Jews and Canaan, so there is water between the kingdom of this world, and that of Jesus our saviour, which kingdom can only be gained by a birth of water, and as the Jews could only inherit the land of Canaan by a birth of water into Moses, so we now can only inherit the kingdom or church of Christ by being baptised or immersed into Jesus Christ for salvation. Again as the Jews could not receive the law of God for the kingdom under the first Covenant, before they were bapised into Moses and saved; neither does, nor can the unsaved now receive the law of Jesus, which governs his kingdom and subjects, until the gospel is first believed, and obeyed. Hence the saviour commanded the Apostles to teach the saved to observe, all things whatever he had given them in charge. But once more in order to show the perfect identity, between the old and new, notice. That after the Israelites had been saved from Egypt, and Pharaohs yoke, they were not enjoined to be baptised into Moses in order to be saved from sins against the law, but to confess them, and make the offering prescribed by the law through the Priest, see Leviticus 14 and 16 chap. so the disciples of Jesus, who had been baptised into him for remission, are not commanded to be immersed into him the second or third time for remission, but being constituted by the new and living way, Hebrews 10 chap, kings and priests unto God we are now commanded by John 1st Epistle 1 chap. 9 vs. That if we confess our sins, he, Jesus, is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I am now willing to commit this hasty scroll to all the candid, and feel willing, to rest the decision with them.

But I must give you a fair sample of the objections which you urged against the facts urged in proof, and first. That men might live where sufficient water could not be found to immerse, who could believe notwithstanding.

2nd. That Jeremiah was sanctified (that is to say separated) from the womb without immersion.

3rd. That the 38 vs. 2 chap. Acts should read thus. Repent and be baptised into remission. Here you were asked to explain how we could get into remission of sins without baptism according to your own Translation, which you could not, and did not answer.

4th. That my system was false, because none can enter Heaven without remission according to it.

5th. you said, if it be true you were yet in your sins. Let God be true—notwithstanding we are in our sins it was answered.

6th. All the Christian world must then be unpardoned, and I ask, who is to blame for it, God or man?

7th. That the Thief on the Cross was saved without baptism.

8. It is not true, because Mr. Black renounced, and prayed against the system before he died.

I have now given many of the most prominent objections urged by you against Immersion, being connected with faith and repentance, in order to pardon, but shall not attempt to give your reasoning about it, lest I do you injustice. Here I leave this question. And here I promise the Rev. Mr. Carr a five dollar bill the second time if he will suffer my essays in answer to yours to be published in the Luminary, but I know he shuns all manly and fair opposition to his darling Orthodxy. Accept, sir, my wishes for the better health of both your body and Theology.

Nicholasville, March 12th, 1834.

G. W. ELLEY.

James Town Ohio, March 8th, 1834.

Brethren Stone & Johnson—

In a controversy with a young Methodist Preacher, who had formed an abstract notion of ordinances, as well as of the operation of the Holy Spirit. I labored to teach him the meaning of the ordinance of baptism, and failed to make him apprehend. I then put it in writing for him to study at his leasure. The following is a copy, in substance, of what I submitted to him. If you think it will be of any benefit to any other into whose hands the Messenger may fall, you may publish it.

Friend B.— I will first state it as you understand it, that is to say, I will use the term baptism as you use it, thus.

Baptism is an ordinance.

To Immerse, Sprinkle or Pour, is Baptism.

But Immersion, Sprinkling and Pouring may be performed without reference to the command, and are then, not obedience to the command.

But yet they are baptism as often as performed. For the command did not make them baptism, they were baptism before the command was given, and still continued to be. But the religious performance depends upon its being done in reference to the command. But yet baptism is baptism, command or not command.

I will now state it as I understand it. Thus; when the command was given, the Greek word *Baptizo* was used, and that word when translated into English is *Immerse*. Then, when immersion is performed in reference to the command it is religiously performed; but Immersion was practised before it was commanded to be done religiously, and has been practised since by many nations for various purposes. But Immersion is Immersion, whether it be performed for health, or for washing dirt from the body or clothes. Therefore a person may have been immersed a thousand times; but if he has never been immersed in reference to the command, he has not obeyed it.

And if he were to Immerse himself in reference to the command, still he would remain disobedient; for there is no such command, as that a man shall Immerse himself, and without a command there can be no obedience. Or if any thing else than the thing commanded, be done in reference to the command, still the command is not obeyed, because the thing done, was not the thing commanded to be done.

If my friend B— will look into his Dictionary, he will see that an ordinance is a command, and then remember that all commands are given in words, and that the meaning of the words, used to express the command, is the meaning of the command, I think his difficulty will be removed, and he will see, that to do the thing commanded will be to attend to the ordinance. But to do the same thing without reference to the command will not be obedience to it.

It is your abstract notion that pothers you friend B— as soon as you see that ordinance, consists of words, or in words, and that they do not exist abstract from words, all will be plain and easy of apprehension. Respectfully yours

M. WINANS.

Clarke co. Georgia, Feb. 22 1834.

Brother Johnson, Although we are not personally acquainted, I have thought proper to address you through the present medium, hoping if it merits your approbation, that you will give publicity to the following home-born criticisms on what I conceive to be not only *erroneous*, but *injurious* to the principles advocated by you and our beloved Brother Stone.

"Neither friend nor foe, learned nor unlearned can put his fingers on a single passage in the old Testament and say here is information that man shall live again. *Light of Truth* page 80. This indeed appears to be a dark spot in "the light of truth" as it is called, however I will endeavour to put my finger not to one passage only, but to several, and say, by Bible authority, *here is information that man shall live again* "God will redeem my soul from the power of the grave, Paslms 49, 15, vs. I know that my Redeemer liveth and he shall stand at the latter day upon the earth, and though, after my skin, worms destroy this body, yet in my flesh shall I see God" Job 19, 25, 26. Thus could Job triumphantly exclaim, when looking through the vista of ages then unborn. "Thy dead shall live; together with my dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" Isaiah 26, 19.

"The earth also shall disclose her blood, and shall no more cover her slain vs. 21—Let the language of the sublimest prophet of the old Testament strike dumb the opponents of truth; let

them ever recollect that Isaiah, whose lips were touched with fire, while standing on the lofty summit of prediction, looking over into the eternity before him, and speaking to his Author, said "thy dead men shall live"—Death presupposes life. But some perhaps will say that the Jewish nation was in a state of moral degradation, and Isaiah only contemplated a time when the Jews should be exalted to national prosperity. But how will such an assertion comport with the phrase, "the earth also shall disclose her blood, and shall *no more cover her slain*? Has there ever been a time since the prediction was made, "that the earth was not drinking in human blood, and yawning for the victims slaughtered by the ruthless weapons of death? The race between life and death has hitherto been nearly parallel, life having been but a little way ahead for many ages, during which the iron car of desolation has been continually rolling and grinding to dust the proudest monuments of mortal invention. What a mountain would the human bones form that have been mown from the wide field of existence by the reckless scythe of death, during the last two thousand years! The day is anticipated when the clangor of "the trumphet of God" shall stop the depopulating march, and burst asunder the icy grasp of the king of terrors—When the laurels of mortality commence their bloom.

"I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plagues, O grave I will be thy destruction. Hosea 13, chap. 14th. Here is information that man shall live again, Paul being umpire, see 1 Cor. 15, 54, 55—see also Daniel 12, 2, 3, and compare it with John 5 chap. 29 vs. Does not the prophet of the old Testament teach the same doctrine in this place as the New? If the new institution is like the unclouded blaze of noon-day, why should not the Old be compared to the pearly light of the dawn? If the new be the full blown flower, where can be the impropriety of calling the old the budding of it?

The reader is requested to compare Isaiah 25 chap. 7 8, with 1 cor. 15, 54. Rev. 21, 4. Luke 20, 37, 38, Exod. 3, 6, vs.

Over the signature of A. Clopton in "the Christian Index, vol. 5, page 309. I this day, for the first time discovered the following words "no where, perhaps, have the united Baptists felt the scourge of the *Baptismal* crusade, more than in Kentucky. They used soft language, *sound argument*, cool remonstrance and mild means, until *necessity* drove them into the path of duty." Now what does this imply? does it not virtually imply, that the united Baptists in Kentucky were not in the path of duty until driven there by necessity? I would ask every person, possessing the ordinary power of discretion, whether men are praise-worthy, when forced to action by necessity.

C. F. R. SHEHANE.

In our last No. we were requested by Bro. David Henderson of Illinois, to give him our views of Acts 3, 19-21. "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; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

This translation is by no means literal, nor expressive. It is bad divinity. It teaches that when the times of refreshing shall come, then we must repent and be converted in order to have our sins blotted out. Surely, repentance and conversion should not be delayed one moment—We are not to wait for divine refreshing in society, or in ourselves, before we repent and turn to the Lord.

The translation is not according to the Greek text. Our translation is, "when times of refreshing shall come" But every, Greek scholar should know that the Greek *Opos an* joined with a subjunctive, signifies *that*, or *to the end that*. *Opos an* is here joined to the word *elthosi*. which is the subjunctive of the second indefinate tense; and not the first future of the indictive, as King James' translators render it. The right reading is, Repent—to the end that seasons of refreshing may come from the presence of the Lord. We refer to a few of many authorities in the New Testament to establish this reading;Matt. chap. 5. The pharisees stand praying in the corners of the streets *opos an phanosi, to the end that* they may appear to men, Luke 2, 35, *opos an apokalu thosin—to the end that* the thoughts of many hearts may be revealed. Acts 15, 17—*opos an ekzetezosin—to the end that* the remnant may seek the Lord &c. See Parkhurst on the word *apos*. It is doubted that the word *apos an* joined with a subjunctive, ever signifies *when* in any Greek writer.

We proceed to verse 20. "And he shall send Jesus Christ, which was before preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the holy prophets since the world began." The sentence, "*and he shall send Jesus Christ*," is immediately connected with the preceding, *opos an elthosi*, and therefore, must be read, *and to the end that* he may send Jesus Christ, who was beforepreached unto you, the very same person, who was preached to you, shall be sent agin the second time. He ascended up into heaven, or was received by heaven, and there will he be retained until the times of the restitution of all things, which God predicted by all the prophets from the beginning. Instead of *the restitution*. Doc. G. Campbell translates the word, "*the accomplishment*"—untill the accomplishment of all things predicted. This certainly accords better with the sentence immediately following.

That the second coming of Jesus Christ is here taught, I think, admits of no doubt, the accomplishment or restitution of all things predicted, undoubtedly signifies the restoring to order the deranged state of the world—deranged by sin, the earth. and the atmosphere shall be restored to that state, in which they were first made, and pronounced by their Maker "good." They shall again be the fit receptacles of holy, and immortal beings. The obedient part of mankind shall be delivered from death and the grave, and restored to immortality, and eternal health and peace. The reign of the Lord shall be fully restored on earth; for none but the saints shall possess it, and dwell in it alone, none shall then say to his neighbor, know the Lord; for they shall all know him from the least to the greatest, the earth shall be full of the knowledge and glory of the Lord, as the waters cover the sea—no wicked persons shall then exist on the earth; for they shall all be destroyed, or cut off at the coming of the Lord. Nothing shall offend nor hurt in all God's holy mountain. This is the period of the millenium, or the thousand years of Christ's reign on earth with his saints. B. W. STONE, Editor.

Hilham, Tenn. Feb. 24th, 1834.

Brother Stone & Johnson—

For the Information of yourselves, and numerous readers, I will say a few things concerning the advancement of the good cause in some parts of Jackson, and Smith counties of the State of Tennessee.

Feeling confident, that a full developement of the unhallowed conduct of the sects towards us, would create bad feelings with many, I prefer speaking in such a manner as will be the least calculated to hurt the feelings of any· The principles of the reformation had not been fully disclosed to the understanding of the people in the neighborhood above alluded to, until of late; almost every thing but the gospel had been preached; consequently the opposition which we met was that of ignorance, and folly.

But notwithstanding all their efforts to put down the truth, I am happy to say that many have submitted to the yoke of Jesus and now appear to be going on their way rejoicing. The prospect for more uniting with us, is good. The sects are constantly at work in some way, trying to pull down the cause of truth. I say, they are trying to pull down the cause of truth! Their conduct manifests a much higher veneration for the traditions of the Fathers, than for the new Testament. That word, which by an Apostle, was called "living and effectual," by their professed successors of modern date, is pronounced to be as dead, as the Almanac of eighteen hundred and thirty one. This I give as one of the leading traits in their character. One of their preachers

became so ripe for the kingdom not long since, that he told his audience that he had lived six months too long—That the wolf had got in among the sheep, and he greatly feared, that some of them would be caught &c. I could relate many more things, such as changing their meeting days to prevent us from preaching among them, and talking of driving us out of the country; but I forbear.

The number of disciples was small a few months past, seven or eight, perhaps they now number forty or fifty. And as I have before stated the prospect for more is good. If those now engaged in the cause of the Redeemer will be careful to march on as the book directs, I feel but little doubt, that many more will come to the standard; and not only so, but this course will be the means of destroying the kingdom of the clergy, with all its laws, and of restoring the glory of the Gospel.

For this glorious end I continue to supplicate the Father of our spirits, in the name of his beloved Son.

J. H. JOHNSON

A disertation on the Hebrew word Capnar, or *Keper*, without the points.

This word *keper* is commonly translated *atonement*, and, as a verb, *to make an atonement*.

That *atonement*, signifies *reconcilation*, is now by the learned universally admitted. But as many of our readers have not this advantage, we beg to be indulged in bringing to view this subject again for their information. I have said that the word *atone* is compounded of the two words *at* and *one*; and for authority, I refered to Doc. Johnson and Bailey's dictionaries and to Brown's history of the Bible on the word *atone*. To be at-one is to be reconciled, Acts 7, 26. "The next day he showed himself to them as they strove, and would have set them *at-one*"—that is he would have reconciled them. Mac. 1, 5. "And hear your prayers, and be *at-one* with you, and never forsake you in time of trouble." Our translat in Rom, 5, 10, 11, translate the same words in different forms *atonement*, and *reconciliation*. So have they done in Lev. 16, 18, 20. This was the true meaning of the word *atone* in the days of Shakespear, who uses the word actively to mean *to reconcile*. See King Richard the 3rd.

The very idea of *atonement* or reconciliation imples a previous existing enmity, and this enmity caused by an offence real, or supposed. Isai. 59, 2. Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." There are two men, one good and the other bad—the latter does the former all the evil in his power. The good man cannot be at-one, or united with the wicked man, the sins of the latter are the separation between them. But should the latter become a good man, and repent and be purged from his sins, then the separation ceases, and atonement or union is effected. Thus, sin is the separation between a holy God, and a wicked world; while they continue in sin, God cannot be *atone*, or be united with them; but when they repent, and become holy, as God is holy, the atonement or reconciliation, or union, is effected between God and them. But this union never takes place till the man is purged from his sins.

The word *keper*, translated *atonement* is sometimes used for the means, and sometimes for the end, or effect. Hence the word is frequently rendered to be *merciful unto*—to forgive—to purge away &c. Deut. 21, 8—"Be merciful (*keper*) unto thy people Israel, whom thou hast redeemed, and lay not innocent blood to thy people Israel's charge. And the blood shall be forgiven (*keper*) Deut.—"He will be merciful (*keper*) to his land and people. Num. 35, 33. "The land cannot be cleansed (*keper*) of the blood that is shed therein, but by the blood of him that shed it,—Ps. 65, 3. "As for our transgressions thou shalt purge them away (*keper*) Ps. 79, 9.—Deliver us, and purge away (*keper*) our sins for thy name's sake. Prov, 16, 6. By mercy and truth iniquity is purged (*keper*) Isai. 6, 7. Thine iniquity is taken away, and thy sin is purged (*keper*). Isai. 22, 14. Surely this iniquity shall not be purged from you (*keper*) till ye die.—2 Chro. 30, 18. "The good Lord pardon (*keper*) every one, that prepareth his heart to seek God—though he be not cleansed according to the purification of the sanctuary.—Ps. 78, 38. "But he being full of compassion forgave (*keper*) their inquities.—Jer. 18, 23. "Forgive (*keper*) not their iniquity, neither blot out their sin from thy sight.

The word *keper* is, as I have said, frequently taken for the means; as a beast for sacrifice—prayer—a sum of money—mercy &c. Through these means the effect follows: as forgiveness—purging away—cleansing—pardoning &c. Thus; a person had sinned through ignorance—he must bring a lamb, or goat, or some victim, prescribed by the law. "This is his *keper*, or atonement, or ransom. The priest offered it on the altar—the transgressor is forgiven, purged or cleansed; and now the reconciliation is effected between him, and the holy God and his holy people—now he may enter into the holy sanctuary and enjoy all the privileges of an Israelite. Before he was purged and cleansed, and forgiven, he dare not enter the sanctuary. He was separated from the holy people, because of his uncleanness. See a few of many texts in the law, Lev. 4. 20—35, 5, 10-18, 6, 7, 19, 22. Num. 15, 27, 28. "And if a soul sin through ignorance, he shall bring a she-goat of the first year a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly—to make an atonement for him; and it shall be forgiven him."

An atonement was made for a leprous house by blood, and other rites of the law, Lev. 14, 38—53. And he shall cleanse the house with the blood of the bird—and he shall let go the living bird—and make an atonement for the house; and it shall be clean. It is too plain to controvert, that the effect of the *keper* or atonement was cleansing.

An atonement was also made for the holy place, polluted by the uncleanness of the children of Israel, and for the tabernacle of the congregation—and for the altar, "Lev. 16, 16-20. "And he shall sprinkle of the blood upon it with his fingers seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel, and when he hath made an end of reconciling (*keper*) the holy place, and the tabernacle, and the altar" &c. The effect of this atonement was also *cleansing*. That this was the universal effect of sacrificial atonement, is evident from 2, Chro. 30, 18. "The good Lord pardon every one, that prepareth his heart to seek God—though he be not cleansed according to the purification of the sanctuary." If a doubt should yet exist, Paul to the Hebrews will remove it, Heb. 9, 22. "And almost all the things are by the law *purged* with blood; and without shedding of blood is no remission." This proves that the effect of atonement did not pass on God—for he had no need of being purged or cleansed. When the person, tabernacle, altar &c. were purged, or cleansed, then they became pure as God is pure; of course the reconciliation, at-one-ment, or union was effected between God, and them, without any change in God; the whole change was in them.

So the effect of the atonement of Christ, is to purge—to cleanse, sanctify, justify, or remit sin, to wash from sin, redeem from sin, to reconcile, to put away sin, and to cover sin. Of this the scripture is full.

Let every plain man now ask himself the following questions, to be answered by the Bible. On account of whom, or what was atonement made? He has a ready answer—on account of persons, or things defiled by iniquity. Again; on whom, or on what did the effects of the atonement or ransom pass? He will always find in the Scriptures a direct answer, on those persons, or things defiled by sin—these were cleansed, purged, forgiven, reconciled &c. Let them then ask, what were the effcts of the atonement on God? What saith the scripture?—It is silent. Yet the wisdom of man has supplied this silence. They say, the atonement has made God placable—it has reconciled him to the world, it has made him just in justifying the ungodly &c. It made him placable! What was he implacable and full of wrath to the world, when he so loved them that he gave his only begotten son?—This was before Christ died. Did the blood of his son remove the enmity of the Father's heart, and reconcile him to sinners?—Did it make him just, or did it declare him just in justifying the ungodly? If the atonement did produce effects on God towards the world, those effects are not revealed in his word. All beside is vague speculation, and uncertain deduction, or inference. But how the effects of the atonement are produced in the obedient believer, we have already shown.

B. W. STONE, Editor.

Virginia Essex, March 13th, 1834.

Brethren Stone & Johnson—

I have seen a communication from M. Winans in the 2nd No. VIII. Vol. of the Messenger upon the all important subject of the disciples useing the sword of the Spirit; and such that cannot use it themselves, to hand it over to others, and sustain them, in fighting the battles of the Lord, that are willing to meet the enemy at the point of the sword—In other words, the disciples that cannot preach the gospel, ought to contribute to the support of those that are possessed of talents to exhibit the gospel in this depraved age, in its original simplicity and purity. Such is my understanding of his communication. I feel anxious to aid brother Winans, and all others to carry out this part of the character of a disciple of Christ into practice. Can it be possible, that one disciple, who has examined the corrupted state of christianity, and the perishing condition of the world, will refuse to do what the gospel requires him, to remove those corruptions, and save his perishing fellow creatures? I fear, because we have disapproved of the *popular schemes* and *appropriating* money to sustain the antichristian dogmas of the sects, the disciples are under the impression that they are not under *obligation to Jesus Christ*, to use what he has placed in their hands, to advance the happiness and salvation of the world. Can such be the fact? I humbly hope an intelligent disciple, will never entertain such an opinion—Should there be any one calling himself a disciple of Jesus Christ, that believes he is not bound to support the gospel, either by preaching it himself, or aiding others that have gifts to proclaim it; I should be ashamed of him, when among the opposers of the gospel, were his sentiments known to them. Let such a one look at the spirit and conduct of the disciples in the first Christian church, and learn how willing they were to give success to the labours of the apostles, not only by supplying their wants, but to remove the difficulty attending upon the reception of the gospel by the *poor*; as all such that embrace the gospel, were put out of the synagogues without receiving any further pecuniary aid from that source. Thus the disciples in the church at Jerusalem, sold their lands &c. in order that the poor in the synagogues, should not suffer by believing and obeying the gospel; and to enable the proclaimers of the gospel to

fulfil the commission given them by their Lord. Some are ready to say, the contributions made by the first disciples, were not for the proclaimers of the gospel, but for the poor. Let such men think, if the first disciples sold their property in order that the poor should not be detered from embracing the gospel, surely this scripture was made in order to save the poor. This I am pursuaded was the moving cause with the primitive disciples. Now I ask, is it not as necessary the gospel should be proclaimed to the unbelieving world in order to save them? If so, is it not as much the duty of every disciple *now*, to aid in saving sinners as it was in the days of miracles? If the church is to convert the world by exhibiting the gospel to them; in word, deed and in truth; then every disciple, is as much bound to use his influence by his pious examples—his christian conversation and contributions for the support of the gospel, as the primitive disciples were.

Again, some will say, there is danger of our going back into the popular monied institutions of the sects. So there is danger of our turning away from the *Holy examples and commandments given us by our Lord Jesus and his apostles.* Shall we therefore refuse, or neglect to do the things commanded us, for fear of turning away from these commandments.

The great error we have been striking at, is mens doing the things not commanded, and leaving undone what is commanded. We are opposed to making the labouring ox, that ought to be in the yoke at work, a stalled one to wallow in the mire of luxury, and *then perade on the Lords day*, to gore, and force from the grazing kind what they have gathered by their industry, to glut his avaracious appetite. But neither reason nor revelation justifies our puting the yoke upon the labouring ox, and urge him forward in OUR WORK, without supplying him with what we want him to be, a useful active labourer in deed and truth. To hear a man talk about *his salary*, for attending the house of worship once a week on the *Lords day*, to preach himself or his experience, or dreams concocted on his sofa, shows what he is fit for, rather any thing else than a proclaimer of the gospel.

To call upon brethren, to act the part of Evangelist in spending *six days in the week*, besides the Lords day, to the proclaiming of the gospel, and not give them a reasonable compensation for their work is one of the most unreasonable things in the world, if not the most unrighteous. Which of those that are opposed to contributing to the maintenance of a *labouring evangelist* would spend twelve months in travelling and labouring as far as he is able, for the good of others at his own charges? If there are some brethren, whom God has blessed with his good things of this life, that spend much of their time and talents for the good of others, at their own expense, they deserve much credit. But this is no

reason why every man be his circumstances what they may, should sacrifice the whole of his time and talents for the good of others, while the churches are able to sustain him, any more than every man, should become such a man, as Jesus Christ's disciple in the XIX,—12 verse of Mathews testimony. "Let him act this part who can act it."

But some will say; how will you have this fund raised? assess every mans property, and force them to pay a certain part for the maintainance of an Evangelist? I answer no,—Those that ask such questions, prove they have much to learn what constitutes the character of a primitive disciple of Jesus Christ. Let us suppose a case, that upon an average the churches have twenty-five members that can, on every Lords day, put in his contribution, say six cents, some 12½, some 25, or as the Lord may have prospered them—Put it 6¼ cents as an average around for fifty two Lords day's. This would raise the church fund to $81, 25 cts. for the year. Thus the churches might by attending to the regular duties of disciples, raise the necessary funds to keep Evangelists enough in the field, to travel through all the churches in the State. If they should omit their attendance on one Lords day, or any other number, let them make up this omission, when present. It is for the want of gospel order, that the gospel is not proclaimed by Evangelists of our choosing. Four or five churches, were they to be conscientious in carrying out into practice the duties of disciples of Jesus Christ, would be able to keep an Evangelists constantly in the field.

But some would say, how much ought an Evangelist to have? This must depend upon circumstances; we all know men of extraordinary talents, can by applying themselves to the secular affairs of this life make much more than a man of ordinary talents. Men having families, their presence with their families is a matter of importance to their family, consequently their absence must be a great sacrifice. We should take care that the pious devoted servant of the church should not want for any good thing necessary to his usefulness, nor his family suffer by his absence. Young men should be contented with so much as are necessary to pay their moderate expenses in discharging their duties. I think from three to four hundred dollars a year would be a reasonable compensation to a good Evangelist that labours regularly in the churches.

I am opposed to the popular way of sending men to collect money from Tom, Dick and Harry, whether unbelievers, Jews or Turks. This is receiving pence from those who must either become penitent or perish, and leaves a wide door open for corruption, and impostors. Let the disciples do the work of the Lord, and then we have a right to look for the blessing of the Lord upon their labours. Some miser by character, may say, my ob-

ject is to get a portion of the churches contributions. I thank God, no man living can produce one jot or title of evidence to support such a thing. The church of which I am a member will testify, that I endeavour to place myself in the condition to receive that blessedness, which Jesus said, was more to the giver than to the receiver. Let us, beloved brethren, one and all, carry out the exalted principles of the primitive disciples, and then we shall be rewarded by the Master when he calls each to give an account of our stewartship.

Yours in the gospel,
THOMAS M. HENLEY.

Lexington, April 8th, 1834.

To the Editors of the Christian Messenger.

Dear Brethren,—At a two days meeting in Garrard co. at the Forks of Dicks river; Bro. W. Morton and myself being present, 4th, Lord's day of March and Satuaday before, four persons united with the church of that place. On Monday morning following, one made the good confession near Lancaster whom I immersed before breakfast. At 11 o'clock the same day, Brother Morton preached in Lancaster, in conclusion three made the good confession; same evening at three o'clock, Bro. Reuben Forbes preached, one more made a like confession in the close. At candlelight after preaching two more came forward making 6 Next day about one mile and a half from town, I preached at 12 o'clock, after preaching, I gave an invitation for any to come forward and confess the Saviour of the world, who might be so disposed, and six came forward, four of whom, I Immersed the same evening. There is surely a good prospect in that part of the country at present.

Your Bro. in gospel bonds.
THOS. SMITH.

From Saturday Evening preceding the 5th Lord's day in March till Monday the 7th, of April we held meetings at the Stamping-Groung in this conuty, at Georgetown and Lexington. Ten persons were added to the congregation at the Stamping Ground, fifteen, in Georgetown, confessed the Lord, and five at Lexington. Brethren Smith, Rogers, Fleming and Gano were with us part of the time. Editors.

Bro. Jas. Henshall of Baltimore, Md. writes Jan. 21st, 1834, that since Bro. A. Campbells visits in that city, about 20 have united with the congregation there. He wished us to give notice that the congregation at Baltimore meets over the Bazaar, Harriett street.

TO OUR PATRONS.

We are under the disagreeable necessity of reminding our Patrons, that we cannot, without loss to ourselves, pay our Printers, and Paper Makers, unless aided by them. Nearly one half of last Volume remains unpaid, and for the former volumes there are delinquents still—many to whom the work has been sent for years, have not paid a cent. We believe the work profitable to our fellow creatures, or should not have continued it under such discouragements. "*Another time will do as well,*" is the *go-by* to Editors of Journals. We advise our friends to alter the expression, and say, *another time will not do as well.* Let each determine to do us justice, and do it immediately. No christian or honest man can have a good conscience in remaining in debt, if he is able to pay. Do friends, exert yourselves, and give us your aid, by remitting to us your dues. Direct you letters to J. T. Johnson; he lives in town and is always ready to attend to the communications. Let our agents bestir themselves to have collections made and remitted to us.

We have to apologize for the imperfections of the mechanical part of our work of late. The establishment has just received new type, and our paper maker has promised us better paper. We hope for improvement. Editors.

RECEIPTS IN MARCH AND APRIL.

KENTUCKY.

Caneridge.—Jas. Houston for Mrs. Towles—L. Houston—J. Barnet—W. Jameson—W. P. Payne—Jo. Wilson Mrs. D.—all for 8. *Hopkinsville.*—W. Davenport for 7. 8.—Wm. Major 7. *Union.*—Eld. T. M. Allen for W. Brown 6. 7. 8.—H. Huffman for 6. 7.—A. Rice 8.—E.Cannada 8. *Georgetown.*—B.W. Finnell 8.—Eliza Fleming 7. 8.—Lit. Lloyd 8.—J. Emison 8.—Sam. Benton 8.—Mrs. O. Gains 8—Sam. Ellis 7.—N. Graves 6. 7. 8.—J. Herndon 8.—J. Garth 8. *Versailles.*—Mrs. S. Caldwell 8. *Bethel.*—J. Lewis—Mrs. Lindsey—S. Chew—J. Robinson all for 8. *Paris.*—Gen. Garrard 8.—Col. Coggswell 8. *Mt. Carmel.*—Talitha Bodkins 8.—S. Way 8. *Stamping-Ground.*—Dr. Sainclear for self and Eliza Hord 8. *Danville.*—

T. Downton.—Js. Graves 8. *Eagle Creek.*—C. Griffith 7. *Minerva.*—S. M. Johnson $10,00 for all his subscribers for 7. 8. *Leesburgh.*—Js. Wasson 8. *Cynthiana.*—Mrs. Miller for 6.—T. Rowland for 8. *Millersburgh.*—D. Forrest.—W. Adair 8. *Carlisle.*—J. Rogers for S. Ross 8.—W. Doughty 8.—E. Howe 7.—J. Alexander 7.—J. Sanders 7.—A. Howe 7.—T. Setton 7.—J. M. Mahon 8.—J. McCane 8 *Cane-run.*—W. Z. Thompson 8. *Everetts.*—A. Henderson for J. Wilson.—Jac. Myers.—Thos. Oliver for 8. *Shelbyville.* Col. Doak 6. 7.—Doc. Carter for old vols. $2, 50. *Republican.*—L. Faulconer for H. Davis.—M. Rice.—W. Vanpelt.—R. Allen.—Jane Gatewood.—M. Wyman.—Elizh Adkinson.—Jac. Stone, all for 8.—Mrs. Lanter, 50 cts for 7. *Lexington.*—Eld. T. Smith for G. Shivery, 7. 8.—J. Curd 8.—L. Benton 7.—P. Ewing $1, 00.—S. Shivel 8.—for Eld. G. Boone 7.—H. Lamb 7.—W. Gaugh 8. *Lancaster.*—Eld. T. Smith for Arnold—Best—O'Bannon for 8. *Barksville.*—Eld. W. D. Jourdan for Owsles—J. H. Young—L. Sevier—W. Allen all for 7.—E. Randolph $1, 00.

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MISSOURI.

Palmyra.—Eld. H. Thomas for C. Allen $1, 00, for S. Martin $2, 00.—R. Cartney $1, 40, J. Murrel Manuel $1,00.

PENNSYLVANIA.

New Geneva.—Eld. J. T. Smith for W. Gans—Geo. Lytzenburght—Wm. Denny—Curle—J. Monroe for 8.

INDIANA.

Greensburgh.—Geo. McCoy for 7. *Carlisle.*—H. D. Palmer for J. Maxwell—R. Maxwell—P. Usrey—R. Shearmon—A. McBride for 8. *Bloomington.*—G. W. Hardin for G. W. Willsby for 7—Smoot 8—Goodnight 8—J. Slays 8—J. Porch 8. *Chrleston.* T. C. Caldwell.

ALABAMA.

Jasper.—E. Randolph for self—W. Billingsley—J. Billingsley—A. Williams—Tho: Payne—Js. Kennada—J. Sullavan all, for 7. *Pearmans Ferry.*—C. Vins for 7.

OHIO.

Greensville.—A. Scribner for W. Geraheart—E. Carnahan—D. Potter—Mary Potter—J. Carnahan, all for 8.

Charlestown.—G. L. South for 8.

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 5.

EDITED BY BARTON W. STONE & J. T. JOHNSON
Elders in the Church of Christ.

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

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Butler co. Alabama, April 7th, 1834.

STRICTURES ON SOME OF S. M. M'CORKLE'S VIEWS.

As this is an age of truth-hunting, deep research, and expositions of views, I challenge the most rigorous investigation on the topics that I may submit to a discriminating public, being fully persuaded that nothing can be lost by such a course; for if I have truth on my side, I shall at least, have the satisfaction of imparting it to others; but if I am wrong, I shall in all probability be rectified by some of the critical rectifyers of the present scribbling times. If I am at the bottom of misfortune's rugged wheel (to use a figure of Goldsmith's) let it turn which way it will, I shall indubitably be on the gaining hand. Then, critics, cool your heads, sharpen your pens, and commence, if you please, an impartial solution of a considerable difficulty, existing between one in the vale of humility, and many who with colossal strides, and gigantic efforts are marching to the splendid Temple of Fame. The difficulty is, that Editors of Religious periodicals contend that the *Apocalypse*, or revelation of Jesus Christ, was written after the destruction of Jerusalem; when there ap-

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pears to be sufficient evidence to convince an *impartialist*, that it was written before Jerusalem fell by the desolating scourge of Roman arms. Will not all those, who attempt to unroll the chart of futurity, and sketch the crumbling of thrones, the subjugation of empires the demolition of kingdoms, and the felicities pertaining to the new order of things, agree with Adam Clarke in saying, if the date could be fixed, when the Revelation was written, it would be of great importance to the right interpretation of the Book? (I quote from memory but this I think is about what the learned Irishman said,) In the Millennial Harbinger Vol. 4. No. 11 pa. 559. Mr. M'Corkle a *Layman*, (sarcastic enough to be sure) has these remarkable words. "*The holy city is to be trodden under foot forty and two months. This relates to the church. For the prediction was made* LONG AFTER *the destruction of Jerusalem.*" The prediction to which Mr. M'Corkle alludes is found Rev. 11, 1, 2, &c. but from what source he has the authority to say, that it "was *long after* the destruction of Jerusalem is unknown, unless it be from what *Ireneus* asserted without a shadow of proof—but I must not anticipate. "The Holy City shall they (the Gentiles) tread under foot forty *and* two months." Now see what Jesus says Luke 21, 24. "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfiled."—Paul said "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" Rom. 11, 25. But to prove that the prediction was not made *after*, but *before* the demolition of the Jewish Capitol, and the subversion of the Hebrew polity, I wish the reader (and especially Mr. M'Corkle, if this should ever meet his eye) to pay attention to the subsequent quotations from the Bible. "And their dead bodies *shall lie* in the street of the *great city* which *spiritually* is called Sodom and Egypt, where also our Lord was crucified," Rev. 11, 8. What city was this? Rome? Babylon? or Jerusalem? Our Lord and Saviour Jesus Christ was a prophet; and he once said "IT CANNOT BE THAT A PROPHET PERISH OUT OF JERUSALEM" Luke 13, 33, The two witnesses were to prophesy a thousand two hundred and three score days clothed in sack-cloth; their bodies were to lie in the street of the great city &c. and inasmuch as Jesus has taught us that prophets cannot perish out of Jerusalem, the conclusion is, that the great city mentioned in Rev. 11, was Jerusalem; because our Lord was crucified at the very city, in whose street the dead bodies lay three days and a half. But why called Sodom and Egypt? Isaiah, once speaking to the rulers in Jerusalem in our Saviour's time, like the Egyptian task masters of old, grievously afflicted those over whom they swayed a tyranical sceptre; and with much propriety Jerusalem spiritually was called Egypt. Those, who wish, may see why the great city was called Sodom, if they will attentively compare, Ezekiel 16 chap. with Jeremiah 3, chap. and Revelation 17—The Lord God once speaking unto Jerusalem said, "I put a jewel on the forehead, and ear rings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work, &c.

Let us now see what is said Rev. 18, 16. "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!" The woman that John saw upon the scarlet coloured beast, "was arrayed in purple, and scarlet colour, and decked with gold, and precious stones, and pearls," and it is said Rev. 17, 18, that the woman is that great city, which reigneth over the kings of the earth—Upon her forehead, among other significant appellations, was, "*Babylon the the great*," "Thou hast a whore's forehead" Jeremiah 3, 3.—But what of all this, says one, accustomed to interpret prophecy on the plan, that a Newton, a Scott, a Clarke and a Croly followed in vain? In vain, did I say? perhaps I am too hasty; for many who give false interpretations, get in return a big name in the world's reckoning, and a good deal of money Rev. 18, 24. In her (the great

city) was found the blood of *Prophets*, and of saints, and of all that were slain upon the earth. Could any expounders of prophecy, with the best glass in the world to aid his optic vision, find the blood of prophets in the wide empire of Popery? Jesus Christ said, "It cannot be that a prophet perish out of Jerusalem! which did kill the prophets, (how easy to understand the phrase "in her was found the blood of prophets") and stone them that were sent unto thee &c." Luke 13, 33, 34.—The Apocalyptic woman "was drunken with the blood of the saints" &c. See Matt. 23, 34-39—"Behold your house," said Jesus, "is left unto you desolate." The city was made *desolate*, of which it was said "rejoice over her, *thou* Heaven, and ye holy Apostles and prophets; for God hath avenged you on her" When the fifth seal was opened, John saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, how long O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and it was said unto them, that they should rest yet for a LITTLE SEASON &c. It is thought that those, who endeavour to stretch days into years, will find some difficulty in attempting to prove that a *little season* means more than a thousand years—satan was to be loosed a *little season* Rev. 20, 3—Who now in the ranks of expositors will have the effrontery to come forward in an interrogating manner, and labour to prove that the devil is to be emancipated from the Abyss of horror for more than seventeen hundred years? From the above quotations, I conclude that the city of Jerusalem was standing when the revelation was written, and that all those who explain prophecy on a contrary hypothesis, will as certainly fail to enlighten the admirers of their writings, as he who *would contend that Josephus the Jewish historian* wrote before Moses.

C. F. R. SHEHANE.

With the permission of the Editors two or three numbers more.

C. F. R. S.

We will attentively and patiently hear our young Brother. Every humble attempt to develope the Apocalypse we heartily encourage. To Bro. Shehane our columns are open. We solicit his efforts.

Editors.

EXTRACT OF A LETTER FROM A BROTHER IN OHIO.

We are not authorised, nor forbidden by this Brother, to publish his letter in whole nor in part; yet we are sure he cannot be offended, when his name is concealed by us from the public. Believing his objections to be weighty in the minds of many of the Brethren in that section of country we give this as our apology for making them public, and of making a few strictures on them.

1st. He says, "I do contend that the doctrine (of baptism for the remission of sins,) is neither reasonable nor scriptural. If it was reasonable, it would be scriptural; for both say, that God has but one plan to convert people. We can bring 99 experienced christians, who will say, that they obtained forgiveness out of the act of baptism, where you can bring one, who can say experimentally, that he knows his sins are forgiven. But you will say, God looked on our ignorance with impunity. This was the case before the gospel came, and the name of Jesus. Moreover, that doctrine contradicts the experience of almost every christian in the world; and indeed almost all that have received that faith in this country, even some of our best ministers, have denied their former experience. Their knowledge of their sins forgiven, and the gift of the spirit, by which they labored much in the Lord, are now denied, and all their experience is like that published by John Rogers.

2nd. You must do one of two things; you must either confess that your system is wrong, or prove that the thousands that have been converted without baptism are all deceived; or prove that the age is past, in which God will convert people as he has done for years, months, weeks, and days past, for scores are converted in our country without baptism. Hence you must prove, that God has another dispensation before you can carry your point; for even your own experience contradicts what you are now teaching.

3. Your answer with regard to the house of Cornelius goes to say, with the proofs you have brought, that all they rceiveed was the gift of tongues; and then you bring 1 Cor. 14, 22—and chap. 13, 1—13 to prove it. But there is nothing in these passages to prove the point. For the first, cited by you, does not prove that the gift of tongues was given to people, that had not the spirit in their hearts, but that gift was given to those who had

the spirit, to demonstrate to unbelievers that the Holy Ghost was in those who had the gift of tongues. The gift at the house of Cornelius was given to prove that the Holy Ghost was given to them. I do still contend, the same spirit of holiness was given to the house of Cornelius, as was given to the Apostles on the day of pentecost. Acts 10, 47 and 11, 15, 16, 17. Read this last verse carefully. You will see just as sure as the Apostles received the Holy Ghost with its sanctifying influence; so did the house of Cornelius—deny one, and we deny the other. The 16 verse of the last chapter proves that Peter then came to the knowledge of John's baptism—that its end was the baptism of the Holy Ghost. Then of course, when the Holy Ghost was given, that was the end of John's baptism. See Acts 1, 5.—Now, so sure as John's baptism pointed to the gift of the Holy Ghost, that was conferred on the Apostles, so sure did it point to the gift poured out on the Gentiles. Matt. 3, 11, Mark 1, 8, Luke 3, 16.

4. You state, that baptism for remission in connexion with faith and repentance, is too plain to be denied. I know that baptism was taught under John's ministry; but his baptism has not been taught authoritatively on this side of pentecost. Acts 18, 24–26. But Acts 2 is brought forward to prove the doctrine. Why not read and contend for the whole connexion? You know none were baptised but believers, "And as many as gladly received his word, were baptised. There is no proof that they were all baptised on that day; but they were added (to the church) on the same day. For it is evident from the history of the church that new converts were not baptised hastily. See Slackhouse on Acts 1, Mosh: 1, Cent:—Adam Clarke on 1 Cor. 15, 29, says, "They were properly instructed into the first principles of the doctrine of Christ—in the design of baptism, and then were baptised in perfect faith of the resurrection from the dead &c. Hence I believe that the christian baptism, is to declare our faith in the resurrection from the dead at Christ's second coming, (I think this is too plain to be denied,) and not for the remission of sins, as a first principle. Why not contend for mercy exercised to others as a first principle for the remission of sins, which is one of the first fruits of repentance. Matt. 18.—and chap. 5. This with faith in the name of Jesus, for the remission of sins, is the unanimous voice of scripture.

5. I am told that you stated, when, in this state, that you, have believed the doctrine you now preach for 20 years. If you believed it, you did not preach it; and I now ask you. When I saw you in this state, whether you preached these things now coming out through the Messenger? Yours, **** ****.

REPLY.

Brother **** ****—

This day I received your communication addressed to me, and take the liberty of making a few remarks on the doctrines contained in it. To avoid confusion I have marked your letters numerically, as 1, 2, 3 &c. I begin with 1.

1st. In your first paragraph, you say, "that the doctrine of baptism for the remission of sins, is neither reasonable, nor scriptural." This, my Brother, is a bold assertion to be made in the face of plain scripture. Acts 2, 28. Repent and be baptised for the remission of sins—With equal propriety you might say that the doctrine of baptism for salvation is neither reasonable, nor scriptural—and yet the great Teacher said, He that believeth, and is baptised shall be saved—and his inspired Apostle Peter said, The like figure whereunto baptism, doth now save us."—With the same propriety you might affirm that the doctrine of baptism for washing away sin, is neither reasonable nor scriptural; and yet Saul was divinely instructed to be baptised, and wash away his sin—you have acknowledged that whatever is scriptural, is reasonable—therefore as the doctrine is proved to be scriptural, it is of course reasonable; and consequently your assertion to the contrary cannot be true. But we will attend to the proof of your broad assertion, that the doctrine is neither reasonable nor scriptural. Your first argument is, that both reason, and scripture say, that God has but one plan to convert people. This is to me very doubtful, to say no more; for I humbly hope, that many poor heathens, who have not the gospel, are converted and saved, but not by the plan, by which we in christendom are converted and saved. The plan by which we are converted is the gospel of Jesus Christ. This is universally acknowledged by all christians—This plan becomes effectual to convert us by faith and obedience. But my dear sir, we are not talking about conversion, but remission of sin.—Conversion is our own act—remission of sin is God's act—conversion in an inward act of our mind, which resolves, to turn from sin to God—remission of sin, or forgiveness is an act of God without us, and not a work within us.—Here a poor criminal condemned to be hung—he repents—he resolves against sin—in heart and life he converts—while anxiously awaiting his doom, the Governor pardons or remits his sin—the reprieve is sent, and he is saved from death.—What two ideas are more distinct in meaning than conversion, and remission? God never repents, and converts for us; but pardons or remits our sins—we do not remit our own sins, but we repent and turn to God. I ask, how did the criminal, condemned to be hung, know that he was pardoned? surely by the Governor's reprieve, sealed with his seal of office. Could he have any better evidence?—Could any other give him comfort? No. Could his good feelings be an evidence of his pardon before his reprieve? How could he have good feelings before? The reprieve was the

cause of those feelings. Mankind are for sin condemned to an infinitely more awful death—The great Governor of the universe proposes to the poor criminals, that if they believe in his Son—repent—convert, and obey their king, they shall be saved, their sins shall be remitted. The poor sinner believes—he repents—he converts, or turns from sin to God—he is baptised; and now he can say, God has pardoned me. How do you know he has pardoned you? His promise is true, and sure—but I have another witness within received through my humble obedience to his command to be baptised; he has given me the gift of the Holy Spirit. Because I am a son, being born of water, or by the bath of regeneration, he hath sent forth the spirit of his Son into my heart, crying Abba, Father; and this spirit bears witness with my spirit that I am, a child of God. He is now both born of the water, and of the spirit, and now, and not before can he enter into the kingdom of God. This is the plan proposed in the gospel for salvation or remission of sin. Can any deny it? We think, none. Now, as you say, both reason and scripture say, God has but one plan—can there be another according to your own acknowledgment.

If by conversion you mean (as I think you do) a new creation in heart and life, then you and the orthodox world may dispute about the one plan—you may say, that God's one plan is the gospel believed and obeyed—The orthodox will tell you that the man must be regenerated, or made a new creature, before he can believe the gospel or obey it. Their plan is sovereign, physicial power—yours is perfectly opposite. But let us not forget, that the subject under examination is not conversion, nor regeneration, in the common sense of the term, but remission of sins I proceed to your second argument to prove that the doctrine of baptism for remission, is unreasonable and unscriptural.

2nd. "I can bring 99 experienced christians, who will say, that they obtain forgiveness out of the act of baptism, where you can bring one, who can say experimentally, that he knows his sins are forgiven." Had you brought one *thus saith the Lord* in the new institution, which says that sinners obtain forgiveness out of the act of baptism, it would have produced more certain conviction to my mind, than 10,000 fallible witnesses. I did expect that proof from scripture would alone be brought to upset a doctrine proved to be taught in the scripture in plain, unequivocal language. And is it come to this, that the truth of scripture is to be tried by fallible witnesses?—by the experience of erring men?—We have granted, that many have, and do obtain forgiveness without baptism, being ignorant of the duty. This hope charity leads us to indulge. In the time of this ignorance God winked at our failures. We believe

that God has blessed, and does bless with this grace many on dying beds, and many, who have been mistaught his will. But shall we, when rightly instructed, presume on his goodness, and be guiltless? God's instituted plan, to cleanse from pollutions under the law, was sacrifice, or offering for sin; yet he did not bind himself to this plan. Thus Hezekiah prayed, "The good Lord pardon every one, that prepareth his heart to seek God—though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people." 2 Chron. 30, 18.—Though God in these instances blessed and forgave the people, not cleansed according to the purification of the sanctuary, did he nullify his established plan? Did he absolve the people from obligations to it? Did the people conclude there was no necessity to adhere to his plan, seeing he could forgive them without it?—Is not the instituted plan of God to forgive, faith, repentance and baptism? If he pardons a soul without baptism, being ignorant of it as a duty—or if he pardons a dying person, being unable to attend to the duty—does he therefore nullify his plan, and free us from obligation to it? Shall we conclude there is no necessity for it, seeing God can bless and pardon without it? This, indeed, looks like presuming on his goodness.

As to your best ministers having denied their former experience, I must think they have acted strangely. How can they possibly, in truth, deny what they have experienced? I suspect they have denied that their former experience is the test of truth. In this they have surely acted wisely.—You farther remark, that they have denied their knowledge of sins forgiven, and the gift of the Spirit. These people must be in the situation of those mentioned by the Apostle. "They cannot see afar off, and have forgotten that they were purged from their old sins." If such men are among you, I am sorry for it; but I am glad to say, I know of none such among us. You have referred to one in our country of this character; but that holy man stands above suspicion among those best acquainted with him. He may have expressed himself unguardedly in some respects, but he has never denied his experience, his knowledge of sin forgiven, nor the gift of the Spirit.

2. I will now attend to your second argument—you say, I must do one of two things, either to confess that my system is wrong, or prove that the thousands that have been converted without baptism are all deceived—I reply, I cannot, I dare not, in the face of plain scripture confess that baptism for remission of sins is wrong; nor can I attempt to prove the thousands, who have been converted without baptism, are deceived. The Messenger never taught the doctrine that a man cannot be converted without baptism. The contrary of this we constantly

proclaim, that a man must repent, convert, or reform, before he should be baptised. From this remark of yours, I plainly see where you have erred—you make conversion and remission of sins, the same thing; and yet there cannot be two more distinct ideas. I repeat it; conversion is our own act—remission of sins is God's act. Let my brother learn not to confound what is so plainly distinct, and he will have less cause to censure others, and good cause to correct himself.

You farther say, "your own experience contradicts what you are now teaching." This may be true. But shall we make our experience the test of truth?—Shall we try the truth of every doctrine by the standard of our experience? You well know how long and often this argument has been used against us by the *orthodox* world, and with what little effect. Their experience was, that by some physical power of the Spirit they were enlightened, convicted, regenerated, and made alive before they could, or did believe in Jesus. This was urged to prove us wrong, for teaching that sinners must believe, before these things could be experienced. Have you at length yielded to their argument, and now urge it against your brethren in the faith of Christ? If experience be made the test of truth—then every sect has the truth; for all their doctrines must agree with their experience, orthey cannot be true. Let this principle be established, and there is an end of all hope of reformation; and skepticism must be the result. Happy and right feelings are the effects of truth; but truth is not always the cause of happy feelings—often the tide of happy passion rises high, uninfluenced by the power of truth. This is the prolific source of so much distress in the churches at the present time. Will my brother still advocate the doctrine?

3. Your third argument shall next be attended to. It respects the house of Cornelius. In a private letter to you, I remarked that the gift of the Holy Spirit to Cornelius and his house was not designed to renew them, or to beget in them a holy heart. I refer you to 1 Cor 14, 22, where the Apostle expressly states the design of these gifts without limitation. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." He plainly declares 1 Cor. 13,—that a person may have the gift of tongues, so as to speak as angels—he may have the gift of knowledge—and of faith to remove mountains, and yet be destitute of love and charity. The 120 had the same spirit poured out on them on the day of pentecost—not to renew them—not to beget in them a holy heart,—but this spirit was given to them to convince the world of sin—of righteousness, and of judgment. This is proved by fact—Peter preached to the people on pentecost, and to the house of Cornelius, that Jesus lived, died, was buried and rose again—and by the gifts

of the Holy Spirit, the Jews and Gentiles in each case believed, and were baptised. Did Paul believe or teach that these gifts ever purified the hearts of those that possessed them, or that they produced in them the spirit of holiness? If so, why did he say, "covet earnestly the best gifts, and yet shew I unto you a more excellent way"—and this way was charity or love, 1 Cor. 12, 31, and 13, 1.

You say, "The gift of the Holy Ghost was the end of John's baptism; and so sure as John's baptism pointed to the gift of the Holy Ghost, conferred on the Apostles, so sure did it point to the gift poured out on the Gentiles, Matt. 3, 11. Mark 1, 8. Luke 3, 16." I grant, the baptism of John ceased when the baptism of the Holy Spirit was introduced on pentecost—but that it pointed to the baptism of the Holy Spirit, is, what I am not so sure of—I have always thought that Christ's baptism took the place of John's, nor can I think differently till convinced of my error by Bible-testimony.—After all, I gladly receive this truth, the obedient believer *yet*, as in past ages, and in ages yet to come does receive the Holy Spirit,—"Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5.

4. You make a few remarks on acts 2, 38, which we produce in proof of baptism for remission of sins. You ask, why not read, and contend for the whole connexion? I answer, we do most strenuously. Do you think we are so dishonest as not to read, nor contend for the whole? Were we in the habit of doing this we might be suspected of dishonesty. You say, none were baptised but believers, who gladly received the word—Granted; and none but such should ever be baptised—You farther say, "There is no proof that they were all baptised on that day; but they were added (to the church) on the same day." Indeed! and how did my Brother find out this? He has discovered the secret from the history of the church, as written by Stackhouse, and Doc. A. Clark, that new converts were not baptised hastily, but must first go through a course of instruction &c.—Philip needed, greatly needed these Doctors to teach him, if they are right—for Philip very hastily baptised the Eunuch—and Peter very hastily baptised the house of Cornelius—and so did Ananias hastily baptise Saul.—If you attend to these Doctors I shall expect to hear of you baptising infants. Do you seriously bring the practice of ages after the Apostles to overthrow Apostolic doctrine? I hope not. And yet, after you had quoted these Doctors, you add, "Hence I believe &c." I must have better authority for my faith, than modern Doctors.

You farther say, baptism is to declare our faith in the resurrection from the dead—and not for the remission of sins, as a first principle—The latter part of this sentence I no not under-

stand, and therefore pass it over in silence. We grant, baptism refers to the resurrection—it also refers to our union with the Father, Son and Holy Spirit—with our union with the body of Christ—with salvation, and remission of sins—with washing from sin, and introduction into the church of Christ.—Why contend for one to the rejection of the others? I receive all as the truth of God, and dare not reject any.

5. You wish to know whether I preached the same doctrine I now preach, 20 years ago, when you heard me in Ohio. I cannot recollect what I then preached when you heard me, but if I have advanced no farther in knowledge for 20 years, I must be a very dunce. Would you have me preach nothing more than what I preached 20 years ago? Must I make no improvement? If any are tremblingly afraid to leave the ground occupied 20 years ago, and to adventure into the ocean of truth, I envy not their lot;—I am determined to follow where the truth may lead me. I am confident of one thing, that the grand leading principles, advocated by me 20 years ago, I yet retain. But speculations on many points I have abandoned as useles. Farwell. B. W. STONE, Editor.

N. B. I shall pursue this subject between us no farther.

Tuppers plains, March 26th, 1834.

Dear Brethren Stone & Johnson—

I have just returned from Baltimore, I found a number of flourishing christian churches both, in going and coming. I found some brethren, who appear to be as much sectarian as any other; and some who appear to strike at the root of all good order in the work of the ministry, or a regular preached gospel. Paul beseeches the brethren, to know them who labour among you, and are over you in the Lord; and admonish you, and to esteem them very highly in love for their work's sake—I never yet saw a people do well very long, who paid no regard to Paul's admonition in this case—It is morally impossible for a pracher to study to make himself a workman, who needs not be ashamed, if he has to study a thousand ways, how to get along with regard to his worldly affairs.

Dear Brother Stone—I had the pleasure to see the answer which you wrote in the Messenger to the few lines, which I wrote to you concerning your views of Christ's second coming &c. Dear. Brother, bear with us a little and do not think that our views are mere traditionary notions—Tradition is an oral account from age to age—If we have nothing, but that which is delivered by mouth, in support of our opinions respecting Christ's second coming; you do well to reprove us sharply for differing with your views on this subject; as for myself I never can believe any thing except I have both scripture and reason.

God is a God of reason, and he speaks to our reasonable faculties—saying, come, let us reason together. Now then, whilst I show you my reasons, why I dissent from your opinion respecting the second coming of Christ, let not our love be cooled to each other; the best of men have differed on this subject. I have truly received much satisfaction from the Messenger on many subjects, particularly on the doctrine of Christ, and baptism for the remission of sins. The ideas on which we differ with you are your views, 1st, of Christ coming in his bodily presence at the commencement of the 1000 years, or at the commencement of the millennium. 2nd, That the dead saints, or those who sleep in their graves, shall be raised, and the living changed at the commencement of the 1000 years. 3rd, That there shall be no increase of the human family during the mellenial period. 4th, That none shall be converted and none shall remain to be converted, duringthe whole period of the 1000 years.

Dear Broth Stone; I do not wish to enter into any contest with you on these subjects; but merely for information, If you or any other brother will, agreeably to scripture or reason, answer the following objection to the above ideas, it will be taken as a great kindness.

1st. Idea, that Jesus Christ shall come, and reign with his saints on earth 1000 years in his bodily presence.

1st, Objection, If Christ shall come from heaven in his bodily presence, then heaven shall be without him during that 1000 years 2nd, If Christ shall come in his bodily presence and reigns with the sainst 1000 years how can he be in every place at the same time. He has flesh and bones as well as we have; handle me, said he, for a spirit hath not flesh and bones, as ye see me have. Every body must occupy a certain space; if so, he cannot be at the same time in the four continents, and in the immediate presence of every saint at the same time.

2nd, Item that, at the commencement of the 1000 years, the living saints shall be changed to immortality, and those, who sleep in Jesus, at the same moment be raised to immortality.—Dear Brother Stone, I think, if you will examine the text or passage all over, you will see that this passage has a reference not to the commencement of the millennium at all, but to the general judgment—1, Thes. 4, 14–18. "For if we believe that Jesus died, and rose again, even so them also, which sleep in Jesus, will God bring with him; for this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the

Lord in the air, and so shall we be ever with the Lord. Mark here; "meet the Lord," not on earth, but in the air—on his great white throne Rev. 20, 11—Dear Brother, there is a particular objection in my mind to the idea you take from the main text, on which you build this doctrine, that is, Rev. 20, 4—and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark on their forehead, nor in their hand, and they lived and reigned with Christ a 1000 years. You take this text literally whilst in my humble opinion, it is figurative all through the new testament. When it speaks of the resurrection; it is always of the body, not of the soul, therefore, when John said, that he saw the souls of them that were beheaded for the witness of Jesus and the word of God &c. They lived and reigned with Christ 1000 years. I think that it rationally may be considered, not the individual persons who suffered for the witness of Jusus; but more particularly their successors in the same spirit of fiery zeal and courage for the simple truth of the gospel, the glory of God, and the salvation of souls. These are the persons in succession, who shall live and reign with Christ, in his spiritual presence, a 1000 years, or till kings shall be thy (the church's) nursing Fathers, and Queens thy nursing Mothers, and the kingdom, be given into the hands of the saints of the Most High, and the earth be full of the knowledge of the Lord, as the waters cover the sea—It may certainly be spoken of in the style of prophecy, as though they were the same persons. Our saviour himself spoke of John the baptist as if he were Elias; because he came in the spirit and power of Elias Matt, 111, and 17, 12. Luke, 17—The restoration of Israel from their captivity is called their living and standing on their feet an exceeding great army, Eezk 37, 10. The two witnesses who, were to prophecy 1260 days or years in sack cloth, must mean a succession of witnesses for the same great cause &c.

3rd, Item of your ideas, that during the millennial period there will be no increase of the human family—you say, that, in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven. True, thus far we agree exactly—But you have not proved to my satisfaction by any scripture, or reason that the resurrection of all the righteous will be 1000 years before the resurrection of the wicked—It says, the rest of the dead lived, not again until the 1000 years were finished. It does not say, the dead out of Christ live not, &c. but the dead, righteous, and wicked; John says, I saw the dead small and great stand before God, and the books were opened and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. (Now comes the general resurrection) and the sea gave up the dead which were in it, and death and hell, or the grave, gave up the dead which were in them &c. And whosoever was not found written in the book of life, was cast into the lake of fire. This was certainly after the 1000 years, that the dead, small and great stood before God, the books were opened—the book of life presented the righteous and the wicked judged, and those not written in the book of life cast into the lake of fire, Rev. 20, 11,—Mathew's testimony says, When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another &c. Mat. 25, 31, 32. It appears evident, that, people shall be in a national capacity, marying wives and giving in marriage, planting, building &c. when the Lord shall come with all his holy angels to judge the world.

Speaking of the latter day glory, Isiah says; And there shall be no more thence an infant of days, nor an old man that hath not filled up his days; for the child shall die a hundred years old? Here it appears that at that happy time, or day of millennium, that there will be infants, but they shall not die in a few days, but shall die notwithstanding, a 100 years old. Then it speaks of both children, and death, in that period; and at least ten generations; for if the child should die in our day, when an infant, but at that day live a hundred years, there are ten times that much in one thousand years.

The 4th, and last Idea against which we contend, is, that there shall be no sinners converted, and none to convert, during the millennium period—we have proved that nations shall be in a national capacity till the general judgment, planting, building, marrying wives, and given in marriage; that there shall be no death of infants or youth, but at the same time death when old. Then if it is so, that people shall live in a national capacity, having children who shall die when old, they must be born again, or not get to heaven; for human nature is still the same thing, children of wrath, till they are converted. I believe as much as you do, that the people, who will be obstinate till they get down on the scorners chair, God will cut off by some signal judgment before the final commencement of the last 1000 years or millennium, lest their influence should draw away others and be a bad example to youth,

Dear Brother Stone, (I hope I shall not offend you,) your views of the millennium period are exceedingly contracted—I cannot see for my life, how the many prophecies respecting the latter day glory, could be fulfiled agreeable to your views, it is only 166 years from this present year (1834) till the last of

his dispensation, or the 2000 years under the gospel. There must be rapid work during that time (166) if all the prophecies are fulfiled respecting the church of Christ—The reign of anti-christ is not quite at an end yet; party names and spirits, still rage, the holy city is still trodden down by the Gentiles. There are but few, who have overcome the beast, his image, his mark, and the number of his name; and standing on the sea of glass, mingled with fire; and singing the song of deliverance from Babylonish captivity, or the song of Moses and of the Lamd.—Solomon says Prov. 8, 30, 31, speaking of the son-ship of Christ, and creation of the world. Then I was by him as one bought up with him, and I was daily his delight, rejoicing before him, rejoicing in the habitable parts of the earth, and my delights were with the sons of men. It is evident from this passage that every part of the earth, that can be inhabited, will be inhabited before the day of judgment; for our Saviour fore-seeing the parts of the habitable earth, rejoiced and his delights were with the sons of men; as if it were actually present. There is a great part of the earth not yet inhabited, that will be inhabited, or else made in vain. But no part of the creation is useless, for after he finished the creation, he looked upon it, found that it answered the purpose for which it was made, and pronounced it good. It certainly must be in that 1000 years of peace, or millenial period, that a little one shall become a thousand, and a small one a strong nation—that the earth shall be full of the knowledge of the Lord as the waters cover the sea, that they shall beat their swords into plowshares, and their spears into pruning hooks, that nation shall not lift up sword against nation, neither learn war any more. It must be at this happy time, when the wolf shall dwell with the lamb, and the leopard lie down with the kid, the calf, the young lion, & the fatling together, and a little child shall lead them, the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all God's holy mountain. Mark it well, that these passages with many more are acknowledged by all to have a reference, in particular, to the time of the millennium; and yet there are little children, sucking children, and weaned children in that period.

But Dear Brother,—your last Item, I had almost forgotten that is, when satan shall be loosed from his prison, you say, that he collects his risen hosts again from the four corners of the earth, deceives his old army once more, &c. But the Book says, when the 1000 years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations, which are upon the four quarters of the earth, God and Magog, to gather them &c. Mark here; they are still in a national capacity—

this is the little season, and it appears that satan shall have great success in his old trade of deceiving the nations; for their numbers are as the land of the sea &c.

I hope Dear old brother Stone, that you will write again on this subject. If you do, let the people have both sides—If I am in an error, I want to know it. I am in search of truth—It will be satisfying to your readers of the Messenger to have a change of subject.

Farwell; I am your very friend.

W. CALDWELL.

TO ELDER WILLIAM CALDWELL.

Dear Brother: Yours of March 26th was in due time received. I hasten to reply.—We were glad to hear of the number of flourishing churches visited by you in your tour to and from Baltimore; but were serry to hear of a sectarian spirit among any of them. This is the bane of christianity, and its disgrace wherever indulged. Against it in word and deed we must protest. You found others, who appeared to be aiming a deadly blow at the very root of good order in the ministry. Your remarks on this subject are in unison with our own.—We dread the results, should such a course be pursued by brethren; yet the increasing intelligence of the age forbids us to think it can prevail to any great extent, but will disappear, as the dark mists before the risen sun.

From my views of the millennium you dissent; and have in a plain and brotherly style stated your objections, and requested my attention to them. This I will cheerfully give in the same style.

1st. You object to the idea that Jesus Christ shall come and reign with his saints on earth a 1000 years, in his bodily presence.

I answer: I have proved what you yourself acknowledge, that Jesus will come at some period, personally, or "in his bodily presence." This, I think, is universally admitted, and denied by none. We only disagree as to the time of his coming. You think he will not come in person, or "bodily presence," till the close of the millennium—I think, he will come at the commencement of it. Your reasons why he will not come at the commencement of the millennium, and reign with the saints on earth a thousand years, shall now be considered.

1st: You say, "If Christ come from heaven in his bodily presence, then heaven shall be without him during that 1000 years.

What, therefore, will follow? Did he not once come down from heaven, and dwell on earth 33 years? Was not heaven without him during that period? If heaven did without him during that period, cannot the same heaven do without him for 1000? What are 1000 years to him whose measure of time

is eternity? Will not heaven do without him, on your own principles, when he shall come to judge the world? You may say, the time of his absence then will be very short. Remember, one day is with the Lord as a 1000 years, and a 1000 years as one day. Indeed, brother, I cannot see any force in your argument.

2ly. Your second reason; "If Christ come in his bodily presence, and reign with the saints a 1000 years, how can he be in every place at the same time? He has flesh and bones as we have, and therefore, must occupy a certain space. If so, he cannot be at the same time in the four continents, and in the immediate presence of every saint at the same time.

I answer: This objection runs into endless and unprofitable speculation. I would simply ask, How do we know that Jesus in person shall be in the immediate presence of every saint at the same time? Why the necessity of it? As your objection is altogether speculative, I have nothing to do with it. I have long since retired from this useless, and injurious labor.

You also object to my view, that at the commencement of the 1000 years, the living saints shall be changed into immortality, and those who sleep in Jesus, shall, at the same moment, be raised to immortality. You think the texts to which I referred had no allusion to the millennium, but to the day of judgment. Let us re-examine. You admit, nor can any one deny, that at the coming of the Lord, the dead saints shall rise, and the saints, who shall be alive on the earth, shall be changed into immortality. This is plain from 1. Thes. 4, 13-18. 1 Cor. 15, 23, 51, 52.—From these texts with the connexion, it is evident the Apostle is speaking of the resurrection of the body. In 1 Cor. 15, 21, 22, he says, since by (*en*) man came death, by (*en*) man came also the resurrection of the dead. For as by (*en*) Adam all die, even so by (*en*) Christ shall all be made alive. Here we are taught there shall be a general resurrection of all, the just, and the unjust. In the next verse he shews that the resurrection of the just and unjust is not simultaneous; for, says he, But every man (shall be raised, or made alive) in his own order: Christ, the first fruits, afterwards they that are Christ's at his coming. Surely, nothing can be plainer than this, that the righteous shall rise before the wicked, and that the righteous shall rise at the coming of Christ. In 1 Thes. 4. It is equally plain, that the resurrection of the saints only is spoken of; and that this will take place at the coming of the Lord; and it is also plain from both passages, that at the coming of Jesus, at the sound of the last trumpet, the living saints on earth shall be changed in a moment, in the twinkling of an eye. This resurrection of the righteous is called, the

first resurrection. Rev. 20, 4. "And I saw thrones, and they (the saints) sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

This passage confirms those before considered. Here John beheld enthroned the martyrs, and those who had not worshipped the beast nor, received his mark. This includes the whole number of the saints of God.—for all worshipped the beast, except those whose names were in the Lamb's book of life. Rev. 13, 8. These lived again, and reigned with Christ a thousand years But the rest of the dead lived not again till the 1000 years were finished. *The rest of the dead* must mean the wicked—they lived not again, were not raised from death till the 1000 years were finished. I cannot see any other plausible construction of this text—To say, as many do, and you among them, that this resurrection of the martyrs signifies nothing more than that the bold and zealous spirit or temper of the martyrs shall hereafter be revived, is, to say that true religion has been long banished from the earth, and will remain in a state of banishment, till some future period, when it will be revived. I am far from thinking that the spirit of the martyrs has at any time been banished from the church. There are many now, who would lay down their lives in defence of Christ and his cause. But read the text with your construction, and you will forever abandon your opinion—Thus; the spirit or temper of the martyrs lived, or was revived with Christ 1000 years; but the rest of the dead lived not again—what becomes of the antithesis? This reading would be as illogical as absurd.

As joyful subjects on earth go forth to meet their king on his way to his kingdom; so are the saints represented as flying up in the air to meet their descending King, and welcome him to his kingdom on earth. It does not say, they shall be ever with the Lord in the air, for on earth they are to reign with him a thousand years, and then forever be with him, wherever he may be.

As to your remark of the resurrection of the soul, you will find it of little weight, when the scriptures so often represent by it, the whole man; as "that soul shall be cut off from his people." &c.

You also object to my view, that during the millennium there will be no increase of the human family. True: I have proved that at the coming of Christ, all the dead saints shall rise to immortality—that the saints living on the earth shall be changed in a moment—that the wicked shall all be cut off, and that in the resurrection there is neither marrying, or giving in marriage. If these be true, my position must be true also, as you acknowledge.

You have indeed taken new grounds—for you have the judgment set— the books opened and all judged according to their works; and then, after this, the general resurrection takes place. These events, but in the reverse of your order, I grant, will follow the 1000 years. My brother appears confused; and the reason to me is obvious; because he has not relinquished the opinion of his father, that the second coming of Christ will not be till the last day, the day of final judgment—The second coming of Christ is at the commencement of his millenial reign on earth—here on earth he will reign till the 1000 years be finished—nor will he cease to reign on earth till he has raised from death the wicked, and judged them according to their works—as to the people living in a national capacity, planting, building, marrying &c. We believe this shall be the fact at the coming of the Lord to reign on earth with his saints a 1000 years.

You introduce Isai. 65, foretelling a period when there shall no more be an infant of days. From this you strangely conclude that there shall be infants. Again Isaiah prophecies, that "the child, being a hundred years old shall die." From this you infer that in the millennium there shall be death. How do we know that these prophecies refer to the millennium? It is evident from the whole context that it is a prophecy, of a state into which the Jews are to be brought ,and had no particular referrence to the millennial reign of Messiah.

You think, that the time between this and the millennium is too short, for so many prophetic events to be accomplished. I have but one answer to this, "The Lord will cut short his work in righteousness."—With regard to the binding and loosing satan, of his collecting his army, and deceiving them again I can advance nothing new; nor has my Brother advanced one argument to disprove what I had said.

Difficulties, it is acknowledged, attach to the doctrine of the millnenium; and such that we may not be able to solve. But shall we, therefore, conclude that nothing can be certainly known respecting it? I am very far from being positive in all my positions; but of some I entertain no doubt. The Jews were very wrong in their ideas of Mesiah's first coming; so may we be of his second.—Our wisdom is to be always ready.

Farewell. B. W. STONE, Editor.

Brother Stone & Johnson:—

I have lately seen a piece written in the Cross by John S. Higgins, wherein he attempts to answer a piece written by Brother John Rogers in the Messenger Vol. 7 No. 7 page 219.

After he has exhausted his vocabulary respecting the Hanging fork Church, and old Father Helms and Wife, the said Higgins states, This was virtually the case. Also with regard to the difficulties at the Fork Church, where the huge irons, bars, and bolts, and locks, are spoken of with such emphasis; wherein the first organization of the Campbellites (so called) was with but five members out of the church containing about one hundred and sixty. A difficulty there arose in regard to the occupancy of the house, the small part separated, claiming more than their part of time. The trustees of the church took legal advice upon the subject, in which they were informed, that the party breaking off could only claim of the time in proportion to their number. Arrangements were immediately made, and written notice given to the party thus rent off, that they should enjoy the house to the extent of their right by Law. With this they were not satisfied; But proceeded to make appointments, filling one forth of the time. The trustees at first concluded that the house would be safe under a common lock, but finding that in this they were mistaken, they proceeded to put bars of iron across the doors, securing them with strong padlocks, supposing that such provision, as was lawful to keep out the most offensive characters in the Government, would certainly keep out those, who profess to be the best and most inoffensive, who could live no longer in the church, because of its corruptions, and those who set themselves up as the livers and patronizers of the ancient gospel. But they have not scrupled to break through these strong restraints. Query,—in what part of this ancient gospel can any thing be found to justify them in these things? Did our blessed Saviour or any of his Apostles, ever pursue a course of this kind? Nay, verily; if there be any justification for this, it must be sought else where than in the word of the Lord, the book of which they boast as the rule of their discipline and Government. I would to God, they were governed by that word. We should have been saved the trouble of these, strictures, and many other unpleasant things. Thus ends the first Epistle of John S. Higgins.

Now reader, you are called on to believe the above statement if you can. For my part I cannot.

I should not have attempted to open my mouth, had not our little church, and myself, have been implicated in so base a manner by what is called Orthodox. I will now give a detail of facts, and then leave my case to every unprejudiced mind, believing they will give us as much justice as John S. Higgins,

the writer in the Cross. About twelve months ago, Brother John Sacre had an appointment for preaching at the foregoing Fork Meeting house on Saturday and Sunday. The five members so much spoken of there, being in the church, whereof the said Higgins was pastor. Previous to Brother Sacre's Meeting there was a caucus held by the Orthodox party, under the name of a society-night-meeting; three of them being the trustees, whose names you may find subscribed to a certificate to the truth of John S. Higgins' statement. That night a bill of 24 pieces of iron was given, and then the respectable trustees put the same on the Meeting-house. We attended Brother Sacre's Meeting, and found the Meeting-house barred and locked against us. On that day we resolved to be free from the tradition of men; on the next day, being Lord's day, we formed ourselves into a Congregation, constituted on the old and new Testament. There were two schisms, and divisions in said congregation, one of which united with us on the same day we constituted, making our number about 10 or 15. Our number now is about 82 members, a great many from the opposition. In a short time the large iron bars were put a cross the doors of said Meeting-house. Then these honorable trustees lay concealed in an old school house, time after time, watching to see who it was, that entered said house. I cannot but remark here that on a certain day appointed for preaching one of these men came out from behind some logs, and met his own sister, who was in bad health, who had rode hard to ged out of the rain, as she supposed. She asked her Brother, to let her in the Meeting-house; he told her, she had forfeited all her right to said house, he could not let her in for she had joined the reformers. Now these are, says John Higgins, the most respectable members o the Church. The Lord pity such deluded creatures!

On the next Meeting held by John S. Higgins at the aforesaid Meeting-house, he brought forward a resolution, and preamble in the shape of an indictment. I will now give you a copy, as true a one as can be had.

Whereas James G. Bryant has been absent from Meeting, especially on Saturday, for about twelve months, contrary to a known rule of this church of long standing, that it shall be the duty of every member to attend his or her church Meeting, except providentially hindered: wherefore the church appointed Brethren for a committee, at her January Meeting, to see him and request his attendance at her February Meeting; he came, and instead of giving satisfaction, he increased the dissatisfaction, by calling upon the church for her authority to cite him to the church. And whereas Daniel O'Bannon, James G. Bryant, and John Pollard, have manifested a disregard, and, in some instances, a contempt for the discipline of the church, while they have manifested a decided preference in favor of the doctrine, and practice of a people, commonly called Campbellites, to the great dissatisfaction of the church, who hath borne with them for a considerable time, in hopes that they, who had thus gone off out of the right way, would by time and reflection turn from the folly of their ways; But in this we are disappointed; and, whereas James G. Bryant and Daniel O'Bannon &c. have contrary to the peace and dignity of this commonwealth, and contrary to the provisions of the trustees of this church, and contrary to the peace and happiness of said church, did on last Lord's day forcibly break open the door of this house, and to secure themselves from the merited reproach of all the friends of good order, formed themselves into a church: Resolved therefore that Daniel O'Bannon, James G. Bryant, John Pollard, together with as many of the members of this church, as have associated themselves in the above supposed constitntion, have gone out from us, because they are no more of us.

The above indictment was brought forward and read to the church. Now all you, who vote for this resolution, and preamble are to be considered united Baptists. Some members would not vote, but stated, they did not understand the Question. They stated further, they did not know what the Commonwealth had to do with the church of Christ. Thus we were excluded as may see by this resolution. Now in regard to the occupancy of the house, the said Higgins states, that the trustees took legal advice, that written notice was given that we should enjoy the house to the extent of our claim by Law. Now reader, I will give you a copy of the notice, and then close, making a few remarks on the same.

March 19th, 1833.

Mr. Daniel O'Bannon—

Sir, Take Notice that you are permitted to occupy the fork Meeting-house for devotional purposes, the second Tuesday in March, April, May, June, July, August, September, November, and the second Saturday and Sunday in December, and February, and at no other times. And if you should attempt to use said Meeting-house for the purpose aforesaid, or in any other way, at any other time, without first obtaining our consent, we shall hold you to be Trespassers; and make you accountable as such.

Trustees, { RICHARD R. WEST,
THORNTON K. THOMPSON,
WILLIAM COLLIER.

Now, reader, at once, you may see what kind of a grant was given in the notice by said trustees. The

notice at once shews contempt on its face, and it shews with what kind of spirit it was written. Although J. S. Higgins tells us in his piece, that the trustees had taken legal advice, which advice I deny has ever been given by any counsellor on earth, unless he gave it himself, or his aids. I dare him to come forward in the presence of that man with whom the trustees had communication. I do affirm, that I read the law to some of the members, and attended meeting for some months, for the express purpose to get a division according to law. John Higgins did propose leaving the difficulty to Judge Boyl. I then went to said trustees, and told them I would leave the same to Boyl, or to any two men in the state of Kentucky. The answer they made me was, they thought Judge Boyl had a leaning; therefore, they could not do it. I then made every proposition man could make, and not one accepted. The house has been locked up from the first till lately (two days excepted) and there has never been a division in the time by law.

At their last January meeting they made arrangements for the negroes to hold meeting on the Lord's day, specified in their notice to us; and accordingly the second Sunday in February was filled by the negroes, and has continued ever since.

DANIEL O'BANNON.

March 22th, 1834.

REMARK.

We, for want of room, have omitted to insert the certificates. Indeed. we thought them of little service. We are sorry, and mortified to spread such scandals before the world. Justice did reqiure Bro. O'Bannon to reply to J. S. Higgins. We hope no more such quarrels will ever stain our columns. We must express our disapprobation equally to barring, and breaking open Meeting-houses. Editors.

QUERIES PRPOSED BY BRO. J. MILLER.

Query, 1st. Some think that the law of the kingdom does not debar them from the pursuit of worldly business to make gain on Sunday, some think the day should be spent at home in reading the scriptures—others, that we should meet together every first day, and worship together at the house of God. What is the law, with regard to this day? Is it of divine appointment? or did the Apostles set it apart as their own invention?

Query, 2. Our discipline directs not to forsake the assembling of ourselves together, as the manner of some is—now, when, and how often are we to assemble together?

Query, 3. Is it by divine appointment to have Bishops in every church, when in some churches none can be found possessed of the qualifications of a bishop?

Query, 4. Does acts 2, 42 and 46 refer to the Lord's supper?

ANSWERS BY B. W. STONE, Editor.

Query, 1. Is the religious observance of the first day of the week, a divine appointment, or an invention of the Apostles? and how is the day to be observed. This is the sum of the query.

Answer, The distinction between a divine appointment, and Apostolic invention is novel. We have thought that whatever the inspired Apostles enjoined and preached was of divine authority, and differed not from a divine appointment. But in the whole New Testament there is no express command, or appintment, to sanctify the first day of the week. But we have that which is equal to a command, the Apostolic example. The first christians assembled together on the first day of the week to worship. Acts. 20, 7. This may be an answer to the 2nd, query, when, and how often we should meet together?

To the 3rd. Query I reply, That every church should have a Bishop—if the churches had not members, qualified for the office, they ought to apply to other churches for one.

To Query 4th. I cannot give a decisive answer. The matter with me is doubtful.

One general remark I would make, that the Lord's day is not as religiously observed as it should be, even by many, who believe it of divine appointment. He that regards the day, should regard it to the Lord. To desecrate the Lord's day, would be to introduce vice and immoralities innumerable in to society. The house of God would be almost deserted, and poor slaves would not be permitted to rest from their labors. Even in a civil point of view, it is a wise ordinance to observe the day. But what christian, knowing the divine privileges of the day, would be willing to see it abolished.

B. W. STONE, Editor.

RELIGIOUS INTELLIGENCE.

Bro. A Kyes of Boone writes that three have been baptised and received lately in that church.

Bro. G. Elley of Nicholasville Ky. (April 10) writes. we closed a three days meeting here last Monday, during which 7 were added, 4 confessed the Saviour. The week previous I immersed 7.

Bro. W. Dunkeson of Hopkinsville (April 5) writes that on the last Saturdy and Lord's day, at Noah's spring four were added to the Lord; and the prospect good.

Bro. Joseph Wasson of Leesburgh Ky. (April 12) writes that 2 in that neighborhood have lately been immersed. He wishes the people generally to know that abundant provision and accommodation will be made for as many as may attend the annual meeting at that place next September.

Bro. C. McDonald of Moulton, Ala. (April 11) writes that lately he and Bro. Kindrick have baptised four—the prospect was cheering. Also, that there was an appearence of an awful explosion of the next Baptist Association in that county. Several preachers were expected to be cut off for preaching baptism for the remission of sins.

Bro. L. Purviance of Ohio, April 18, 1834, informs us that our venerable old bro. N. Worley is alive and

in good health. We had published some months back that he was dead. This information was given us by Eld. J. P. Andrew of Cincinnati. We rejoice that it was incorrect. Bro. P— also writes that our old and higly respected bro. col. Peter Fleming of Preble co. Ohio, has ceased from his long, and severe sufferings occasioned by a cancer in the breast. The cancer cut a blood vessel and he bled to death in two hours. He lived and died a christian: He was truly one of the excellent of the earth.

Died on March 27, 1834, Mrs. Nancy Longley, wife of Elder John Longley of Rush co. Ia. in the 36th, year of her age, and in the full assurance of hope. She lived, and died the death of the righteous.

Bro. M. Scott of Ill. McLean co. (April 6) writes that bro. Rhodes baptised 3 lately.

Bro. P. Robertson of Nashville, Tenn. (April 24) says, we are getting on very well here. On last Lord's day 6 were immersion in the name of the Lord—all of them persons of the first intelligence. We have but few meetings here without some persons obeying the Lord.

We have understood that within a few days past bro. T. M. Allen of Fayette co. Ky. has baptised upwards of 20 at Antioch.

Bro. Tho. Smith of Lexington has since his last communication baptised a number, we cannot learn how many.

Bro. Elijah Ward of Vigo, co. Ia. writes [April 14,] that the appearances for good not far from him, are cheering. He also informs us, that there is a great split among the Methodists in that section.

Bro. Kurkendall of Liberty, clay co. Mo. writes March 25.—That in the spring of 1833, himself, wife and three others united together as a church, upon the word of God alone. Soon after their constitution, a Baptist church in the neighborhood, excluded their minister for what they termed Campbellism. Their charges against him, were 1st. that he taught that the firm be-

lief in the word of God, and obedience to the same constituted a christian. 2 That at one of our meetings he sat near us while partaking the Lord's supper, and raised a tune for us. [Wonderful sirs!!] He with 5 of that church united with us, and now we number about 20.

In our county, Scott, there are considerable additions to the church. We are much encouraged.

Eld. Js. McVey of Mansfield Ohio, writes Feb. 25th. 1834. In March last, he formed a church of 12 members of regular baptists chiefly, who had cast off the human yoke—since that time, he had baptised about 200, who have been added to the church He. has travelled a considerable distance, and baptised in all about 370 within the last 12 months.

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Mansfield, Ohio, April 10th, 1834.

Brother Stone & Johnson—

I received the three first Nos. of the 8 Vol. of the Christian Messenger; and as far as they have been read, the brethren are much delighted with their contents, and many are anxious to become subscribers, some thought we were alone in the reformation here, as the cause has only been advocated about thirteen months; but in reading the Messenger they were glad to hear that there are so many powerful advocates in the reformation; it causes many that are babes in the good work to be glad and take courage. Since I wrote to you about six weeks ago, there have been about seventy added to the church in this place, which makes about two hundred and seventy, which have been immersed and joined within thirteen months. I have never been in a place where the sectarian Clergy appear so mueh alarmed as they do here; creeds are getting out of date, many have gotten out of that old tradition, that it takes days and months before persons can get into the kingdom. There are many instances here, of hardened sinners, the first sermon they hear, obeying the gospel, and are made happy in the Lord. Many

are also coming out from their human yokes. In March I visited a Baptist Church in Knox county; and after preaching several times, I made a proposition to see how many would come under the New Testament government. About twenty organized in church order, according to the New Testament, I immersed six at the meeting. We would rejoice to see some labourers visiting this section of county. It would relieve me very much, as I feel like travelling more extensively. Through the Messenger we ardently solicit some of our travelling Brethren to visit this place. I close with subscribing myself yours in the bonds of a peaceful gospel. may God bless you Brethren! may you live long to be useful in the reformation! may your communications through the Messenger ever be soul cheering to the churches! may joy fill your hearts when about to leave the walls of zion! may it be in full hope of wearing the crown.

Farewell. JAMES McVEY.

Bro. Wm. Lambert of Washington, co. Ky. writes Feb. 10th. 1834. On Tuesday night after 3d. Lord's day of January until Lord's day following 20 were added to the church, since which time 5 more have been added—On 2nd. Lord's day of Feb. bro. C. J. Smith and myself met with the Brethren at bro. Js. Green's, a Methodist exhorter, and the Mercer co. court clerk, a Presbyterian with others came forward, and desired membership with us, making in all 30. Bless the Lord! The gospel of God's dear son is about to take that stand, that is due to the truth. I am informed by the Brethren at Harrodsburgh, that 15 have been added to the church there within the last three weeks.

Fayette co. Ky. May 5th. 1834.

Dear Brethren—

It is with much pleasure I make this communication, for the information of yourselves and readers generally; on the first day of April Bro. John Roger's

was with me at Antioch, at which time three made confession of their faith in Jesus; on the 3d. Lord's day he was with me at the same place, at a three days meeting which terminated on Monday. The congregations were unusually large, attentive and solemn on every day of the meeting; twelve confessed the Saviour on Monday the last day of our meeting, nearly all the congregation were in tears, and in conclusion we repaired to the water, where I immersed twelve. On the 4th Lord's day I was at Clintonville in the forenoon where I immersed one: in the afternoon I addressed a large assembly at Antioch, when six more professed faith in the Lord. On Yesterday [the first Lord's day] I again met a large congregation at Antoch, 4 professed faith and 10 were immersed; the prospects are yet cheering. On next Lord's day we expect to meet at Union; in the evening I have an appointment at Gen. Russells to address the people and immerse—Dear Brethren, cannot you and other teaching brethren visit us at Union, and Antioch? We trust our brethren will remember us. Your Bro. in hope of immortality,

TOHMAS M. ALLEN.

I have had no help at our meeting here. I have spoken for three days; that is part of the time. I baptised a Presbyterian and her husband on yesterday—another came forward to day and demanded baptism, and her father aged about eighty, confessed the Saviour.

Your Brother,

LEONARD J. FLEMING.

Lawrenceburg Ky.

DEFERRED ARTICLES.

Bro. W. D. Callaway of princeton Ky. writes Jan. 11.

Bro. Davenport has just left us. During his stay he immersed 3 persons, one of whom was a student in Cumberland College.

Brother David Millard of New York has been among us for several weeks. His ministrations have been well received, and it is believed, have been blessed to the people. We are highly pleased with his visit, his person, his piety, and his public exhibitions. He has happily removed the unfavorable impressions, made on many minds, that the christians in the East were fast approximating to Sectarianism, and had settled down on former opinions, without farther examination, and investigation of revealed truth. We should rejoice at the frequent visits of *such* brethren from the East, and that *such* brethren from the West would interchange the visits. This would be a happy means of cementing a union, important to the interests of religion. Bro. Millard leaves us beloved, with our best wishes for his prosperity and hearty prayers for his success. Editors.

Bro. P. Hatchitt of Mt. Washington Ky. writes Jan. 22. 1834. Since my last to you 9 have been added to this congregation.

Bro. Jas. Nelson of Upper Alton Ill. writes Feb. 17th 1834.

Last spring a church was here constituted of 17 or 18 members; it now numbers 80 or 90.

Bro. J. T. Smith of Fayette co. Pa. writes March 19th, That 12 more have been added to the church in his bounds since he last wrote. He says, the good work is progressing where he labors.

Bro. H. Osborn of Jacksonville (Ill) writes Jan. 17th, 1834, that Bro J. Hewitt had been at Rushville about 1st of January, and constituted a church of between 20 and 30 members; that the good cause was spreading through those western plains.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.

Dry Creek. J. G. Ellis for A. Dicky, F. Kleet, J. McCollum for 8, v. 2, 00 for H. Books. *Newport.* Jo. Gilman for 6 and 7. *Georgetown.* Wm. Porter, Col. J. Miller, C. Parks Joel Johnson. Mahala Cartenhour, Mrs. Briscoe, Js. Gains, Js, McCleary Sol. Crumbaugh, all for 8.—Wm. Henderson for 7. *Lancaster.* Danl. Adams—L. V. Philips for 8. *Carlisle.* Wm. Caldwell sen. 8. *Leesburgh.* J. B. Fenly 7 and 8.—Coppage 8. *Great Crossing.* Wm. Poague 8. *Hopkinsville.* Elder W. Dunkeson for Geo. Perry, Geo. Siskle, A. Thompson. B. Wood. Mrs. Shipp, for 8.—Eld. W. Major for S. Weodward, for 7, A. Blue, do. W. Dickinson 8, E. Herndon do—himself for ½ of 8 & ½ of 9.-A. Blue for self-G. Dublin—W. Harelson

M. Carpenter, W. W. Woolland, 8. *Claysville.* Geo. Williams for Arch. Duncan for 7. *Hartford.* Thos. Roys for 7. 8. 2, 00. Commonwealth. *Centerville.* Eld. Gano for G. Palmer and S. Adams for 8. *Paris.* Bro. Riggs for G. W. Williams for 7.—Tho. Rule 7 8—Jac. Sink 8 Eleanor Speaks do. D. Kenneda do. W. Wainwright do. *Glasgow.* G. W. Trabue, W. Logan, J. W. Davis 8. *Sanders.* Js. Daniel and N. Grigg for 8. *Newcastle.* C. Sanford for 8. *Lexington.* J. Hull, A. Kay, R. Kay for 8. *Republican.* Jo. Faulconer, H. Jeter, N. Dunn, O. Farra, Jane Lamb, Wm. Bronaugh. *Caneridge.* C. Hall, Jo. Hibler for 8.

INDIANA.

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CHRISTIAN MESSENGER.

VOL. VIII.—NO. 6.

EDITED BY BARTON W. STONE & J. T. JOHNSON

Elders in the Church of Christ.

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

GEORGETOWN, KY. .....JUNE, 1834.

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From the Christian Herald.

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which I read with great astonishment."

God schooled him severely in a dangerous attack of sickness, in which his mind was much employed about dying. An old priest who visited him said, among other things, "My son, be of good cheer, you will not die.—God will yet make a great man of you, who will comfort many people. Him whom God loves, he chastens early, in which school the patient learns much."

In his 20th he took the degree of Master of Arts. That he might earn something in instructing others—he now studied law; but he had not prosecuted it more than a year when the unfortunate death of his friend Alexis, as well as his own wonderful escape from a flash of lightning which struck near him, induced him to go to an Augustinian monastery, for he was troubled with the doubt whether he could secure the grace of God, in his former condition; and he regarded the monastic life, unsuited as it was to his disposition and former principles, as most pleasing in the sight of God.

This step was not sanctioned by his father, and he himself confessed that it was precipitately made.

Severe were the duties of the first year; he was obliged not only to go round the town and beg, but to guard the doors, sweep the church, and to clean out all the filth of the monastery; but keener still was his internal sufferings, for the strictest observance of all his duties and the mortifications of the body did not secure that peace of mind which he expected. Although he exercised himself incessantly in prayer, and read the writings of ancient and modern theologians, in connexion with the Bible, yet he was still melancholy and could not be relieved. He often consulted Staupitz, the vicar general of his order, and confessed to him the troubled state of his mind; he encouraged him and said, "You do not know how necessary these temptations are to you. God is exercising you not in vain. In a dangerous sickness in the second year of his monastic life, he opened his heart to an old monk, who directed him "to exercise faith in Christ, through whom our sins are forgiven, and consequently in whom alone peace of conscience is found." This gladdened his heart and induced him to examine the subject more intently.

In 1507, he was consecrated priest in his 24th year, and although the Bible was taken from him, he visited the library as often as he could, to read that beloved book.

In 1508, he was appointed professor at the new university of Wittenberg, where he first taught philosophy, but soon after began to teach theology. He constantly read the Bible, admonished the students to esteem the word of God highly, to adopt it as their code of morality, to believe what it taught, and to reject every thing that opposed it. He already began to explain the nature of sin, the insufficiency of human power, the necessity of grace, and the right way of salvation, so that Dr. Polichius said, "This monk will prove all the doctors to be wrong, and introduce a new doctrine, and reform the whole Roman church.

In 1510 he was sent to Rome on some business relating to his order. Here he saw things as they were.—With astonishment he beheld the universal corruption and levity of the Italian clergy, particularly at mass, which impressed him deeply. He said "that rather than a 1000 guilders he had not seen Rome." But yet he was a wonderful saint, so that, to seek consolation for his conscience, he visited all the holy places and the graves of the apostles, and full of devotion crawled up the steps of Pilate on his knees, in order to receive the indulgence of the pope, founded on that sort of devotion; but yet that passage "the righteous shall live by faith," was constantly in his mind, for he read the epistle of Paul to the Romans very attentively.

After his return he commenced his labors with new zeal, and explained the Psalms and Romans, in which he every day saw more clearly, and taught to the astonishment of all, that salvation is by faith.

In 1512, he received the degree of Doctor of Divinity. Unwillingly, and not without resistance, did he ac-

cept of this honor, although he was 30 years of age.—Yet he consented, but said, "that popes, emperors, and universities can make doctors of arts, medicince and laws, but none but the Holy Ghost can make a doctor of the Scriptures!" He vowed to teach and preach the Scriptures purely and faithfully, and kept his vow.

From the Apostolic Advocate.

"YE UNKNOWNE SPECHE."

We have been requested to give our readers some explanation of the ancient prophecy recorded in Norman English, and inserted in our first number, under the caption "Prophecy Fulfilled." The extract was made from an English paper, in 1830, when the world was agitated by political earthquakes, by a pestilence that had blasted the hopes of 60,000,000 of human beings; and at a time when the city of London was the contested prize of four "City Kings" called Lord Mayors, and its inhabitants astounded, by an extraordinary fanatical imposture, familiarly designated as the *unknown tongue*.—The prime actress at the period of its commencement in London was a Miss Carsdell, who pretended to utter oracles, as she happened to be moved by the Holy Ghost, and that too in an unknown tongue, which she herself did not understand. The Ghost, however, gave the interpretation after the oracle, though the speaker or Pythoness. could not adapt the sense verbatim to the text. This demented sister was one of the celebrated Mr. Irving's flock, who after three admonitions has rejected the General Assembly of the Kirk of Scotland from his communion. This reverend Divine has patronized and greatly aided the oracular manifestations of the Holy Ghost in his church. Actors and actresses in this spiritual farce rapidly accumulated, until his Church has become the hold of every unclean spirit and the cage of every hateful bird. In connexion with the tongues, miracles have been wrought to a great extent; which we cannot help thinking must be the works of unclean spirits like frogs, which came out of the mouths of the

beast, the dragon and the false prophet; and which John in the Apocalypse, declares are the spirits of demons working miracles.

Mr. Irving has been excised from the eclesiastical body under whose patronage he first came out. He was also the associate of the celebrated Dr. Chalmers, but whether he has discountenanced his fanatical coadjutor we are unable to say. Mr. Irving, Miss Carsdell, and the Court of Aldermen, are as notorious in Britain, as the Belgic question, the Cholera, the Allied Congress, and the London Conference of Plenipotentiaries are throughout the civilized world. Thus much by way of the explanation sought for. We lay the following before our readers without further comment, extracted from an English paper. EDITOR.

THE GIFT OF TONGUES.

On Sunday last Mr. Irving's chapel was crowded, but the "gifted" were silent, if we except an unmeaning yell which twice disturbed the congregation. Mr. Irving, we are sorry, but not surprised to learn, defended the miracle-mongers in terms which showed him a party to the imposture. He quoted a passage from the prophet Joel, which our readers will remember St. Peter also quotes in the second chapter of the Acts of the Apostles. Mr. Irving says, the visions, dreams, and prophesying foretold by the prophet to distinguish the last days, are not now of daily occurrence, and therefore, the prophecy is unfulfilled. St. Peter, however, argued that they (the apostles) on whom the ends of the world were come, fulfilled the prophesy, and appealed to the miracle of the day of Pentecost in proof. It would be impious to say more. Mr. Irving's ignorance of the passage he quotes does indeed surprise us. On Monday and Tuesday mornings (we suppose every morning) the chapel was crowded, and the inspired were wrought on as early, we understand, as 6 o'clock. For the following specimen we are obliged to the *Herald*:—In the course of the morning Miss Carsden, or Carsdell, raised her voice

—"*Coartoma ruramur pooah chambele mentara ts iw.*" We add part of the interpretation:—You need it—you need it; you need the word of the Lord to comfort you; for it is a time of perplexity. He is about to rise, *and he shall speak terribly to the nations*—He shall arise—He shall arise—He shall do his strange work. The wicked shall not always prosper. *Rejoice! rejoice! for he cometh—your King cometh.* Fear, ye that cannot bear the eye of your God! Be not deceived—be not deceived. It is the HOLY ONE that is coming! He cannot abide iniquity—He stretches out his hand," &c. The whole of this was forcibly delivered, particularly the words which we have marked by *italics*, which were given with great power, vehemence, and even dignity, and with electrical effect upon the auditors. Miss Hall then addresed the congregation, with an effect little inferior to that which was produced by Miss Carsdell. In her interpretation this lady exclaimed, "Oh, refuse not—refuse not to listen to His voice! O beware, ye mockers, beware of despising the work of the Lord! O return unto the Lord! He will have mercy upon you!" [We repeat the warning of the spirit—"Beware, oh ye *mockers!*"]

ROMANISM IN IRELAND.

The following is from a letter of the Rev. R. J. McGee, a clergyman of the Church of Ireland, to the Editor of the Dublin Evening Mail. Mr. McGee has distinguished himself by the zeal and ability of his opposition to the government scheme of education for Ireland.

I have just seen a little Romish tract, called "The Little Testameat of the Holy Virgin," published in Dublin last year. Though it has been proved how awfully the Board of Education has given the sanction of Scripture, in the eyes of Roman Catholics, to the idolatrous worship of the Virgin Mary, by their retaining the Roman translation of Gen. iii. 15, as this tract urnishes an additional proof of it, I call the attention of all who value the Bible, and the true worship of God,

to the fact. After the preface, the tract commences with a prayer in these words:—

"O! ever blessed Virgin Mary, the avenue of God's tenderest mercies to man! thou wert promised from the beginning of the world to 'crush the serpents head." Gen. iii. 15, &c.

The last page is as follows:—

"My child, I bequeath you my strengh—it will uphold you in your temptations and labours, if you be but ready to be sacrificed for God."

Firm conviction, that as without Mary you can do nothing, so with her you can do all.

"All-powerful Virgin, pray for Ireland."

Now Sir, when we couple this with the Pope's Encyclical Letter of this year, circulated by the Romish bishops, in which he calls the Virgin Mary "the whole foundation of their hope"—let me ask what more blasphemous, more abominable idolatry, was ever published in a land called Christian?

The Virgin Mary is here put directly into the place of God—she is invested with omnipotence "*All-powerful Virgin*"—she is represented as giving to man strength to overcome temptations and endure labours. The very two texts of Scripture which the Lord Jesus Christ applies to himself, "*without me ye can do nothing*," and which the Apostle applies to him, "I can do all things through Christ, which strengtheneth me," are here applied to the Virgin Mary. The Pope, that arch Antichrist, denies the foundation which God has laid in Zion for sinners, and leaves them no foundation but the Virgin Mary. And the Board of Education for miserable Ireland picks out of the popish Bible, the sanction of what is called Scripture for this, and instils this accursed poison into the minds of those, whom it ought to bring up in the nurture and admonition of the Lord. I do not write for the supporters of the Board—they seem to be, alas! proof against argument—but I hear, Sir, that they are coquetting with the Synod of Ulster, to try, by some jesuitical compromise, to get their sanc-

tion and support. I say, Sir to the Protestants, to the Christians of the Synod of Ulster, that, make what bargain they please with the Board of Irish Education, on the day when they identify themselves with the men that publish that book as a book for the education of youth, they join themselves to the idolators of the land, they forsake the high and holy standard of Christian principle and truth, and if they do not try to make a book with the name of the Scripture, speak the language of idolatry to their own children, they join with those who make the book speak the language to the poor Roman Catholic children of Ireland.

For The C. Messenger.

Were we to be more forbearing, would we not be able to win more souls to Christ? This question has been suggested by observing my brethren, that, we are too apt to impute bad motives to those whom we find ourselves unable to convince. Now, I have no idea but that the truth will find opposers as long as the man of sin is in the world; but from a few years observation, I will venture to say, that, if we were to conduct ourselves, so as to prevent those we wish to instruct, from identifying themselves with their opinions, we should be much more successful. Would it not be well to satisfy them, that we have no *peculiar* interest in the matter, and that *all* are equally interested in knowing and obeying the truth?

But before this is done, we are so apt to get out of patience, and say something more calculated to irritate than instruct; and show that on us at least, what *we* call truth has failed to perfect that love that hopes and bears all things. As I said before, I am not so zeal-smitten as to conclude we should convince all, for when the Prince of peace was himself on earth, we see that scepticism had doubts; and interest guarded every avenue at which it supposed it was likely to lose; and superstition too held an iron grip, to all that custom had entailed on it! but it does seem to me that there are many in most soci-

eties, disposed to obey if they knew how; and with proper instruction might be brought under the Great King in his own way.

Yours, D. M. LIPSCOMB.

"Let the dead bury their dead." I see that brother Campbell in his valuable "Family Testament" interprets this remarkable passage of the word of life, as it is perhaps generally understood, viz. let dead (in sin) bury their (literally) dead. I would when I spend an opinion contrary to that, of a man of so much learning, good sense and experience, speak with all due deference to his better judgment—but I must be permitted to object to making so short and simple a sentence hard, by assigning different meanings to the same term. Is one literal, and the other metaphorical! To me, it appears, that a very common objection we hear to the reformation, is answered, by making it a pure metaphor. How often (before we are understood of course,) do we hear questions like these. Where has the church been all this while? If this you say be true, what has become of your father, who perhaps never heard of immersion for remission of sins! This is the very and pith marrow of objections to religious reformations with those, (alas! how many do it) who deify the dead—and set up *their* actions as an eternal standard of propriety—may we not rationally conclude, though we have no direct intimation of the fact, that the Jews also had their fathers to dispose of, before they embraced what *seemed* to them to condemn them? especially when we see with what tenacity they held to their customs and traditions? This is not I think, a matter of speculation only, for believe me, if we had *our* dead buried, no small job would be off our hands—then when we hear these objections, may we not, like the master, turn them over for judgment, to the age in which they lived?

Yours in hope,

D. M. L.

March 28th, 1834.

FOR THE CHRISTIAN MESSENGER.

PRACTICAL REFORMATION NO. 2.

God's commands are of two kinds, affirmative and negative: or they consist in requisitions and prohibitions. Their language is, you shall do, and you shall not do. To neglect or refuse to do what God requires, and to do what he forbids, are offences of equal magnitude; consequently, they are liable to the same punishment. Either of which constitutes a violation of the divine law. Whenever, then, we fail to comply with what is required, or do what we are commanded not to do, we sin with a high hand against the majesty of heaven. These facts admitted; and who is there that is not convicted of sin? and who is there, without practical reformation, that can be saved?

Having already intimated that in this No. I would specify some instance or instances, in which reformation is necessary, I will proceed to show that the extent to which this generation indulges in a covetous disposition and practice, characteristic of an apostate church, is contrary to the will of God, as expressed in his word. "Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." If the Apostle understood and told the truth, we may as reasonably expect to see drunkards, idolators, thieves, and murderers inheriting the kingdom of God as a COVETOUS MAN. To avoid the unwelcome remonstrances of a guilty conscience, thousands have persuaded themselves that the sin of covetousness, so strongly reprobated by the scriptures, consists in any thing else than in what they do. Few are willing to admit that they are covetous, however much they may be devoted to mammon. Covetousness is defined, by most of our Dictionaries, to be an avaricious, money-longing desire of heart; and that this is the sense of which the Saviour and Apostles used the word, I think the sequel will demonstrate. To desire and seek for that which cannot add to our happiness, nor promote the glory of God, is certainly opposed to both the letter and spirit of the New Testament.

Paul speaking of the mind and will of God, has declared that the love of money is the root of all evil. Whoever then loves money, loves the root of all evil, and not the source of all good, unless we can conceive of a mind's placing its affections, at the same time, upon two distinct objects, as different in their nature from each other, as the northern and southern poles. The general want of social confidence, that is, men's want of confidence in each other, has been caused by the love of money. Under its deleterious influence, we see almost every man suspicious of his neighbor, fearing that he will, if he has any thing

to do with him, take some advantage of him and get his property for less than he thinks he ought to have it. How often do we see the seller endeavoring, by every sort of quirk and turn, to obtain the very last cent that can be had for his property irrespective of its real value? And as often do we see the purchaser equally smitten with the same luciferous distemper, strugling as hard to obtain it for the very least in his power, paying no regard to its intrinsic worth. While men are prompted by the love of money, to violate the commands of God in order to obtain it, we need not wonder at the absence of social confidence; and where there is no social confidence, there can be no social happiness? Who can be happy without full and unshaken confidence in that society to which he is attached? The most superficial observer of things, must see that the love of money has destroyed a large amount of happiness in what is called Messiah's kingdom.

Among all the evils that flow from the love of money, the source or root of all evil, that which calls loudest for reformation, is, the melancholy fact that professing christians of our times, have in their dealings with men, conformed too far to this world's standard of what is just and honest. The world has its standard of justice and honesty. The word of God has another. The latter requires us to "do justly, to love mercy, and to walk humbly with God: "To do to others as we would that they should do to us. The former justifies a man in getting all he can for what he has, and in getting from others for as little as possible. It justifies all the artful systems of speculation practised in our day. For the sake of illustration, suppose A. is indebted to C. and by misfortune, or otherwise, finds himself unable to meet C's. demands and have any thing left to support a helpless family. In this distressing situation, he applies to his wealthy neighbor B. (perhaps a brother in the church) for such an amount of money as will meet his demands, and leave a pittance for a dependant and suffering family until he shall have a little time to better his circumstances; B. with much apparent kindness, seeing his friend A. in distress, lets him have the money at *only* 25 per cent interest. B's conduct towards A. is, by the world, esteemed just and honest. It is in accordance with its standard of correct dealing; ("*but that which is highly esteemed among men is abomination in the sight of God*") All human laws, as far as I know, protect B. in the possession of all he can extort from A. And to justify himself B. will argue that A. voluntarily of his own accord gave the 25 per cent interest, that he used no improper means to induce him to do it. True. A. in order to avoid a greater evil was willing to suffer this; but were the circumstances of the two reversed who, in his senses, can believe that B. would wish A. to charge him 25 per cent interest? This kind of dealing

is sanctioned by the world's custom, by the practice of both saints and sinners, yet, the whole transaction, with every thing akin to it, is a palpable violation of God's command to do to others as we would they should do to us. How inconsistent for one to say the word of God is the *only* true rule of his faith and conduct, and then, for the sake of filthy lucre, trample its authority under foot and conform to this wicked world's opinion or standard of what is right! When God speaks in a perspicuous, clear and definite manner, shall we remain ignorant of our duty?

The opinion has long prevailed that men cannot, in all things, act according to the principles of the christian religion, or in other words, keep all the commands of God. In what did this opinion originate? Dare any suppose that God gave his creatures laws that he knew they could not keep, in order to seek an occasion to wreak his vengence upon them? for heaven and earth shall pass away; but what he has promised, and what he threatened; shall surely be fulfiled in their season. When we place before our minds all the glorious perfections of our heavenly Father, can any imagine why he should ever give his intelligent creatures a law which he never intended to be kept, knowing the impossibility of its being done? Of this, both reason and revelation are as ignorant, as the grave is of the living. In reference to this, christianity is pre-eminently distinguished from all the religions of the world. Paganism, in all its appalling forms, Mahometanism, and their admixtures with christianity, all enjoin things on their votaries intolerable to be borne. But blessed be God "*his* commandments are not grievous." He raquires nothing of us opposed to our best interest—all is for our good. Let the lesson, (painful to the wicked and worldly minded, but delightful to the heart touched by redeeming love) that we must deny ourselves the gratification of sinful propensities and corrupt appetites, be once learned; and then it will be as easy to love our neighbours as ourselves. Let us cease to covet, and then our hearts will find room for the throne of Jesus.

Not wishing to occupy too much room in the Messenger at any one time, to the exclusion of other matter perhaps more valuable, I will now leave the subjeot to be resumed in my next.

A. REYNOLDS.

Monmouth Ill. April 20th, 1834.

FOR THE CHRISTIAN MESSENGER.

PRACTICAL REFORMATION No. 3.

Though in one sense it may be said we are not of this world, and though we may not regard it as a source of pleasure or comfort, yet to some extent we necessarily have to participate in its concerns, and share, while in it, what it contributes to our necessities. It is our duty to provide things necessary for ourselves as well as for those whom Providence has put under our care. Paul says: "But if any provide not for his own, and especially for those for his own house, he hath denied the faith, and is worse than an infidel." By this as well as other passages of God's word we are taught the necessity and propriety of providing a supply of our real (not imaginary) wants. Notwithstanding the necessity of our having something to do with the world, we should never forget that too intimate a connexion with it may be our ruin; for to love the world, according to the scriptures, is awfully dangerous. Seeing, then, that while we are stationed in it, we must have some intercourse with that which the word of God regards as a deadly foe to human happiness, *it behooves us to understand clearly the extent to which we may safely pursue and possess the things of this world, and the use we should make of them.* This will be the subject of examination in the present number.

As to the amount of wealth which is necessary and safe for us to possess, right reason would say that a competent supply of food and raiment for ourselves and those for whom it is our duty to provide, is a sufficiency; for could we fill universal space with the richest treasures that the Indies afford, after clothing ourselves, and eating and drinking to the satisfying of our appetites, we could enjoy no more. The word of God says: "And having food and raimnet, let us be therewith content." Some are of opinion that Paul meant only himself and Timothy—that they, doing the work of Apostles or Evangelists, required no more. And what can others do that will make them require more? The reason Paul gives is, that "we brought nothing into this world with us, and it is certain that we can carry nothing out." His words very justly apply to all who come into the world destitute of earthly possessions, and have to leave it without the privilege of carrying them with them. It is both reasonable and scriptural that we should use the necessary means to obtain a sufficiency, and with that sufficency, if more be not given, we certainly ought to be satisfied; for to be dissatisfied with our lot, and to covet more, when we possess what is really necessary, may, if the New Testament is true, deprive us of heaven.

But if all our dealings with men accord with the golden rule: "That we do to others as we would they should do to us," and it please Providence to give more than a sufficency for ourselves, the question then presents itself: *what use then shall we make of it?* Next to the crying sin of conforming to the world's standard of honesty in accumulating wealth, is the improper use that is too generally made of it. Is it safe to lay it up till we become rich? or to keep large possessions in our hands? I answer no; and will give the reasons why. The old idea, that it is

no harm to possess riches if we do not set our hearts upon them is absurd. If our hearts be not fixed upon them, why all our care, anxiety, and labor to obtain and keep them? Our hearts are most engaged in whatever we are most devoted to, and we are most devoted to that which engrosses most of our time and attention. It is folly to say then that we can possess riches, and our heart be not placed upon them. The son of God doubtless understood correctly the philosophy of human nature, when he said, "*where the treasure is, the heart will be.*" But in language that defies the possibility of our misunderstanding, the Saviour says. "*Lay not up treasure on earth.*" Dare we violate his command and then hope for his favor? Paul says, "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition"—not that they may chance to fall into these evils, but the import of his language is, that they do necessarily fall into them as an unavoidable consequence of desiring to be rich. All that is said on this subject in the holy scriptures, places the salvation of a rich man in doubt; yea, in awful uncertainty. It is safer to fare like Lazarus, with the safety of the soul committed to the care of Jesus in the well-doing, than to dress in purple and fine linen, and fare sumptuously every day.

Paul directs Timothy to "charge them that are rich in this world not to be high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. Whether those of whom Paul spoke were rich before their conversion to christianity, or whether they obtained their riches afterwards, I know not; but to remove the cause of danger or the temptation to the evils mentiond, he gives specific directions as to the use they shall make of their riches: "That they do good, that they be rich in *good works*, ready to *distribute*, *willing* to *communicate*, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Again, if more should be committed to our trust than is necessary to supply our wants, let us remember what is enjoined; "distribute to the necessity of saints"—"give to him that needeth &c. &c. Were the immense sums of money annually expended by professing christians, on objects worse than useless, given to the poor and needy to diminish the large amount of human suffering, or appropriated in any way to advance the cause of God, how diffierent the aspect of things would be! Did all see their awful responsibility to God for the manner in which they gain and appropriate this world's goods, there would be much less need of practical reformation. I will now leave the reader to a month's reflection.

A. REYNOLDS.

THE DESTINY OF THE AMERICAN CHURCH, AND DUTY OF HER MEMBERS TO LOVE ONE ANOTHER.

The people of God in this country ought to consider these sentiments as applying to themselves, in all their force. To every enlightened friend of the Redeemer it must be most interesting and delightful to contemplate what God has done for the church in this western world, and the high destiny to which she seems to be called. To American Christians it is believed is assigned, in the purposes of heaven, much of the honor of that moral renovation of the human family, which is ere long to be experienced. A little less than a century since, the immortal Edwards employed his mighty mind, in attempting to show the probability that the millenium would commence in our country. Whether or not this opinion is well founded, there can be no doubt that Christians in America may have a share in the high honor of diffusing the blessings of that happy period throughout the Globe. It is a momentous question—one which ought to come home to every heart that feels the love of God—whether their share in this honor shall be great or small. One or the other it shall unquestionably be, very much in proportion as they are influenced by the construction and the spirit of our text. Could I raise my feeble voice to a note which might be heard throughout the length and the breadth of the land, I would urge on every saint, that love to all the household of faith, by which the Savior has taught us that his disciples shall be known; I would say to him, Brother as you love the Savior, as you desire to see his glories spread around the world, and the souls of men redeemed from hell, take heed that, whenever you meet an individual bearing his image, by what name soever he may be called, you embrace him in the arms of Christian affection, and be ready to co-operate with him in every good work. Too long has the church crippled her own energies, and retarded her growth, by mutual dissention and the spirit of party. As the brightness of a more glorious day begins to dawn upon her. O let this spirit cease, and its place be occupied by that love which seeketh not her own.

That all who constitute the visible family of Christ should at present be united in one domination, is neither to be expected nor desired. This would be a wide departure from the natural result of that freedom of opinion, which so happily, exists in our country.—It surely cannot be matter of surprise nor of grief, that among men of truly devout minds there should be diversities of opinion on unessential points of doctrine and practice. Nor is it to be lamented, that these diversities have led to the organization of the community of the faithful under different names. But at this day, so interesting, so auspicious to the best interests of man, and in the country, so favored of heaven, so richly furnished with means of blessing the whole human family,

let none of these things produce dissension, distrust, or alienation among the people of God. This shall be our prayer. And as the chariot of salvation rolls ownward, and its motion is more and more accelerated by the breath of the Spirit; we believe the time is fast drawing near, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim; when there shall be one Lord, and his name one, and when in all God's holy mountain there shall be nothing to hurt or destroy. AMEN.

Rev. Ansel Nash, in Nat. Preacher.

THE LORD'S SUPPER.

"The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread." 1, Cor. 10, 16, 17.

Never was a translation more incorrect, and unintelligible than this and for this reason, the simplicity of this ordinance has been over looked, and almost out of practice. The translation would lead us to this conclusion, that Christians were the one bread, and that they partook of themselves; than which nothing can be farther from the truth. The body of Christ, crucified on Calvary, is represented by the one bread or loaf, and Christians united in one body are joint partakers of it. The New Translation is precisely according to the original text. Thus; The cup of blessing which we bless; is it not the joint participation of the blood of Christ? The loaf which we break; is it not the joint participation of the body of Christ? Because there is one loaf, we, the many are one body: for we all participate of that one loaf."

1. In the Lord's supper there should be but one loaf, to represent the Lord's body that suffered on the Cross—Two or more loaves destroy the very idea of the ordinance, as not representing the one body of Christ suffering and dying. The word *artos* is translated *loaf* in the text very properly; and this is the translation very commonly given by King James' translators. See Matt. 14, 17, 19 Mark. 6; 38, 44, 52, Luke 9, 13. Matt. 15. 24, 36.-16, 19, Luke 11, 5, John 6, 8, Mark 8, 14 &c.

2ly. This one loaf should be unleavened. This was the very kind of bread first used by Christ when he instituted the supper; for he used the bread of the passover which, must, by law, be unleavened. As the passover was to be kept without leaven; and as Christ our passover is sacrificed for us, therefore, says Paul, let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with unleavened sincerity and truth." 1 Cor. 5. 8.—Leaven is the scripture emblem of sincerity and truth. How preposterous then, to have the one loaf, which is to represent the body of Christ, leavene

as if he were malicious and insincere! Let it be unleavened, to represent his benevolence, truth and sincerity.

3rd. "We the many, are one body; for we all participate of that one loaf." None but christians who are united in the one body, are permitted to participate of the one loaf. They are joint partakers of the blood and body of Christ, and they alone; for they alone can keep the feast with unleavened sincerity and truth. Alas! for the world of professors, who, divided into factions, are quarreling at the feast, endeavoring to monopulise it to their several parties—and woe to those, who presume to keep it, not being in the one body!

4th. Why is it more important that a person be immersed, than sprinkled! Because the latter action does not represent the burial and resurrection of Jesus, and because it is not justified by scripture.—And why is it more important to have one unleavened loaf in the Lord's supper; than to have four or five loaves, or leavened bread? Because the latter do not represent the one body of the sincere, true, suffering Savior, and are not justified by the word of God. Let us cleave to the truth, and never substitute our opinions.

B. W. STONE, Editor.

1, Tim, 2, 15. But the woman (Eve) being deceived was in the transgression. Nevertheless, she shall be saved in (*dia* with a Genitive, *through*) child bearing, if they continue in faith, and love and holiness with sobriety." Eve was to be saved from the transgression through child bearing; for through this means Messiah the Savior was to be born. Do no holy woman die in child bearing.—Yes; they have no promise that they shall not. But if Eve and all her daughters live in faith, love and holiness, they shall be eternally saved from sin and death.

B. W. STONE, Editor.

James Town Ohio, March 22nd, 1834.

Brother Johnson—

The mention of *Reformation* fills all mouths in the sectarian world, with the old Catholick arguments. They begin to plead antiquity, and number, next great men, then the sweeping argument that God has blessed their efforts, and finally that it is impossible that so many great and good men could have been deceived.

Then by way of confirmation, they speak of the dead, who have died in the belief, held by them, and of their firmness in the trying hour. And, therefore, they resolve to continue steadfast in the traditions, which they have been taught, never dreaming that all their arguments have been refuted a thousand times, and that the same arguments if good, would prove all religions to be true, especially the Mahometan, and

Roman Catholick, for in point of antiquity and numbers, they excel. But this has always been one of Satan's choice arguments; and with such, as make loud professions, it has always succeeded. Witness the Pharisees, and Scribes of old, also the clergy of the Catholick, and all other sects, from that time to the present. Of all the props, upon which men lean, that of *self-righteousness*, is the most dangerous, and the hardest to move. The hammer of *truth* may beat upon it for ages, and still it maintains its position, till finally the foundation is taken away, as in the case of the Jewish polity. Then comes sudden destruction. God has said that *Babylon* shall in this manner be destroyed. But what means Babylon? This is an important question; some are willing to let the Roman Catholicks wear this name others are willing to divide it, between Catholicks and Mahometans. But the old Lady, seen by John in the Patmos vision. had children; for she is called a Mother. Now I believe there is no proof that Mahometanism, is the offspring of Catholicism, or that Catholicism, is the offspring of Mahometanism. Nor do I know that we have proof that Mahometanism even bore children. She is barren as, far as I know. Not so with Catholicism. She has been prolific. She has many children, some of whom resemble the old Lady very much, and some of them, like their mother, have shown their fondness for scarlet horses.

Now if Baylon means confusion of tongues, some crying one thing, and some another, saying, lo, here, and lo, there, I think it would not be hard to descry the residence of the old Lady, and her family, for certainly a more discontented family has never appeared upon the earth. And one acquainted with this family; would suppose them to be all drunk; And in fact, it is reported of the old Lady, and some of her eldest daughters that they have drunk rather freely, when in company with the Grandees of the earth.

The young daughters have not yet formed alliances, but their partiality for Kings and the Great of the earth, show that they inherit the disposition of their mother. The voice that is now heard; saying "*come out of her, my people.*" enrages the old Lady and her daughters, so that they foam and speak blasphemies, saying that Christ is not the only lawgiver, that he is not head over all things to the church; But that others have been appointin his stead; and that the laws made by them should now govern the church. What say they? Shall we give up all the improvements that have been made in christianity since the days of the Apostles? No! no! we cannot give them up, for then all our creeds, confessions, and comments would go for nothing.

M. WINANS.

Bro. Winans must exercise a little patience. We have yet on file several of his communications, which shall appear in due time: Editors.

James Town, Ohio, April 28th, 1834.

Beloved Brethren—

I have noticed the observations and enquiry of our bro. L. Duncan of Virginia. I think I did not say in my communication of Oct. last, that our Deacons immersed by virtue of their having been appointed servants of the church, but simply stated the fact, that they did immerse. Bro. Duncan doubts the propriety of Deacon's immersing, because he says, he can find no precept for it in the scriptures. He states the example of Phillip, but supposes that he immersed by virtue of his office, as an Evangelist. In what part of the scriptures did bro. Duncan find the precepts, command, or commission, given to Evangelists to immerse? or where did he find the setting apart of Phillip; or his commission as an Evangelist? All who were scattered abroad by reason of the persecution went every where preaching the word, Philip, Stephen and Annanias, were among them. Of whom it is said that Philip preached to, and immersed the Samaritans, and the Eunuch; and that Annanias told Saul of Tarsus what to do, and immersed him. Stephen is spoken of as a powerful proclaimer; and the specimen recorded in the VII. of Acts, proves that he was skilful in word and doctrine, and yet it is no where said, that Stephen immersed any body, or that Mark, Luke, Timothy, or Titus, ever immersed any body. I think it would puzzle bro. Duncan to prove from Precept, or example, that Evangelists immersed by virtue of their office. And he would also lack testimony to prove that Elders immersed, by virtue of their office, or that they immersed atall—nor can he find testimony to prove that Elders ministered the Lord's supper by virtue of their office.

He can find authority in the commission given to the Apostles to immerse the nations, after they were taught. But had not Paul stated that he immersed Crispus and Gaius, and the household of Stephanus, we could not prove that any had been immersed by the Apostles. And by the by, Paul had a separate commission, in which immersion is not so much as mentioned.

But in the sequel, we will say to bro. Duncan that by the authority of Jesus, his disciples immersed all who believed on him. And after his ascension, the disciples immersed all who believed on him through the Apostles' word, which Jesus had given to them, it being the same word, that he received of the Father, and preached in Judea. And that the disciples made by the Apostles, had the same authority to preach the word, and immerse the believers, that the disciples, made by Jesus, had. In the kingdom of Messiah every soldier has the divine right to use the sword of the Spirit, which is the word of God. And when he has slain one of the kings enemies with it, he has a right to bury him, and raise him to live a new life after which he has the right to teach him how to behave himself as a subject of the

king. Paul's commission was to the Gentiles. And he had authority to set all things in order in the Gentile churches, and was the pattern for them to follow. If brother Duncan will turn to Ephesians IV. 11. 12. 13. 14. 15. & 16 vrs. he will find the use of those persons, who were endowed with spiritual gifts, in the church, explained by our Apostles. And then if he will turn over to the VI. chapt. of the same Epistle at the 10 to the 18 verses, he will find a commission from our Apostles to carry into effect what we have been fitted for, by means of Apostles, Prophets, Evangelists, Pastors, Teachers, &c. In which commission, he will find no specialities. Then if bro. Duncan wants proof of the divine authority of our deacons to immerse, I refer him to the commission given by Paul, who was divinely authorised to set in order all things in the Gentile churches, as before stated. Our deacons immerse by virtue of their discipleship, and because one of them is a strong man and well qualified for the work. Besides, he is a powerful exhorter, when he lays hold of the sword of the spirit, he wields it with such force as to make every thing termble.

If this explanation should be satisfactory to bro. Duncan, and the rest of the brethren with him, I shall have done by this communication what I aimed at. If not; I will endeavour to prove to him, and them, that since the completion of the testimony of God, relative to his Son, by means of Apostles and Prophets, that no speculatives, or exclusive gifts, or privileges, have been *divinely confered* on any individuals, in his kingdom.

Yours as formerly.

M. WINANS.

REMARKS.

We do not design to interfere between these brethren in the discussion of this subject. So long as they maintain christian feelings towards each other, and so long as their communications may be deemed profitable, they shall find a place in our pages. We may speak out at the close. Editors.

James Town Ohio, 14*th April* 1834.

Dear Brother Johnson—

The physical operations of the Spirit spoken of by some, is to me a little mysterious. The Spirit by his word moved the Prophets to speak, and by his word he calmed the Wind and Sea, and by his word he raised the dead, and cast out demons. But without his word I cannot find that he did any thing that was done. The scriptures say that "by the *word* every thing was made, and without it was not any thing made that was made." If physical operations are, or can, be performed by word, or words, then has, and does, the Spirit operate physically, if not I cannot understand pyhsical operations of the Spirit. 'A Spirit has not flesh and bones." How then does Spirits operate physically?

It does appear to me that physical operations of the Spirit is speculation and nothing but speculation. I think we might as well speak of political operations of the Spirit or animal operations.

This thing of dividing God, his Spirit, and his word resembles the divisions and sub-divisions of some of the speculations of the present day in regard to man. They divide man into Soul, Body and Spirit, and then call the soul, the man, and the Body the man, and the Spirit the man, then speak of his bodily ability, and his Spiritual inability &c. Not knowing that it requries soul. body, and spirit, combined, to constitute the man, and that when separated neither of them is man. And after they have made the division, they sometimes appropriate all the senses to one of the parts e. g. the soul, they speak of hearing with the soul, of feeling with the soul, and I am not sure if I have not heard some speak of tasting with the soul.

Although none can see, hear, feel, smell or taste, without their souls, still I conclude that all hear with their ears, see with their eyes, smell with their noses &c. &c. And I conclude that every action of man (not involuntary) is performed by his soul, body, and spirit combined, and not by either separately.

And so also of God—and this division of God, his spirit, and his word, I conclude is speculation—But my views may be singular and perhaps erroneous, for I know that many who know much more than I do, have viewed this matter differently.

In hast yours as formerly.

M. WINANS.

James Town Ohio, 17*th May*, 1834.

Beloved Brethren—

Why should it be thought a thing incredible, that God should impart to men and women joy, peace, &c. by his *proclamation* of pardon to them, which proclamation he has made to all them that repent and obey him, seeing that our Rulers, among men, can do the same thing by their Proclamations of pardon, to condemned criminals. By the Proclamation of a Governor in behalf of a condemned wretch, his heart is filled with joy, and gratitude. But who would infer from hence, that the Governor had sent his spirit *directly* into the heart of the wretch whom he pardoned. Because of the love and clemency of the Governor manifested by his Proclamation of pardon, the pardoned wretch is constrained to love and honor his benefactor.—As said our Lord to a Pharisee, when he had pardoned a sinful woman, who had washed his feet, "He loveth most, who hath most forgiven" and as saith the Apostle John, "we love God because he first loved us."

The contest between those who advocate "*the life and power*" of the written word of God, and those who speak as a "*dead letter*" and contend for some direct abstract power out of the word, we think might be settled by the above simple common sense mode of reasoning. We have been a little astonished, to hear such as contend for the power and efficacy of the living oracles, such contend for the sufficiency of the scriptures, at the same time, contending for some abstract direct operations, as being necessary to impart Joy, peace, gratitude &c.

This to us, looks like denying the thing for which they earnestly contend, or profess to contend. To us, it appears like conceding to the arguments of their opponents, "that the scripture is a dead letter."

I am in this way frequently reminded of the saying of a worthy brother at a big meeting, "*the world is a burdle of contradictions*" said he, for I once preached to them Universal Salvation, and they contradicted, I now preach that none but such as obey, can be saved and they contradict."

So it is, with those who contend for, and against the efficacy of the scriptures. Those who contend for, indirectly contradict what they say. And those who contend against, anathematize all who will not join the Bible Society, and engage with all their might, in the diffusion of what they call a dead letter.

When will men be consistent with themselves?

I go for the *word*, "the word is the seed, which when sown in good ground will yield good fruit, some thirty, some sixty, and some an hundred fold."

"The Gospel is the power appointed of God to save all who believe and obey it."

"We should give the more earnest heed to the things which we have heard, and not let them slip, for if we do, we shall neglect the *Great Salvation*; which began to be spoken by the Lord, and was confirmed unto us by them who heard him. God bearing joint testimony with them, at the same time, by Sigus, miracles, and divers gifts of the Holy Spirit."

M. WINANS.

OF A BISHOP, AND AN ELDER.

Is the office of a Bishop and Elder the same office in the church? From acts 20, 17, 28 we are taught they are the same. For there we are informed, Paul called together the *Elders* of the church, and among other things said, "Take heed to the flock, over which the Holy Ghost hath made you overseers" (*Episkopous*) *bishops*. These elders were all bishops. Their business was to feed the flock with the pure milk of the word, and from this we should infer they were teachers; for none but such as were "apt to teach" were to be bishops, according to the order of heaven 1 Tim, 3, 2.

That the office of bishops and elders, is the same, is also evident from Tit 1, 5,-7, "For this cause I left thee in Crete—that thou shouldst ordain elders in every city; if any be blameless &c. For a bishop must be blameless, as the steward of God—holding fast the faithful word as he hath been taught, that he may be able by sound doctrine (*teaching*) both to exhort and convince the gainsayers,"—The elders then ordained by Titus were bishops. They were stewards of the mysteries of the gospel which was committed to them, and which they were bound to teach others, and to exhort and convince gainsayers.

This same idea is confirmed in 1 Pet 5, 1, 2. "The elders which are among you I exhort—"Feed the flock of God, which is among you, taking the oversight, (*Episkopountes*) *the bishoprick* thereof &c. These elders or bishops, were to feed the flock with the word of God, and were therefore teachers.

Is it the order of the new institution, that all elders or bishops should be teachers, or as we commonly say, preachers? It certainly is, for the man who is not apt to teach, is disqualified from being a bishop or elder. Tim. 3, 2.

But we read in Tim. 5, 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine (*teaching.*)" This seems plainly to hold forth the idea that there were some elders, who did not teach or preach. The whole context considered, this commonly received opinion cannot be true. According to the context, I would read it thus; Let the old men that rule well (rule well their families) be counted worthy of double honor, especially the old men that labor in word and teaching." I hardly need remark that Paul was teaching in this chapter, the particular duties of every age, and how they should be treated, the old women (*presbuteras*, in the femine gender) the young men—the old widows and young widows, and the old men (*presbuterous*,) and the old teachers. That the word *presbuterous* signifies simply old men. See acts 2, 17—"your old men (*presbuteroi* shall dream dreams. In the septuagint nothing is more common than *presbuteros* for an *old man*. As Gen. 44, 20, "We have a father, an *old man*—Lev. 19, 32, "Thou shalt rise up before the hoary head, and honor the face of the old man"—&c.

I cannot find in the whole Testament any thing to countenance the practice of ordaining elders or bishops in any church, who are not set apart to teach, as well as to exercise in other duties. Why then should we, who profess to be governed in our religious conduct by that book, thus err from it, by doing what is not ordained there?

It is also frequently asked of me, How are bishops or elders to be ordained to the office? I have, according to my understanding of the book, answered; They are to be chosen by the congregation, and set before the elders, who, believing with the

congregation that they have the qualifications of a bishop, solemnly ordain them to the work by prayer and fasting and the laying on of their hands.—This was the apostolic practice and cannot be denied by any. Why then lay these things aside, and substitute something else? While this is done by any, how can they blame Pedo-baptists for laying aside the apostolic practice of immersion for sprinkling?—But it is said, by the laying on of hands the Holy Ghost was conferred or given in apostolic days, but this is not *now* to be expected. We, therefore, cannot practice the thing, when we know that by it, we cannot confer this gift. Why then practice immersion for the gift of the Holy Spirit? You can as easily confer this gift by laying on hands as by immersing. In fact by neither of these acts did any man ever confer the Spirit. The Lord himself did it of old by these simple means. Can he not do it still through the same means? Who is prepared to say, he cannot—he will not?—Will he not *now* give the Holy Spirit to them that ask him? Can he not *now* gvie the same Spirit to them that obey him in being baptised, and in laying on hands in the work of ordination? I speak not of miraculous gifts, but of those received by all Christians in every age since the beginning of the gospel.

The act of the laying on of hands appears to me to be nothing more nor less than the method ordained of God to consecrate to the work of the Lord—by the same act sacrifices were offered to the Lord—given to him partly for the support of his ministers in the temple—thus too were the ministers of the church of Christ dedicated to God for his work—thus were the newly baptised converts also dedicated to him. When these things were done of old, God often gave visible tokens and signs of his acceptance. Has he said any where, that he will do so no more? Has he taken from us the high privileges of apostolic days? Have we no scriptural ground to hope, that if we should humbly obey him in these things, that we should see better days, and realize the very spirit of truth? These are subjects worthy of investigation, especially in this skeptical age, when men *ruunt in pejus*, are waxing worse and worse.

The duties of a Bishop shall be considered in our next number. May the good Lord lead us into all truth.

B. W. STONE, Editor.

From the Cross and Baptist Journal.

SHOCKING BRUTALITY.—A correspondent of a New Orleans paper relates the following:—"Yesterday, at about 10 o'clock, the dwelling house of Madam Lalaurie, corner of Reynal and Hospital streets, was discovered to be on fire, and whilst the energies was occupied in extinguishing it, it was rumored that several slaves were kept chained in some of the apartments. The crowd rushed in to their deliverance, and amongst others, Mr. Canonge, Judge of the criminal court, who demanded of Mr. and Mrs. Lalaurie where the poor creatures were kept, which they obstinately refused to disclose, when Mr. Canonge, with a manly and praiseworthy zeal, rushed into the kitchen, which was on fire, followed by two or three young men, and brought forth a negro woman, found there chained. She was covered with bruises and wounds, from severe flogging.—All the apartments were then forced open. In a room on the ground floor, two more were found chained, and in a deplorable condition. Up stairs and in the garret, four more were found chained, some so weak as to be unable to walk, and all covered with wounds and sores. One, a mulatto boy, declared he had been chained for five months, being fed daily with only a handful of meal, and receiving every morning the most cruel treatment."

So greatly was the public indignation roused by this discovery, that the people rose *en masse*, (among them many respectable persons) and pulled down the whole of the buildings of LALAURIE, and destroyed their contents of plate and splendid furniture, &c. to the value, it is said, of forty thousand dollars. So great was the excitement, that, even on the second day of it, the military authorities had great difficulty in quelling the tumult. This is said to have been the first instance of a popular tumult of this kind in New Orleans:

May good be the result. Ed.

Milton Gallitan co. Ky.

Bro. Stone and Johnson—

I have no personal acquaintance with either of you, notwithstanding, I presume to write you a few lines concerning the state of the christian religion in our section of country. The sects are making poor headway. They gain but few proselytes. The old Baptists are as cold as the ice-landers. The Methodists, as usual, pray for holy fire, and the out pouring of the Spirit of God. They have a zeal, but it is not according to knowledge in all things. The religion of the sects, taken as a whole, is not the christian religion. Religion consists in doing the commands of God, and it is evident that they slip over, or pass by many of the commands and do them not. I would, they would, reform, and do the commands of God, that we all might be one in Christ Jesus. Truth eternal and divine will effect this. The doctrines of the sects will never do it. They have ever failed, and ever will. Truth is on the increase with us. This last fall was a year ago there was a congregation of disciples formed of 18 members on the New Testament, at Mount Olive, two miles below Madison, on the opposite side of the river. (Kentucky Gallatin co.) They now number 51.—I immersed about 40 of them upon a declaration of their faith in Christ. The Brethren appear to be anxious that the truth

should prosper. They have therefore agreed to have a three days meeting, to commence the Friday before the 4th Lords day in August, and the two succeeding days. We are anxious that those who labor in word and doctrine would visit us at that time. Old Father Floid, bro. Stone, particularly requests that you should visit us all. Please give publicity to this appoinment through the Messenger.

Yours in hope of Eternal life,
ISAAC FOSTER.

April 13th 1834.

Beloved Brethren—

Stone and Johnson:—Last Lord's day brother L. D. Spain and myself visited the brethren at Paris, where the labors of the brethren Kendrick and McCall have been abundantly blessed. The christians there at present number about forty five.—They have not only been added to the congregation by God's own plan, to wit, Faith Reformation and Immersion in water, but they continue steadfast in the Apostles doctrine, fellowship, breaking bread and in prayers. I should like for those who are sceptical concerning the practical results of the Gospel, to visit Paris, and see how Christians live, we arrived there on Saturday evening; *brother* Spain addressed the audience on Christian duties; I exhorted rebels to submit to the christian economy immediately, because of the certainty of death, Judgement and eternity. The people seemed disposed to hear again. Lord's day we met at 11 o'clock A. M. and brake Bread. Never did I witness more unfeigned love among the brethren. At 2 o'clock I addressed the congregation, on the great items of the Evangelical economy. Several persons of different sects acknowledged the adequacy of God's plan in saving sinners; and some whose views had not been clear on the subject declared, they were fully convinced of the necessary requirements to constitute themy members of Christ's Kingdom on earth. On Lord's day night we again addressed them on the reasonableness of the christian scriptures; never did I recollect of witnessing a more attentive assembly. On monday evening we spoke to them on union, and cooperation—showed the inadequacy of creeds and confessions, as presented by men, to effect this—the impossibility of ever uniting on any human creed—that one law must govern us all—and that one must be the volume of God's inspiration,—presented this blest volume, and offered to meet all the followers of the Lamb on this, without note or comment,—that, we, should all cease to mysticise and speculate,—urged on every rebel, the necessity of immediate obedience. One Methodist, a young lady, come forward, and demanded immersion, according to her request next morning we proceeded to the water, and immersed her into Jesus. Great was her joy on this occasion. We hope the effect

of this meeting will be glorious, as many gave us assurance they will obey the Lord soon. Thanks to his name. In many places the prospects are encourageing, and we can safely say, that the reformation is advancing in the Western District, with a firm and steady step; and we are confident if the brethren will act out its principles in their lives, the conquest of Jesus will be glorious. We wish to see the Congregations, engage fully in the glorious cause. From them and by them we expect the conversion of the world. So for as I see it attended to, I am more fully impressed with the importance of breaking bread every Lord's day. O! that we may all understand our Lord's will, and practise it accordingly. Beloved, may grace, mercy, and peace, be with you, and where your sun of life shall set, may you meet with the glorious plaudit of our Lord, "Well done good and faithful servants;" and may I meet you in Heaven, and become your companion there.

M. M. MATTHEWS.

Pike County. Ill. May 5th 1834.

Dear Brother Johnson:—

The truths of the Gospel are exerting their powerful influence in this section of Illinois. The reformation, for which you so zealously contend, is rapidly proceding; and many are induced by the exhibition of the truth to put themselves under its guidance—to submit themselves to the yoke of King Jesus. A congregation of disciples was organized, 4 miles from Meacham's Ferry on the Illenois River, about the last of Feb. numbering 23. By the labors of Brethren Baker, Hoagen, and Thompson Williams, they have increased to 55. There are exhibited great unanimity and love among the disciples; and all seem determined to obey whatever their master commands. I had the honor of introducing one into the Kingdom on last Saturday. I have been much refreshed by my visit to this congregation; and have received renewed assurance that *the word of God* is now, as in olden times, "the power of God to *Salvation* to every one who believes." May the blessings of Heaven's King ever attend these beloved disciples!—The congregation at Rushville is doing tolerably well. I shall write you again as soon as I arrive at that place.—Brother Henderson salutes you. Give my love to brother Stone. In haste, *yours with common hope.* H. A. CYRUS.

Newcastle May, 16th 1834

Brother Johnson:—

I have had but little help in the way of speaking. Brother Morton's health being such, that he cannot preach at all. I immersed two presbyterian ladies at Lawrenceburgh and two others that confessed the Messiah at Shelbyville. One confessed the Lord, and five others united, previously immersed. One immersed at Clear Creek, on Tuesday. I have near a month's rout yet, before I get home. I find the brethren lack zeal, and do not seem willing to pray and exhort in public as they ought. In different neighborhoods I find perhaps, one or two bold enough to go forward, and the rest sit by as spectators. Unless we can stir the brethren up, and get them to feel more earnestly for the cause, and for the souls of dying sinners, the cause will suffer by reason of the lack of speakers. It will not do to spend all our time in talking or preaching about the views of sectarianism, we must try to present the truth to the brethren, so as to call forth their energies. This depends greatly upon the course public speakers pursue. We must pray more, and converse more on the beauties of Christianity, and importance of salvation.

Yours Respectfully,

L. J. FLEMING.

Nashville, May 14, 1834.

Brethren Stone and Johnson;—

We rejoice that the truth is prospering here, last Lord's day we immersed 12, on Monday evening 11, on Tuesday 1, and to day (Wednesday) 2. Praise to God.

Yours in love,

A. ADAMS.

Sangamon County, Ill. April 29, 1834.

Brethren Stone and Johnson:—

I am requested by some of the friends of Christ, to let you know some little about the Lords work in this part of the world, this needy part, this new part that lies so far to the west. Brother Abner Peeler and myself commenced preaching together last summer in this county, and in parts of several counties adjoining this.— We were together three or four months, and it pleased the Lord to bless our labours in some small degree, and to give evidence that he was well pleased with our administration. We baptized during the time mentioned, 155 persons, besides what other brethren baptized where we travelled. The work is still progressing slowly, and I think upon the whole, that truth is gaining. The major part of all my neighbors, has made the good confession; thank God.

May the Lord bless you, farewell,

JAMES HUGHES.

FROM THE CHRISTIAN HERALD *Of May*, 1834.

The Cholera is seriously on the increase in many parts of Norway, on which account the frontier is shut at several points. In Christiana alone there were on the 6th, 1140 cases, 535 dead, and 176 cured.

Russia.—Distressing accounts are given in the German papers of a famine in the eastern part of Russia.— The Swabian Mercury gives the following letter from Odessa dated Nov. 22:—

"The general dearth becomes very alarming, and it is impossible to foretell what may ensue. Every article that forms the food of man is becoming daily more and more scarce and dear. Meat alone is cheap, and this is because the graziers are obliged to kill their cattle.—

There are whole villages in the environs of Odessa that are entirely deserted, the inhabitants having left them, in the hopes of finding bread elsewhere. The Sea of Azoff is no longer navigable, so that we have no chance of supplies from the opposite shore.

A Calcutta paper of the 27th Sept. received at Boston, says:—"That dire disease, the Cholera- is raging at Onde, Cawnpoor, and Banda. In the city of Lucknow alone, upwards of 50,000 persons have perished within the last six weeks. A famine also prevails in Cash-

mere, and is raging with severity. The wretched inhabitants are fleeing, in all directions daily. The rains have totally failed in that and other provinces of the East, particularly in Lahore.

The Calcutta Courier of Sept. 17th, has the following:—"A firery flying serpent has of late infested the high road in this neigborhood; its venom is so pernicious that it kills all passers by, on whom it breathes, and then devours them.—Lately 40 men mustered courage to go and attack it, but of these, only two, who had confidence in their incantations, ventured to approach it.—One of them in spite of his arts, was killed by the first pestilential blast of the creature, who fell to devouring him. His companion, seeing the fate of his comrade, made hasty retreat; and informed the valiant band and the villages, of the sad result of his expedition, and the fate of his ally."

RELIGIOUS INTELLIGENCE.

Bro. Mich. Combs of Crawfordsville Ia. writes (May 25.) Since March 1st. I have immersed 30. The prospect is great in this country.

Bro. Thos. Smith of Lexington writes May 30th. From Garrard co. I have just returned, having preached several days. Bro N. Waters was with me part of the time, 7 made the good confession 6 of whom were immersed. On Tuesday before bro. John Smith immeresed my wife and daughter.—Thanks be to God for this.

Bro. B. Osborn's request shall be attended to hereafter. He wishes our views of Rom 8, 19, 20. Also Jo. Patterson's query. How many essentialities are there to salvation of adults.

The Junior Editor of the Messenger was with the Brethren at Cincinnati at their protracted meeting which commenced on the 30th, May and remained with them until the 3rd. of June—during that time 25 persons were immersed. It was a glorious season, long to be remembered. Part of the time was taden up in a discussion with Mr. Sleigh D. D. and M. D. late of London, upon the question, "Is the pardon of sins by Jesus Christ conditional or unconditional."

We do not think the Dr. will be so anxious again to contend for unconditional pardon. We may, when we have more leisure and space in the Messenger give an outline of our discourse. We left the Brethren baptising and we hope they are succeeding in the good cause.

It was with deep regret, that ill health and prior engagements compelled us to leave there when we did.

12th. June. We have just heard that 21 were immersed at the Carthage meeting. J. T. JOHNSON, Editor.

Bro. Rains from Ohio, was lately with us at Carlisle. During his stay with us, we immersed six persons. On yesterday, at the close of our three days Meeting at Cane Ridge, two persons, made the good confession, and much good feeling was manifested by the congregation. May the Lord bless you in your labors of love. The grace of our Lord Jesus Christ be with all the saints now and forever. Amen. JOHN ROGERS.

Extract of a letter from Bro. J. R. McCall of 9th June, at Shelbyville. "On yesterday four made the good confession and were immersed, and to-day there are eight received."

Bro. L. Hambrick of Fleming co. writes in June, that in about 12 months he has baptised about 20.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.

Versailles. Jas. Sullivan for 8. *Harrodsburgh.* B. Allin for J. T. Allin for 8,—Wm. Tumy 1, 25 for 7—M. B. Allin for 8,—Jas. Westerfield for 8,—Wm. Lambert 8,—A. Yantis 8,—J. Chaplin 8,—O. Vannoy 8—Joel P. Williams 8—C. D. Brown 8,—Dan'l Casalt, 8. *Nicholasville.* Elley and Sherve for 8, 2, 00. *Millersburgh* J. Collier for 8—Jesse Kearns 8. *Washington.* C. Owens for 7 and 8—Jo. Hudnut 8. *Maysville.* M. Marford, D. Clark, J. Cowine Rouzee, Js. Philips, Bro. Spalding, all for 8,—R. Rickett 7, 8. *Mayslick.* Js. Morris 8,—Js. Tibbs 8. *Hazlepatch.* Wm. McHargue $8, 00 in full for this office and Lynn camp, for 8. *Stamping Ground.* L. B. Osborn 8. *Republican.* Asa Payne for N. Turner for 7. *Union.* Eld. T. M. Allen for G. Allen 8,—Js. Heathman 8. *Columbia.* A. Russell for Job Sharp 7. for N. Taylor 1, 25 for 7—H. Cheek 1, 25 for 7,—P. Hodgin1, 25 for 7, for himself 25cts. for 8, *Greensburgh.* by Agent for J. Massie, Whitfield Smith & self 8, by T. C. Casey 7. *Henderson.* D. Hatchett for S. Fowlks, E. Jones, Jo. Griffin, Js. Scofield, and for self, all for 8. *Flemingsburgh.* R. Hart for R. Trimble 7—Esqr. Bruce 7, 8, J. Armstrong 8,—R. Howe 8, Js. Stockwell 8. *Georgetown.* L. Lusk 8,—R. Soward 8, in full from beginning, Chs. Parks 8. *Caneridge.* N. Parish 8. *Millersburgh.* M. Taylor 8. *Covington.* Wm. Montague 8. *Versailles.* L. Cook 8,—J. Mitchum 8. *Liberty.* Js. W. Jones for Jona Huff—A. Carpenter—B. Jones—Eld. J. Jones—D. Humphrey, for 8. *Hopkinsville.*

Eld. W. Dunkeson for J. Hay, R. Barfield—W. Williams—W. D. Callaway,—J. Barnard for 8 *Leesburgh.* B. Coppage, R. Coalbirn 8. *Newcastle.* By Eld. L. Marshall, $2, 00 for 8. *Shepherdsville.* Jas. McAcron for 4 5 6. *Maysville,* Wm. Corwine 8.

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CHRISTIAN MESSENGER.

VOL. VIII.—NO. 7.

EDITED BY BARTON W. STONE & J. T. JOHNSON
Elders in the Church of Christ.

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in discipline and worship; a method strongly resembling the Episcopalian, so far as the superior powers in Government, are concerned, but unlike it in many singular forms and practices pertaining to their assemblies in worship and discipline. The name Presbyterian, derived from *presbuteros*, an elder or senior, signifies one, who maintains the superiority, authority and power of presbyters or elders in the church. The name Baptist is applied to those, who by their strict adherence to one of the commemorative institutions of the Saviour baptism or immersion, have thus distinguished themselves, and derive their name from the institution; however commendable their zeal in behalf of this much neglected and abused institution, we cannot approve of their name, because we do not find in the Heavenly volume authority for it.

And now, in reference to the few examples produced, permit me to repeat some important inquiries. Do not these names with the very production of them severally array before the mind, not only the peculiarities already mentioned, but alas, many other discordant peculiarities of opinion and theory, upon which too much stress has been laid for ages past? Do they not thus arouse selfish, partisan and conflicting emotions, where the Spirit of heaven, a Spirit of benevolence unbounded, love undissembled and peace uninterrupted, should prevail? If so, can they be names authorized or approved of God? Can one sentence be produced, from the oracles of truth, in which the Almighty, or any of his inspired servants, even used or sanctioned them, in reference to the followers of Christ? Not one. It may with some, who have not examined this subject, be doubted whether God has ever given to the followers of his Son, a peculiar, appropriate, and distinguishing name. Of such we respectfully request the candid consideration of the few remarks we shall now present. When the Almighty disigned separating to himself the posterity of Abraham, and for important purposes intended to distinguish them; before the Jewish nation was brought into existence, we find He had selected for them a name; To the Father of the faithful (whose name had been previously changed from Abram to Abraham) Jehovah thus addressed himself, "Let it not be grievous in thy sight, because of the lad, and because of thy bond woman, in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called." Gen. 12 chap. 12 vrs. Connect with this the language of God to Jacob the son of Isaac, "Thy name is Jacob, but Israel shall be thy name; and he called his name Israel." Gen. 35 chapt. 10 vs. By inspired authority we find this distinguished name applied to the children of Abraham after Israel's day. They were called Israelites, being the great family of Israel—A name thus given by divine authority to that peculiar and highly favored people,

might have been worn with honor to themselves and their posterity, had they continued obedient and faithful to the Lord; but owing to their disobedience rebellion and obstinacy, that which had often been foretold by the prophets, of the most High came to pass. "Then will I cut off Israel, out of the land which I have given them, and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a bye-word among the people." 1 Kings, 9 chap. 7 vs. Read likewise to the same purport, Deut 21 chap. 37 vs. and Jer. 24 chap. 9 vs.

I believe it will be generally admitted by the intelligent that the Jewish dispensation was only designed to continue for a time; it was only introduced to prepare the way for the Christian age, accordingly we find under that economy, not only a *new* and more glorious one spoken of, but with it a *new name* for the subjects; there was to be a change of name as well of covenant. God has been to the disciples of Christ equally as kind as to the disciples of Moses, having selected for these a name, he has not left those without one: or each individual, to adopt such a name, as may suit his taste, fancy or interest best—just as certainly as that Israel was rejected, or cut off; as that the church of Moses is not the church of Christ; just so certainly has the mouth of the Lord named upon his people a new name.

Isaiah filled with prophetic inspiration thus speaks in rapture of Israel, redeemed, restored and saved—"The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a *new name*, which the mouth of the Lord shall name" Isa. 62 chap. 2 vrs. And to the obedient he saith, "unto them will I give in mine house and within my walls, a place and a name, better than of sons and daughters, I will give them an everlasting name, that shall not be cut off" Isa. 56 capt. 5. vrs. see likewise Isa. 65 chap. 15 vrs. Let us now endeavor to ascertain with precision, when and where the new name was named by the mouth of the Lord. The calling of the Jewish nation, their peculiarities, and privileges appear to have engendered among them, a spirit of haughtiness, pride and arrogance, under a misconception of Jehova's designs towards them, and a forgetfulness of his true character: the indulgence of this towards their neighbors ultimately aroused the hatred of the Gentiles, and those very peculiarities of the Jew thus became disgusting to the nations round; a mutual enmity existed between them. The name Jew was odious to the Gentile, nor was the name Gentile less odious to the Jew. During the existence of this state of things a new order was introduced. The great Pacificator of the world was born, and christianity with its heavenly principles came to reconcile man to his God and to his fellow men, to check the tide of human passion, and say to the troubled sea of social life,

"peace be still"—As the Apostle, most beautifully expresses it, in speaking of the union, effected under the Gospel between Jews and Gentiles,—"For he is our peace, who hath made both one, and hath broken down, the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments, contained in ordinances; for to make in himself of twain (of two) one new man, so making peace." Read Ephesians second chapter throughout.

In looking into the gospel, as a system, intended for the world, and calculated to effect this great end, a cordial union of heart and hand, we may reasonably expect to find every thing admirably adapted by an alwise Creator to the condition of society, as best calculated to produce this glorious result. It would be strange indeed while every thing else connected with it tended to produce "peace on earth and good will among men," Such a name was selected, or so little attention had to the selection of any as to leave here a fruitful cause, or source of disunion and discord.

By reference however to a few facts connected with the early history of the Christian Church, it will appear evident that a name was given. The first annunciation of the gospel by divine authority after the resurrection was to the Jews. In accordance with their commission, we find the Apostles "beginning at Jerusalem" Luke 24 chap. 47 vs. In delivering their testimony, they carefully conformed to the order of procedure as pointed out by the Saviour—"In Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth," Having tarried at Jerusalem until they received power from on high, we find them on the day of pentecost, proclaiming, for the first time, a salvation to an immense concourse of Jews, only. Though assembled from various countries round to worship at Jerusalem, a church is there planted, composed of Jewish believers alone, no difference in name existed, consequently, no animosity was likely to arise there from this cause.

Passing by the circumstances, attending the planting of a church in Samaria, exclusively Samaritan, and one at the house of Cornelius purely Gentile, to which the same remarks would apply, and with equal pertinency as to the one at Jerusalem; we come to the city of Antioch, the capitol of Syria; a place of distinction, and importance; under what circumstances was the gospel introduced here and of whom was the church, here planted, composed? In the 11 chap. 19 vs. of Acts we are informed, that, "they who were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyrene, and Antioch, preaching the word to none, but unto the *Jews* only—And some of them were men of Cypus and Cyrener, who, when they were come to Antioch, spake unto the *Grecians*, preaching, the Lord Jesus, and the hand of the Lord was with them, and a great number believed and turned unto the Lord." and again in the 26th verse, speaking of Baruabas and Saul "And it came to pass, that a whole year they assembled themselves with the church and taught much people. And the *disciples* were *divinely* called *christians* first in Antioch." From these facts it is evident that the first church, composed of Jewish and Gentile believers, was at Antioch, the first in which those who were formerly hateful and hating one another, were united in one body. And now their previous names, so well calculated, to arouse old prejudices and animosities, are laid aside for the *new name*, which the mouth of the Lord named. Accordingly we find the *disciples* called *Christians* first in Antioch. Prophesy was then fulfilled, and a name of Love, a family name was given. "There was, now, neither Jew nor Greek, neither bound nor free, neither male nor female, but all one in Christ Jesus."

In reading the 26 vs. of the 11 chap. of Acts, as I have done above, the insertion of the word "*divinely*" is by no means forced or arbitrary, the word *chematisai* translated by some, *called*, is generally admitted by the learned to imply something more. Dr. Adam Clark says, it signifies. "called or named by divine direction," agreeing with Dr. Benson, Dr. Doddridge, and others. By refering to other places, in the New Testament in which the word occurs it evidently signifies, named or called by divine authority. On this point more fully see "Christian Messenger" vol. 5 pages 185 and 183. From the text now under consideration we learn, that the name *disciple* was to give place to a superior, and more comprehensive, and definite name, *Christian*; that the change was actually made, and those who were formerly termed scholars, or disciples are now honoured with a name derived from their Master. The followers of Christ are called his children, as in Heb 2 chap. 13 vs. "Behold I, and the *children*, which God hath given me." They constitute his family, he being their head—Is he called Christ, or anointed? They are called Christians, anointed ones. Under this view we conceive the Apostle thus expresses himself," For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the *whole family* in heaven (among Jews) and earth (among Gentiles) is named." I shall barely advert here, to the very familiar but forcible argument, drawn from the figurative application of the terms bridegroom, husband, head &c. to the Saviour, as connected with believers, both individually and collectively. None we presume would dare call in question the propriety of these figures, so often used by the inspired penmen. Are obedient believers, then, married to the Lord? Is he their head, their husband? If so, then wear his name and confess the heavenly relation. To wear the name of another, would be

to prove unfaithful, to disown the name of Christ, and to prefer another to him.

One great excellency in the character of the saints in Pergamos and Philadelphia, was, that they held fast the christian name, some suffered martyrdom, rather than deny it and live see Rev. 2 chapt. 13 vs. and 3 chap. 8 vs. And, indeed the exhortation of the Apostle Peter seems well calculated to inspire all, who believingly read it, with the same heavenly courage. "If ye be *reproached* for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you, on their part he is evil spoken of, but on your part he is glorified" 1 Pet. 4 chapter 14 verse; and again 16 vrs. "If any man suffer as a *Christian*, let him not be ashamed; but let him glorify God on this behalf." And Matt. 10 chap. 22 vrs. "And ye shall be hated of all men for my name's sake." Here permit me to inquire whether all history, having any allusion to the subject before us, does not plainly attest, that in the severe persecutions, the primitive churches underwent the greatest. The specific charge, brought by the cruel persecutors against any follower of the Saviour, whether butchered, burnt or tortured, was this he or she is a Christian; To confess the charge, was to embrace death and glory; To deny it, was to prefer life and ignomny; Their enemies were ignorant of their principles, their faith and indeed almost every thing, save the precious, yet detested name they wore; their unholy purpose appears to have been simply, the extermination of all who bore the name *Christian*: with this historic fact before the mind, how intelligible the text last quoted, is also Luke 6 chapter 22 vs. "Blessed are *ye* when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your *name* as evil for the Son of man sake." Here observe, the saviour addresses his disciples in the plural, and speaks of their name in the singular. Now what other general name has ever been cast out as evil, by the enemies of christianity, like the name first given by the Almighty at Antioch. In further confirmation of this truth see James 2 chapt. 7 vs. "Do not they blaspheme *that worthy name*, by which ye are called." From this it appears, that the name by which the saints were then called, was a *worthy* name; Could the same be said of the various names, by which they are distinguished, in our day? By no means. For example, let us omit the many, so palpably absurd, and try a few of those seemingly the most plausible. The name Methodist, implies neither worth, nor the want of it; it is as easy, to conceive of a bad method as a good one; the worst men on earth, as well as the best, have each their peculiar method. This, therefore cannot be "that worthy name" of which James wrote. The name Baptist, in itself (for we are not here including the ideas, which association or particular use

may have attached to these names) merely signifies an immerser; he may be worthy or unworthy; the name does not determine this; it merely points to a single act, it does not determine whether it was a Jewish, a Grecian, an ordinary, or a christian immersion. This therefore cannot be "that worthy name." The name *disciple* simply means a learner or scholar—one may be a learner of wickedness, as well as of goodness; he may be a disciple or scholar of Socrates, Plato, or Aristotle, of Calvin, Arminius or Wesley, of Balingbroke, Paine or Owen, of Moses John or Jesus—The name *disciple* is neither worthy nor unworthy, and cannot therefore be the one alluded to by the inspired writer.

It may be said, that by attaching the name Christian to either of them, settles the difficulty; so far from this being true, the difficulty is only increased; We should then have not a name but names, not one, but two; thus, *Methodist Christian*; such an addition would likewise comparatively prove, what has just been asserted, that the name alone was insufficient, and indeterminate. Some difficulty might also arise with reference to the proper position of the "worthy name" as, whether it would be more honored as a given, or surname; whether it should come first or last. Our ultimate conclusion, therefore, that it is best to be satisfied with, "that worthy name," given by divine authority; it is the most significant and proper for the family of Christ to wear; it continually reminds us of our high relation, and thus stimulates us forward in the path of humble, obedience. Such an idea, as a wicked, unworthy or bad christian, had no more been thought of, than, dark-light, or cold-heat had it not been for the shameful perversion of christianity; the adoption of unscriptural, unauthorized names, and the consequent inattention to church order, and government.

It may be proper here to remark, that the term *disciple*, is a scriptural term, and often applies to the saints of Christ, but not as we find it applied in our day. Where within the lids of the Bible, do we ever find it used or written, as a peculiarly distinguishing or proper name? No where: As soon should we expect to find there, the terms, saint, believer, follower, citizen or child, written with a capital letter, as the term *disciple*. The fact is, these names merely express some particular relation or quality, while the name Christian includes them all. These terms, never are capitalized, neither in the original, nor in translation, while the name *Christian* is invariably in both see Acts. 11 chap. 26 vs. also 26 chapt. 28 vs. and Pet. 4 chap. 16 vs. Having knowledge of this, how much have we been surprized, and grieved to see in some of the most useful periodicals of the day, edited by brethren of known worth, talents and erudition, the term *disciple*, used with great frequency, and set forth with a capital at the head—why this effort thus to distinguish a

once harmless and useful word, at this late period of christianity? Why not treat with equal respect and attention the words, *saint*, *believer*, *child*, &c? Is not the variety of proper names, improperly made and used in Zion (so called) already sufficiently great? Yes, far more than sufficient. To illustrate fully our idea of the proper use, of the two scriptural terms. *Disciple* and *Christian*; let us suppose, a resident from England to arrive in the United States, he is asked, with reference to his country, what he is, he replies, a *citizen*; how vague the answer! would it not be impossible to determine from it, his place of residence? But had he replied, I am an Englishman, his answer had been most satisfactory. Just so in the use of those terms--Every christian is of necessity a disciple, but every disciple, is not of necessity a christian.

Having quoted the 26 chap. 28 vs. of Acts, permit me to adduce an argument here, from the language of Agrippa to Paul--"Almost thou persuadest me to be a christian." The high station of Agrippa, his general intelligence and impartiality, induced us to expect from him, when referring to the followers of Christ, or rather their name, to use that name, by which they were most properly and generally known; and in direct proof that he did so, we might refer to many, very many, writers and historians of that age—In Paley's evidences chapt. 2 see condensed quotations from Tacitus, Suetonius, the younger Pliny, and Marcus Aurelius; in all which express mention is made as "the Christians." But why multiply references on this point, when we presume, that none will deny this to have been the peculiar, appropriate, and distinguishing name, worn by the followers of Christ during the Apostolic age, and indeed longer?

And now having in part, dispassionately examined this interesting subject, in order to advance the harmony of God's people, let me assure you, that it is the firm conviction of my mind, that the only name, under which all the children of God, can or will ever unite under which all speculations will all die away, the church become purified and harmony and love prevail, is, the name given by the Lord at Antioch. Oh let us then, who wear it, unitedly endeavor to recommend the religion and the name of the Saviour, to all around us, by a holy walk and godly conversation; let it be our anxious desire "to live worthy of the calling by which we are called;" then shall we never disgrace ourselves, expose to censure "that worthy name," and most of all, never incur the disapprobation of our Heavenly Father.

We may be told, that we have assumed the name, *Christian* Be this our ample consolation, that whatever the Almighty has freely bestowed on his people, cannot be assumed; 'tis our blessed privilege to receive it. Is it published to the world, that some have acted a sectarian part, who professed to wear

that heavenly name? Let us in deep humilitation deplore the weakness or wickedness of men, and learn how easy it is, to forfeit that name, which alone refuses even to become sectarian, farther, than, the love, joy and peace, peculiar to christians, may render them a body, separate from the world at large, like the primitive saints, we may become *the christian sect*, every where spoken against, but *a sect of christians*, we never can become, without another name, another Bible.

Yours in hope of eternal life.

JOHN ALLEN GANO.

June 1834.

Brother Stone; I have long expected a reply from you to the often and repeated charges made against you, on account of your views of the atonement, or the blood of Christ for the remission of sins, by Doct. Jas. Fishback. Your silence upon the subject has somewhat induced me to believe, that you had either not been informed of the particulars of the charges, or that you had determined not to take any notice of them. The desire is so great upon the part of your friends, and indeed, of many others in the neighborhood of Mount Vernon, to know your sentiments, is my reason for this communication to you. I therefore wish it to be distinctly understood that for the information and satisfaction of the Mount Vernon members, and its neighbours, and to give you an opportunity of clearing yourself of the charges, that is, if they are not true, I am induced to write this letter to you. The Doctor has not only made insinuations so plain against you, that all understood to whom he alluded, but he did on the fourth Lord's day of March, as well as I now recollect, say before a large audience, that Elder Stone denied the blood of Christ for the remission of sins, or the atonement; and that Paul's blood was as good, or as efficacious as the blood of Christ. To prove it he scrapt your last August number, by reading some two or three lines in the middle, and about the same number in the last part of it. Now Brother Stone, for your sake, for the sake of religion, and for the information of all around Mount Vernon, you should give us your views candidly, plainly, and fully, on this subject, that there may be in future no misunderstanding of the matter.

Since I professed the religion of Christ, and indeed long before, I thought you held the precious blood of Christ in as high estimation, and viewed it of as much importance to the happiness of our souls, in the everlasting kingdom, as any other body of Christians in all our country; and I must say, I think so yet. Being a believer, and I trust, a follower of Christ and the Apostles; I therefore cannot be the friend of any man, that is in a religious point of view, that will deny that the blood of Christ

is the prime cause, the whole cause, and the foundation cause, of the remission of the sins of all those that love and obey God. Brother Stone, these are and always have been my views fully, and these were as I thought your views; but if they are not, I have been mistaken in you, and must withdraw my religious confidence from you; for I cannot, and will not go with any man, longer than he goes with the doctrine as taught by Christ and the Apostles, to the exclusion of all creeds, covenants and confessions, made by man. I will go a little farther Brother Stone, by saying, that to do away the blood of Christ, you destroy the whole system, and our faith and hopes are all vain and useless, and as Paul says, of all men we would be the most miserable One reason why I have given my views so fully; and I trust, so plainly, is, that at one of the times, the Doctor made a public attack against you, he made an attack also against me, by saying, a Presbyterian friend of mine had told him, I held strange views about the blood of Christ, or about the atonement. I immdiately demanded of him his author, which he refused to give up, and never has given up to me yet. I must now tell the Doctor what I ought to have told him then, that I shall look upon him as the Presbyterian, until he gives up the name of some known Presbyterian friend of mine, who will acknowledge himself to me to be the author.

One or two more remarks, and I shall have done for the present. All the Doctor's influence and opposition seem now to be directed against what he calls the Stoneites. I would be glad, Brother Stone, if you can give us the real cause of the Doctor's opposition to those People. Has there been any personal difference between you and him? and has there been any, that you know of, between him and Brother Rogers, Palmer, or Fleming? If not, how do you account for his opposition, when but a few months ago he invited those Brethren to Mount Vernon? You all did come, and did preach to us. The Doctor was invited to Bethel, he went and preached and communed with you too, which many will testify: did he not go to the Republican where Brother Thos. Smith is the Teacher? did he not eulogise the Christian body, as he then called them, for their great harmony, and love one for another? I have not pretended to give the Doctor's very words, I have I think given the substance of his charges, and remarks about the Stoneites, as he calls them. Far be it from me to do the Doctor, or any man upon earth any injustice at this time, or at any other time, and if I have done him the smallest injustice, and he will make it appear, I hold myself religiously bound to make him a public acknowledgement of it, notwithstanding his withholding the name of that Presbyterian friend of mine, and his strong insinuations, and bitter remarks, he has in the last two or three months made against me,

JOHN CURD.

REPLY TO BRO. JOHN CURD.

Dear Brother—Yours of June has been received. I hasten to reply. You think it strange that I have not replied to the repeated charges made against me by Dr. James Fishback, on account of my views of the atonement, or of the blood of Christ for the remission of sins. You have guessed the true reasons of my silence i. e. my ignorance of the particulars of the charges, and therefore, that I had determined to take no notice of them. Fame as often false as true, had rumored in my neighborhood, that Dr. Fishback was seriously charging me in the public with denying the blood of Christ for the remission of sins; but the particulars I never learned till I received your letter. The charge now appears in a tangible form. The same charge has been made against me a thousand times for more than a quarter of a century—Some have said, I denied the blood of Christ, which is equivalent to denying that he died at all, others that I held his blood to be of no more value, than the blood of a goat, a bullock, a chicken, a squirrel, a toad &c.—others, that they had heard me preach these things, or had read them in my writings—some that they had the book which contained these things; others that they had seen the book; but that I had collected all of that impression and burnt them. To rebut such stuff I have stated my views repeatedly to the public from the press and from the pulpit; yet but few could be brought to feel any other interest in the subject, than to condemn.

My charity has found an apology for those, who have stated, that I held the blood of Christ to be of no more value than the blood of a goat, bullock &c. I have no doubt that they, measuring my doctrine by the standard of human orthodoxy, and not doubting the correctness of that standard, have concluded honestly, that I had denied the efficacy of his blood *in toto*. This apology I have also tried to find for my quondam friend and brother Doc. Fishback; whose talents I respect, whose piety I acknowledge; and am only sorry, that I cannot admire

his stability, his undeviating firmness, and his unvacillating course in the doctrine of Christ. These physical imperfections are often found in good men, and should excite our piety, rather than harsh censure. The Doctor nor any one else shall ever hear or see any thing from me or from my pen, inimical, or severe against him. If I treat his opinions with a little severity, his person shall be sacred.

At the request of yourself, and the brethren of Mt. Vernon, I will endeavor to answer the charges, which are as follow.

"On the 4th Lord's day of March, before a large audience, Dr. James Fishback stated that Elder Stone denied the blood of Christ for the remission of sins, or the atonement: and that Paul's blood was as good, or as efficacious as the blood of Christ. In proof of which charges he scrapt your last August number (of the C. Messenger) by reading two or three lines in the middle, and about the same number in the last part." These are serious and weighty charges; if true, the Doctor, and all Christians are justifiable in levelling and fireing all the artillery of the Bible against my errors while they pity the man and labor for his reclamation from the righteous judgment of God.

I will insert the two paragraphs from the August No. upon a few lines of which these serious—awfully serious charges are founded.

"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 (Luke. 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 grieveously 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 ministery; 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 fulfiled, 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."

From the first paragraph, can any thing be fairly drawn to prove, that I have denied the blood of Christ for remission of sins? that I have denied the atonement? that I hold the blood of Paul as efficacious as the blood of Christ? Judge you.

My good, old bro. T. Campbell, to prove that Christ was vicar or substitute for us, had said, "That he (Christ) either suffered deservedly on his own account, or on account of others, to redeem them from suffering." This argument for substitution I considered of no force; and in order to show its weakness, I remarked, that the Apostles grievously suffered, not deservedly on their own account (for they were not transgressors) but on account of others. I then asked, if this proved them

to be substitutes or vicars? To enable you to form a correct judgment on this subject I refer you to my address to the Christian Churches 2nd, Edit. page 79—81.

The 2nd paragraph of the August No. on which the Doctor has founded his charges, that I deny the atonement or the efficacy of the blood of Christ, is before you. Is there any thing in this that can possible admit of this construction? Do examine again. Does the Doctor deny that Faith in Jesus who lived, died, and rose again, produces a moral effect or influence on the mind, to reconcile us to God—to lead us to repentance—and consequently to remission of sins? This is the first part of that paragraph. On this he cannot, surely, found such a serious charge. It must be then on the second part of the paragraph, in these words, "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 not concerned to know it. Because if God has not revealed it, he saw it unnecessary for us to know it." New is ignorance of a thing the denial of it? This is the offensive clause; and this sentiment is the point on which we and the *orthodox* world divide. To this point we invite your most serious attention.

There are but two ideas of the efficacy of the blood of Christ in the Christian world, or all their ideas are reducible to these two—the first is, that the whole efficacy of his blood passed on God, his law and his government, so as to make God placable, or to reconcile him to sinful man—to satisfy the just demands of his law against the sinner—and so to effect his government, that mercy may be shewn to the sinner without infringing on the claims of justice, or without dishonoring his government. The other idea is, that the whole efficacy of his blood passes on man, to reconcile him to God—to lead him to repentance and remission of sin, to justify him—to sanctify him—to cleane him from sin—to wash him from sin—to purge him from sin—to take away his sin—

to save him from sin—to redeem from the curse of the law—to raise him up at the last day. With these and similar expressions the scriptures abound; But in what one text do they say, that his blood reconciled, or pacified God?—satisfied the demands of his law? or secured the honors of his government? I have been often answered, the scriptures are full of this doctrine. If so, I have, said, it will be an easy matter to find one text at least to prove it. Yet: not one has ever been produced, nor can be produced that plainly teaches this doctrine. Speculation is substituted, and anathemas against the man, who dares speak differently.

I will now endeavor to give a representation of each doctrine, as stated by the *orthodox*, and by us. In that Court-house stand two poor criminals at the bar of justice. Before a judge and jury they are tried, and found guilty. The judge pronounces the sentence of death. One of these criminals is a weeping penitent—the other, a hardened villain. The judge in pronouncing the sentence, says, You have broken the laws of your country, and death is the punishment—law and justice demand your death—if you are pardoned, the law is dishonored, and the reins of government weakened—others will, from the example of your pardon, take licence to sin—if mercy be granted you, it must be at the expence of justice—therefore you must die. What, says the penitent criminal, is your government founded on inflexible justice without mercy? Is there no mercy in the government?—Yes, says the judge. If you will find a substitute, who is not for crime liable to death himself; if he will consent to die in your stead—the government will shew you mercy in setting you free—Nay, says the penitent criminal; in this case, there would be no mercy in the government; mercy would only be found in my substitute, who consented to die in my stead—nothing but stern justice do I see in the government and Governor—neither justice nor mercy do I see in this case—for can a just law—can a righteous government admit the innocent to die in the stead of the guilty as a substi-

tute? I ask you, my judge, again, is there no principle of mercy in our government to remit my sin? If to shew mercy be at the expence of justice, then surely, is it not at the expence of mercy to take justice upon me?—Are there two principles in our government, justice and mercy, one of which can never be exercised but in opposition to, and at the expense of the other. No: The government has lodged mercy in the governor, who by law is authorized to remit fines, forfeitures and penaltites. He will grant it to the penitent transgressor—and this can be done without infringing on the rights or honors of law, justice or the government; for these all combined to vest the Governor with mercy to excercise in such cases.—In the Governor's exercising mercy in remitting the punishment of this penitent offender, and in withholding it from the impenitent, the law, justice, mercy and the government are well pleased.

From this representation, it is easy to see that the system of boasted orthodoxy, makes the government of God to be founded on inflexible justice without mercy—the sinner must die, or his substitute—And who can see mercy on this principle in the Governor or government? Who can see in this any grace or favor in the Governor, or Executive of the universe? The substitute, and he for whom the substitute dies, are one in law—the sinner then had paid all the demands of law *fully, properly,* and *really,* and has *fully discharged* the debt—Is there any grace or mercy in this remission of his sin? Is it forgiveness at all? Are we to forgive as God does? Then we must never forgive till the debt is paid!!

It is said, The grace of God, the Governor of all, appears in this, that he gave his Son to die in order to satisfy the demands of law and justice in our stead. Was not the very act of giving his Son, an act of mercy to the sinful world? And was not this done before the death of Christ took place? Is not this salvo a contradiction of the whole orthodox system? But who in the government of God takes vengence on transgressors?

or who executes his divine laws and decress? Who, but God the great Executor himself, or those appointed by him? Hence we are taught by the *orthodox* that God himself poured out his fury, the vials of his wrath and indignation upon his own Son on the cross, till his vengence was fully appeased, and his fury satisfied towards the elect of mankind. If this be so, why were the Jews charged with the crime of killing the prince of life?

I will for your information state a few bible propositions, on which my faith stands.

1st. That mercy belongeth to the Lord—he is merciful, gracious, abundant in goodness and truth, forgiving iniquity, transgression and sin, and who will by no means clear the impenitent. Mercy, grace and forgiveness are attributes of God's nature from everlasting to everlasting; therefore I have concluded that the blood of Christ never made God placable, or reconciled him to sinners. This would be to effect in him a great change.

2nd. The scriptures universally declare that the penitent sinner only is the object of forgiveness; therefore, I have concluded, that the blood of Christ never remits the sin of an impenitent unbeliever.

3rd. The reason why sinners from the beginning were not all forgiven, is, not because God's merciful, forgiving nature opposed it, not because any thing in his law or government opposed; but because they repented not of their evil deeds, and therefore, were out of the sphere of forgiveness.

4th. What sinners needed from the beginning, in order to the remission of their sins, was repentance.

5th. One great end of Christ's coming into the world his living, dying rising from the dead, and ascending to heaven, was, to give repentance and remission of sins; for this end was he exalted—his ministry was the ministry of reconciliation; and reconciliation and repentance are inseparable.

6th, One great moving cause of repentance in the

government of God, is, the exhibition of his love, grace and goodness to lost sinners. "The goodness of God leadeth thee to repentance." We are to be imitators of God, as dear children; and are therefore directed, "If our enemy hunger, feed him—if he thirst, give him drink, in thus acting we are to over come evil with good. If we thus love our enemy, we shall be children of our heavenly father—having his very Spirit and temper: for thus he loves sinners, his enemies; causing his sun to shine on the unjust as well as the just, causing rain equally to fall on both, and in giving his Son to be the Saviour of the world.

7th, This grace, love, goodness and mercy of God, are seen in his works of creation and providence; but most, eminently in his Son, in his coming living, dying, rising and ascending, in the glorious gospel. To illustrate this, I will utter a parable.

In the early settlement of Kentucky there lived two neighbors in the wilderness—one was a perfect character, kind, benevolent, good; he had an only son, the very image of himself in every virtue. The other neighbor was the reverse of this character, malicious, malevolent, and wicked—he hated this good man and his son, and did all in his power to annoy, and injure them in their character, persons and property. On a certain day this wicked man was apprehended by a band of savage Indians, who hurried him off into the wilderness in order to feast their eyes, and ears with his burning body, and dying shrieks. The good man hears of the wretched condition of his enemy—calls his son—informs him of the fate of his neighbor, his pity and purpose of relieving him. He proposes to his son to go, and effect his deliverance at the risk, or loss of his own life—the son in the same spirit of pity and love consents to go—he finds the trace, pursues with speed—comes up—sees the poor victim tied fast to a tree, and the fire ready to be put into the pile of wood around. He rushes forward—cuts the cords and sets him free—the wicked wretch escapes, but the son is taken, and burnt at the

pile from which he had rescued his poor neighbor. The wicked man returns home—thinks of the unmerited love of the good father in rescuing him by the death of his son—he thinks of his wicked conduct towards these good neighbors—his heart relents—his eyes pour forth penitent sorrows—he must go, and confess his sins to his good neighbor—he goes—confesses, and is freely forgiven.—Now what brought this man to repentance? The love and goodness of this father and son—In what does their goodness appear? In the death of his son.—Whence did he obtain forgiveness? From the death of his son, by which he was brought to repentance. How was he justified, sanctified, cleansed &c. (for he now hates his former ways?) By the death of his Son. The application is easy.

This is only a faint illustration; yet it is in accordance with scripture. Rom. 5. 6. 7. For when we were without strength in due time Christ died for (*huper*) the ungodly. For scarcely for (*huper*) a righteous man will one die, yet, peradventure, for (*huper*) a good man some would even dare to die. But God commendeth his love towards us, because when we were yet sinners (and enemies vs. 10) Christ died for us." In the same sense that one died for a good man, so did Christ die for sinners: for the death of Christ, and the death of one for another, are in the same relation, and expressed by the same word, *huper*, for, or on account of. A good man, a perfect character beloved of all, was seen in the last Indian war, struggling for life against a band of savage foes, without help he must fall—his benevolent neighbor sees the unequal combat, and the imminent danger of his friend; he flies to his relief—rescues him, but falls a victim himself. Did he not die for, or on account of this good man?—And did not Jesus see a helpless world sinking to endless ruin by the powers of sin, death, and hell? Did he not fly to our relief? and, in the mighty combat, died for us, and by his death conquered our foes, and made a way for our escape? Again 1 John 3, 16, "Hereby perceive we the love, because he laid down his life for

(*huper*) us; and we ought to lay down our lives for (*huper*) the brethren." The same relation is here discoverable. being expressed by the same word *huper*. Instances of this nature are innumerable; and, therefore, it is deemed, unnecessary to quote more. If from these, and similar expressions it be argued that Christ died as a substitute; then, if there be meaning in language, men die as substitutes for another.

I am fully persuaded that Doctor Fishback himself rejects the doctrine of substitution. I have heard him myself publicly and privately speak against it, calling it the seven-and-six-pence plan, which is equivalent to the orthodox term *quid pro quo*. I know not what his doctrine is; or rather I do not understand it. He often speaks of a *governmental transaction* when he treats on the atonement. I have never yet conversed with a man, who understood him. The doctrine must be obscure—it may be not a subterfuge from pressing light. However, it is that which stands in opposition to my views; for my views, when measured by his standard, are found to be entirely wrong; that is, that the blood of Jesus has a moral tendency to lead us to repentance, and remission of sins—to obedience and love. This sentiment is mine; yet it must be wrong, being contradicted by his plan, *a governmental transaction*.

Dear brother; I must defer an answer to the remainder of your letter for the next No. of the Messenger. In the mean time I recommend to your perusal my Address to the Churches of Christ in the West, and my letters to Doc. Blythe on this subject.

B. W. STONE, Editor.

To be continued.

The Senior Editor had given the following article into the hands of the Printer to be inserted in the June No. It was crowded out by other matter. It now appears as then written.

A THOUGHT OR TWO.

***Abram* was called *Abraham* by divine appointment. Would he not have dishonored his God, and been disobedient, had he still chosen to be called by the name God had rejected, and had he rejected the name God had given him? Old *Sarai* was by the same authority called *Sarah*; Would she not have been guilty of the same offence, had she retained willingly the name God had rejected. So *Jacob* by the same authority was called Israel—So the *disciples* were by the same divine authority, called *Christians*—Is it right that they retain the name rejected, and reject the one given by such sacred authority? Is there nothing in this dishonorary to our God? Is there nothing like disobedience? The name *Christian* is a proper name, and is always written in the Greek and English scriptures with a capital initial C:—but the words believers, disciples are not proper names; are Presbyterians, Methodists, Baptists, Roman Catholics or *Reformers* once found in the Bible as names given to the followers of Christ. Beware of unscriptural names. There is a magic influence attaching to them; they have been, and always will be a powerful cause and support of sectarianism.**

B. W. STONE, Editor

The Junior Editor had given in for the same purpose the following extract from Doc. A. Clarke, and which for the same reason did not appear in the June No.

EXTRACT FROM DR. A. CLARKE.

"It appears that Christians was the first general appelative of the followers of our blessed Lord and there is presumptive evidence that it was given by divine appointment. How very few of those who profess this religion are satisfied with this title? That very church, that arrogates all to itself has totally abandoned this title, and its members call themselves Roman Catholics, which is absurd; because the adjective and substantive include opposite ideas; Catholic signifies universal and Roman signifies of, or belonging to Rome. If it be merely Roman, it cannot be Catholic, if it be Catholic, it cannot be confined to Rome; but it is not Catholic, nor universal, because it contains but a small part of the people who profess Christianity. The term protestant has more common sense in it, but not much more religion—Almost all sects and parties proceed in the same line.

But a Christian is a title *seldom* heard of, and the Spirit and practice of Christianity but rarely occur. When all return to the Spirit of the gospel they will probably resume the appellative of *Christians*.

REPLY TO BRO. WM. RAWLINGS.

Dear Brother:—According to your request I submit a few remarks on your communication above. You say, some teach

that we are to receive the gift (the Holy Spirit;) through prayer Why then, you ask, are reformation, and immersion required as prerequisites? Where has an Apostle called upon an alien to seek this gift by prayer? and for any man to ask for it, argues that he does not possess it.—I do seriously doubt the truth of any doctrine that discourages prayer in the saint or sinner. Did I believe this to be a legitimate consequence of the doctrine we teach, I should abandon it as not of God. I hope I have misunderstood you, when you disapprove of the sentiment, "that some teach that we are to receive the Holy Spirit through prayer. Does not the divine Saviour teach, that God will give the Holy Spirit to them that ask him?—Does not Paul say, Whosoever shall call upon the name of the Lord shall be saved? Does this include obedient believers only, who are already saved? Does it not particularly include sinners who are not saved?—Cornelius prayed *always* before he was baptised, and his prayers were heard—Saul of Tarsus prayed three days before he was baptized, and his prayers were attended to. James says, If any man (saint or sinner) lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering—Is. 1, 5. 6—If, a man ask wisdom, does it not imply that he has it not? Can such a man have the Spirit that teacheth him all things? As you say, if a man ask for the Spirit, does it not imply that he has it not? This reasoning, my brother, will not do. I must have misunderstood you. We receive the Spirit through faith—through prayer—through repentance—through baptism. Some insist upon faith alone as the mean through which we receive the Spirit—some insist upon repentance—others on baptism. I insist upon all, as means of God's appointment, to the neglect of none. Yet I am not authorized to say, that God will not give his Holy Spirit to none but such as are immersed. Many, charity hopes, and experience proves, have received this Spirit without immersion. Many on beds of death have received it—many, not knowing it was their duty to be immersed, have received it; among this class I acknowledge myself to have been one.—If ever I received the Spirit, it was through faith, repentance and prayer, without immersion.—If I did not then receive it, I have been always deceived; and if I now should be convinced of this as fact, I with thousands of others, should sink into skeptical despair.—I find none among us, however rigid in their doctrine of receiving the Spirit through baptism, but acknowledge this. Yet too many wish to conceal this acknowledgement, fearing it may be taken as a plea for disobedience. Honesty is the best policy. Had we all from the beginning made this acknowledgement publickly, we should have gained access to many hearts, which are now bolted with the bolts of prejudice

against us.—Would to God, that we, who plead so hard for the reception of the Spirit through baptism, were filled with that Spirit. Then with more confidence and boldness we might speak.

I insist upon the sinner not to delay the duty of believing in the Lord Jesus—not to delay repentance—not to delay prayer—and not to delay baptism for remission of sin, and for the gift of the Holy Spirit.—Let all those duties be begun and performed *now*. For *now* is the accepted time, and *now* is the day of salvation. Where the truth is plainly taught, ignorance can no longer be plead. Some have been bold enough to affirm it wrong to pray for sinners. I have wondered at such temerity. We hear our great leader and pattern, when hanging on the cross, pray, "Father, forgive them (my murderers) they know not what they do." Many of us profess to be great enemies to theorizing; yet how many are endeavoring to press every thing into a theory of preconceived opinions, to the destruction of piety. I impute not this to my brother. I write for the public.

You have followed the new translation in adopting the word *Advocate* instead of *Comforter* in John 16. I have no objection to the translation: it is indeed the most literal that can be given: The original word *parakletos* is derived from the verb *parakaleo*, which literally signifies to call to, or to call near to. The Latins translate the word *advocate* from *advoco*, which literally signifies, one that calls to. Our English word *advocate* is from the Latin *advocator*, and therefore literally signifies, one that calls to, or near to. Though this be the literal signification of the word, yet the verb is almost universally, in the septuagint and in the New Testament, translated to comfort. So the noun *parakelesis is*, I believe, universally translated comfort, or consolation. It is a pity that *parakletos* had not been as universally translated, a comforter, and not advocate. If it had, the gross and absurd idea, that Christ is a lawyer in the court of heaven, pleading the cause of sinners at the bar of God the Father, would never have disgraced the religion of heaven.

John 2, 1, 2. "My little children, sin not; but if any man sin, we have an advocate *parakletos* with the Father, Jesus Christ, the righteous. Let us state a case for illustration. A father has a family of children—he is about leaving home—he calls his children to him, gives them particular instructions respecting their good conduct during his absence—and what they must not do. During his absence one of his sons commit the crime his father had forbidden:—guilty and alarmed, like our guilty father Adam, he flies from the approaching presence of his father, and conceals himself in the wilderness, exposed to want and danger, and death.—The father returns—His

children with joy, mingled with grief, run to meet him—one is missing, where is your brother? With sobs and tears they give the sad information; O father, he has transgressed your orders, and fearing he has lost your love, and will be severely chastised, he has with a sorrowful heart gone away into the wilderness, and we are afraid will die for want, or be devoured by the wild beasts, or be lost forever.—The father feels the bowels of compassion for his offending child—Go, Thomas, call your brother to come to his father—to come near to his father—tell him in my name, if he will confess his sin, his father will forgive him.—Thomas is an advocate, one that calls near to—he is a comforter by promising pardon. Such is Jesus. If any man sin, let him not foolishly fly from his God in despair, as Adam—as did this offending child—Let him hear the voice of the Advocate, the Comforter—return, come near to your Father, if you confess your sins, God is faithful and just to forgive you your sins.

You ask, Why did Paul circumcise Timothy, and teach the reverse? I answer. Paul did it not in obedience to the law, but to soften the prejudices of the Jews in order for their good, Had he done it in obedience to law, he would have done wrong. He therefore forbade Christians to circumcise as an act of obedience to law., Paul when a Christian might for comfort and health bathe himself in water; but if he had done this, because the law enjoined it, he would have been a transgressor.

You ask again. How do you understand the saying, So shall the son of man be three days, and three nights in the heart of the earth. I answer, according to the Jewish computation of time, they began the day with the evening. From Thursday evening till Friday night, there was one day and night—from Friday evening till Saturday night, there was another day and night—This added to the former makes two days and nights—from Saturday evening to Lord's day morning, there is another day and night—which added make three days and nights. So the Jews computed time, and according to this computation the Evangelist wrote.

Your brother, B. W. STONE, Editor.

Stilesville Henderick co. June 10th. 1834.

EDITORS OF THE CHRISTIAN MESSENGER.

Christian Brethren—

It is said in the Christian oracles, "if any one have not the Spirit of Christ, he is none of his." The 'Medium' through which this 'Spirit' is received, has been the subject of much disputation, the fruitful source of speculation and enthusiasm. That the Spirit of Christ the Holy Spirit, was promised, is true; that it was received, is equally true; and that there is a means

of divine appointment, through which it is, or anciently was received, must of necessity be true. In many of your essays you have spoken more or less on this subject. To what you have said I do not object, no, not at all. But concerning this "unspeakable gift" the very life of the Christian religion, I wish to offer a few thoughts, and Apostolic sayings, partly by way of inquiry, to elicit further information. It is to the gift of the Holy Spirit, the Spirit of Christ and of God, for there is but '*one Spirit*,' and not its gifts or influences, that I design confining my remarks. First the means by which this gift is received. Secondly, the nature of the gift (not of the thing given for it is the Holy Spirit. Thirdly, of its withdrawal or departure, and the consequences.

To whom is the Holy Spirit given? Let the Apostle Peter answer. "And we are witnesses of these things, and the Holy Spirit also, whom God has given to them who obey him." But what particular acts of obedience, are required before the gift is bestowed? Hear Peter again; he addressed believers, Reform and be each of you immersed in the name of Jesus Christ in order to the remission of sins, and you shall receive the gift of the Holy Spirit;" not the gifts of the Holy Spirit, not its influences, but the Holy Spirit itself. Hear Paul ask the Gallatians a question. "Did you receive the Spirit by works of law, or by obedience of faith?

We see that this gift is, or was bestowed through certain specified acts of obedience. This you have, made abundantly plain in your paper. But some teach that we are to receive this gift through prayer; why then are reformation and immersion prerequisites? Where has an Apostle called upon an alien to seek this gift by prayer? and for any man to ask for it argues that he does not possess it. To hear men, (as I sometimes do) who profess to be Christians, ask God two or three times over in one prayer for this Spirit. argues that they have it not, themselves being judges; and, consequently, if any one has had it, let them look at what Paul says concerning an Apostate.

But what is the nature of this gift? It is the best, of gifts an unspeakable gift. There in one body and one Spirit, this one Spirit is the Holy Spirit, and pervades this body, dwells in the members, of which this one body is composed. Paul says to the Gallatians now you are not in the flesh but in the Spirit; because the Spirit of God dwells in you. How expressive this language how consolatory too! By the appointed means we receive this Heavenly gift, it dwells in us and its fruit is love, joy, peace, &c. Where we see this Heavenly cluster grow we know this Spirit, dwells. Again Paul says, Do you not know that you are the temple of God, and that the Spirit of God dwells among you? if any one destroy the temple of God, him will God destroy; for the

temple of God is holy, which temple you are. He that defiles the temple of God, his own body, after it has become God's temple, and he cannot defile God's temple in his own body, until it becomas such, that person God will destroy. Again 1 Cor. 6 19. 'He says Do you not know that your body is the temple of the Holy Spirit, who is in you, whom you have from God! And in his second letter he says, 13 chap. 6 vs. "know you not yourselves, that Jesus Christ is in you, unless you are disapproved."

Again the Captain of our salvation says, "If you love me, keep my commandments; and he says, I will pray the Father, and he will give you another advocate, to continue with you forever. This Advocate is called the Spirit of truth, Holy Spirit, in the same connection, and doubtless the same gift spoken of in the passages that I have selected from the Epistles on this point. From the above premises, the following conclusions seem irrestible. First that the above gift was received through the obedience of faith or immersion in a proper subject; that it (the Advocate or Holy Spirit) was to continue forever, or until the temple, into which it was received, was destroyed; and that the person who defiled, or destroyed the temple of the Holy Spirit, God would destroy.

As this brings to view the last Item proposed for the present, the withdrawal, or departure of the Holy Spirit, I will attend to it a little further. Paul to the Ephesians says, grieve not the Holy Spirit of God, by whom you are sealed till the day of redemption. That they could do this very act, the injunction itself informs us; and to prevent it, he continues to exhort them. To the Hebrews he says; If we sin wilfully, after having received the knowledge of the truth, there remains no more sacrifice for sins; but a dreadful expectation of judgment, and fiery indignation, which shall destroy the adversaries. Any one who disregarded the law of Moses died without mercy, by two or three witnesses; of how much sorer punishment, think you shall he be counted worthy, who has trampled under foot the Son of God, and reckoned the blood of the institution by which he was sanctified, a common thing, and has insulted the Spirit of favor &c. He adds it is a dreadful thing to fall into the hands of the Living God! Dreadful indeed! when nothing but a dreadful expectation of judgment and fiery indination can be looked for. "For it is impossible to renew again to reformation those who have been enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, and yet have fallen away, crucifying again to themselves the Son of God, and exposing him to contempt. It is impossible to renew them to reformation for lack of motives; for all has been

presented; for lack of sacrifice, for Christ dies no more. They are nigh a curse. Their dreadful! dreadful end, is to be burned. O how necessary to keep ourselves in the love of God. To treasure in our hearts the precepts and warhings of heaven, for there is a sin unto death, for which there is no intercession on earth, no Advocate in Heaven. I submit the above outline of this subject to your examination. A few words to the wise, enable them to understand, but much plainness of speech, and many plain words and arguments, are necessary to enable the present generation to understand us on this or any other subject of the Christian religion. To close: If any man have not the Spirit of Christ, he is none of his; This Spirit, (not its gifts, for they have ceased) is received by the obedience of faith; reformation and immersion. The Spirit that dwells in us *influences* us; if it be the Spirit of Christ, it will, (through its testimony) influence to Christian acts; and so of other Spirits. We can discern them by their fruits. When the Spirit of righteousness is received, the Spirit of wickedness retires. When this lovely guest is insulted by acts of wilful disobedience it retires, and the wicked returns, and the last state of that made is worse than the first.

Why did Paul circumcise Timothy and, teach the reverse? and how do you understand this saying in reference to the fact, "So shall the son of man be three days and nights in the heart of the earth." A lucid response to those matters may be of some benefit.

You brother in the King's service,
WM. RAWLINGS.

Beloved Brethren—

It is very evident that the practice of Christianity does not keep pace with religious knowledge. It is high time that we should awake from our slumbers and put on the armor of light. The day is far spent and the time is at hand, when the most interesting and grand and sublime scenes will pass in review before us. Warning upon warning has been given by many faithful soldiers of the Cross; and we most ardently beseech you all to engage in this work, so far as you have been blessed with the means and gifts by our Divine Father.—It has been decreed by our Captain that if you combat the good combat you shall achieve the victory. Do you not pant for the victory that you may be glorified? Do you not seek most ardently to wear a crown that never fades away? Do you not aspire to have that crown gilt with gold and decked with stars! and every star representing a son or daughter, or a soul saved through your instrumentality? Or are you so careless or indifferent as not to regard the honor and happiness that flows from

the consciousness of having been instrumental in saving immortal beings? O! That we may be, one and all, aroused to a sense of our duties and privileges!

Many of you are prepared to reply—Our sphere of action is very limited. Our neighbors are either nearly all converted or so prejudiced that they are beyond the reach of our influence—And we have not the gift of speech or talents to go forth upon the public theatre. All this may be very true, and the means in your power, if properly applied, would result in just what you desire and we are aiming at. We all desire the conversion of sinners—and no Christian is so callous as not to aspire to the honor of assisting in so noble an enterprise, so far as the Lord has given him the means.

If we are not blessed with eloquent tongues, we may possibly enjoy ample fortunes—and your fortunes may, by the employment of other tongues, achieve conquests for you more brilliant in the eternal world than all the fading honor of the kings of the earth. Are we making use of all the means placed within our power for the conversion of the world? An end so magnificent—so desirable—should prompt to the noblest deeds—and prove to the world that we are not living for ourselves. Many may be so covetous as to shrink from our remarks and take refuge in some unhallowed retreat; but the noble and generous and heavenly-minded Christian will hail our effort as an indication of better and happier times. In primitive times the Apostles went forth with their lives in their hands. They did not hesitate to declare that the laborer is worthy of his hire. This is the Heavenly law an should be attended to. I write not for myself in this matter—I write for the cause of bleeding Christianity and for others who have command of their time; and whose labors would redound to the glory of God and the everlasting welfare of sinners.

The design of these remarks is to enlist the Brethren in the noble work of engaging as many Evangelists as their ample means will allow, to convert sinners to God. In this age of light and knowledge, we presume none will be found so blind as to object to such a movement or to question its divine sanction and injunction.

The necessity of the labors of more than we can engage, exists to an alarming extent. This, however, should not dishearten us in the good work. We have many illustrious examples to stimulate us to enter most zealously, upon this field of labor.

We would suggest the immediate adoption of some plan of operations. The difficulties attending a large meeting, (although we do not disapprove, but would recommend,) the delay in convening brethren from different parts of the country, &c. induces us to lay before the Brethren a course of action well calculated to produce beneficial results. Let each congregation ascertain the *highest* amount they can raise by voluntary subscription for the above purpose of employing Evangelists. Let the congregations adjacent to each other confer together—and, so soon as they have received the requisite amount, let them consult and agree upon the field of labor—the plan of operations—and engage a well qualified Evangelist, who when set apart for the work, shall enter upon the labors set before him. Some of the congregations have already commenced the work and ascertained what they can do. The large and wealthy congregations will be in the rear in this noble enterprise, if they are not diligent.

We not only desire to continue those who are at present laboring, and have labored to glorious effect, but to engage as many more as our *means* will allow. The labors of each Evangelist should be, in part, limited to a certain sphere of action, so as not to conflict with each other, and occasionally they should interchange labors. In the course of the year they might make arrangements to have four protracted and general meetings in different sections of their field of operations. Heretofore we have had but two regular Evangelists, and the country occupied by them requires three times as many to effecs the most desirable results and satisfy the brethren. Let each congregation make an effort to ascertain how much (and not how little) she can and will do. And if a system of general action is considered best, let them meet as soon as possible at some central point to consummate the plan of operations. We ask, whose duty is it to engage and maintain Evangelists, and give direction to their labors? The congregations. We have found the Sectarian systems wholly inadequate to the *union* of Christians and the conversion the *world*. The pure Gospel, as delivered by the Apostles, can effect these objects. We have returned to primitive principles. Now let us put them in practice and not live for ourselves. Then we shall reap the harvest. And when we shall be gathered home, it shall be said—Come ye blessed of my Father inherit the kingdom prepared for you. When I was hungry you fed me—naked, you clothed me—sick and in prison, you visited me.

Then shall anthems of praise be sung to him that sitteth upon the throne, and the Lamb who redeemed us by his blood out of every tribe and tongue and kindred & people—Glory to God in the highest heaven—on earth peace—Good will amongst men.

J. T. JOHNSON, Ed.

RELIGIOUS INTELLIGENCE.

The junior Editor of the Messenger and Bro. B. F. Hall attended a three days meeting at the Stamping Ground, in this county, on the 3rd Saturday in June. Bro. Hall delivered several most interesting and powerful discourses. Six intelligent and respectable females confessed our Lord and Master and

were immersed in his name. We left the Saints rejoicing and many sinners almost persuaded to be *Christians*.

At a subsequent meeting, at the same place, an intelligent and respectable young man of the Baptist denomination marched into the reformation. And two ladies were immersed the day before above Georgetown. J. T. J. Ed.

On the 1st Lord's day in this month, several of the brethren, (to-wit: Jno. Smith, B. F. Hall, F. Palmer, and J. T. Johnson,) attended a three day's meeting at Mt. Vernon. Four persons confessed their Lord and Master, and 8 or 10 others, who had previously been buried with him by baptism, came forward and united with the congregation. This congregation, just brought into existence, numbers about forty-five, and is in a most flourishing condition. J. T. J, Ed.

Bro. Tho. Smith of Lexington, writes, July 8, That in Garrard Co. recently he baptized three, and three more confessed their faith in Jesus, and were received for baptism. Immediately after three more were received at the Craborchard, two of which he immersed the same evening. The week before, he received 1 in Shelbyville, and baptized three in Clear-creek.

Bro. A. Kendrick, of Brownsville, Tenn. writes July 1st, that nine were immersed lately near Paris, and five in Brownsville; The prospects good.

Bro. John Longley, an Evangelist in Ia. writes May 29th, that within two weeks, twelve had been immersed—that opposition was strong, yet truth was stronger.

The Senior Editor attended a three days meeting at Georgetown Ohio, the 4th. Lord's day of May. Multitudes seriously attended; but five were added to the church by baptism. The church there, and the churches in that county, (Brown,) are not united as they should be. The cause of this I impute to the want of Christian operation among the preachers. I am more confirmed that meekness, humility, and brotherly love, can only unite Christians. A harsh, overbearing Spirit will not do.

Brethren D. R. Chaney and Wm. Chaffin of Marion co. Ill. write May 29. At almost every meeting through the winter we have had additions to the church. About the last of March we took a tour of preaching for ten days, and enlisted 11, in the south of Jefferson co. In April, in the west of Jefferson, we enlisted 12 more, chiefly Methodists. Near Mt. Vernon we had a meeting appointed at a Methodist meeting house. We

came, but were forbidden to preach in the house. We repaired to the woods, and addressed a large and attentive congregation with good effect. We had a refreshing season. Three came forward, two of whom were immersed—At candle light we met again: two more were immersed. During the meeting 7 were added 5 of whom were methodists.

Bro. L. J. Fleming writes from Charlestown, Ia. May 21. Last night 5 made the good confession. I am sorry to leave this place; but must go to other appointments.

The same writes June 2. On yesterday I closed a two days meeting at Republican, during which meeting 2, who had been immersed united, and 7 made the good confession, 5 of whom were immersed.

Tippecanoe, Ind. April 20 1834.

Brother Stone and Johnson:—

There have been 40 or more persons immersed into Jesus Christ, in this section of country. We have been favoured by the labors of brethren D. Comer, and M. Combs, and some others. Brother Combs immersed 5 when he was here last.

I remain your brother in Christ,

ROBT. COCHRAN.

Paynesville, Mo. March 10, 1834.

Dear Brethren:—

In many places the gospel of the Redeemer appears to be gaining ground, though powerfully opposed by the self styled Orthodox. The doctrine preached by Peter and Paul, is frequently styled Stoneism, Campbellism, and by some develism. Amidst the strife, there are a few who march boldly on, having renounced the doctrines, and commandments of men. With undaunted firmness they stand for the truth. May the Lord increase their number. Since my last, I have immersed three.

Yours respectfully,

J. H. HUGHES.

Bro. Allen Kendrick, of Waterloo, Ala. has lately baptized 12 or 14, in that place or vicinity. Bro. L. D. Collins of that place wishes us to give our views with regard to the faith of the subjects, and of the administrator, of baptism. We still plead that the subjects of baptism should have an operative faith, such as will lead them to repentance and obedience; and that the administrator perform the act of immersing with an unwavering faith that it is a divine appointment. EDITORS.

A number of valuable communications—Some pieces of our own, and the receipts unavoidably postponed to the next number. Editors.

We have understood that some of the enemies of Bro. G. W. Elley recently industriously circulated some injurious charges against his character. We have seen documents containing a triumphant vindication of Bro. Elley in the face of open day. EDITORS.

OBITUARY.

Died—May 14, 1834, Andrew Henderson, of Lewis county, Ky. aged 76 years. He was among the first members of the Church of Christ in the West. His life was holy and exemplary and his death triumphantly glorious.

Happy soul, thy days are ended,
All thy suffering days below;
Go, by angel guards attended—
To the arms of Jesus go.

On May 31, 1834, the amiable, the accomplished, and pious companion of John M. January, of Cynthiana, Ky. She had for years been a member of the Church of Christ in Cynthiana. Never did we see more pious resignation to the will of God—no doubts disturbed her breast—no cloud covered her mind. In full and confident assurance she yielded up her spirit into the hands of her Lord. Never was the loss of a friend more deeply lamented by her brethren and neighbors.

May 24, 1834, the pious and agreeable Polly Chinn, daughter of John Chinn, and wife of Alexander Chinn, She had long been a member of the Christian Church, and adorned her profession. Unappalled she met death, and through the grace of our Lord Jesus, she fell a conqueror. We should be pleased to state the Holy exercises of her happy spirit for weeks before her end; but we have only room to say, she left behind her a bright evidence of the truth and power of Christianity.

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 8.

EDITED BY BARTON W. STONE & J. T. JOHNSON
Elders in the Church of Christ.

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

GEORGETOWN, KY. .....AUGUST, 1834.

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An apology is due to our readers, for the appearance of a letter, in the Christian Messenger, so scurrilous as that of Dr. Sleigh which follows. Viewing him as a gentleman, I agreed to meet him on the question discussed by us, at Cincinnati. Had I known him then, as well as I do now I should not have met him as an honorable opponent. His boisterous, boasting and angry manner at the close of the debate; and his ungentlemanly demeanor since, has placed him beyond the association of those who have any regard for Christian deportment and character.

It is well enough for the public to see what kind of characters oppose us in this reformation. Dr. Sleigh has received the countenance of our opponents in this matter, and they seem to be identified in faith and feeling. Now let them come out and defend him and his sentiments as those who are not afraid of the light; or let them abandon him.

Any person on reading the letter of Dr. Sleigh would suppose that he designed to await my reply before he took any farther step in the business. But not so. The Dr. was too ardent in the pursuit of game.

On Tuesday, while his letter was in the mail, on the way to Georgetown, he by previous notice was haranguing the people of Cincinnati and slandering and misrepresenting those whom he chose to denominate Campbellites—And he was *good enough;* we are informed to pronounce several of us liars.

In part of his speech he basely and rudely assailed some of the dying remarks of the daughter of Bro. A. Campbell. She died in the *triumphs* of *faith* and had borne her protracted illness with the most signal fortitude, yet this miscreant attempted to cast a shade overthe death of this accomplished Christian. We are in

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formed by Bro. D. S. Burnett that he, in a remark or two defended the character of the deceased. Dr. Sleigh attempted a reply, but the people of Cincinnati were too noble and generous to listen to *this man* further. They turned a deaf ear upon him.

According to promise, we give the letter of Dr. Sleigh, with my reply. Will the Baptis Journal do justice to the memory of the deceased? I fear he has not learnt that lesson.

J. T. JOHNSON.

Cincinnati, July 7th, 1834.

Mr. J. T. Johnson,

Sir, It having to my great astonishment (if any thing done by a perverter of the Gospel of the living God could astonish me) read in a pamphlet *called* the "Christian Messenger" dated June 1834, the following paragraph in reference to the discussion held in this city between you and me, "We do not thinkthe Dr. will be so anxious again to contend for unconditional pardon page 190, I beg to say, that upon the object, tendency, and total disregard to truth and fact, in these few words, I shall make no comment; suffice to repeat *now* what I at the meeting said when you declined to proceed, viz. "that I am willing to meet you and your whole fraternity upon *that question* and I now take leave to add to this, in consequence of that paragraph, that I am willing to meet you in your own city (for your own convenience) at any time, and I call upon you now to appoint an early time, when I will undertake to prove from the word of God that a more awful forgery on the truth of God, than what you call your "ancient gospel," has not been committed since the days of Constantine the great. I send you also a copy of the opinion of your own relative, Mr. Garrard the chairman on that occasion.

To Dr. Sleigh Sir:—

"In reply to your enquiry whether you exhibited any inclination or disinclination to continue the debate, I can say that you exhibited no disinclination, but on the contrary threw out a challenge to the whole church to discuss the subject."

(Signed) J. D. GARRARD,
July 7th. 1834. *Chairman.*

Now Sir, I call upon you to publish in your next number verbatim, this letter if not, I shall publish it in every leading Journal in this country, and moreover, if I do not receive a line from you by return of post, saying you will do so, in your next number, I shall proceed with as little delay as possible to your city and paste a copy of this letter on its walls, calling on the people to come and judge.

I am Sir, your very obedient servant.

W. W. SLEIGH.

P. S. I am no D. D. as you also thought proper to state, although you well know to the contrary.

N. B. The whole of the above is to be printed in your Journal or not at all. W. W. SLEIGH.

George Town July 10th, 1834.

SIR:—

This morning, just as I was starting into the country to attend a meeting, I stepped into the Post Office and found your letter of the 7th inst. to which, this evening, I hasten a reply. The language, style and manner are very different from what I have been accustomed to; its dictatorial, impudent, and insolent tone and character, forcibly reminded me of some English Lord addressing his vassal. You must recollect, Dr. Sleigh, that you are now in America, and that your association with gentlemen depends on your good conduct. Be cool Dr. and let us reason together. You seem to be as much beside yourself as when you gave the *general challenge* to which you and my relative allude. Will you describe the manner in which it was made, as well as the temper which was manifested? If you cannot, I am perfectly willing that my relative shall, as well as to say whether you were defeated. You have got into a great fever, because I have published a *thought* of mine, that you would not be so anxious again to contend for unconditional pardon. And you have *gravely* called on my relative to assist you in attempting to prove my *think so* unfounded. You cannot stifle my thoughts Dr. Sleigh. Notwithstanding your proof, it fails to answer to the point. I have seen men, after they were severely chastised, cry out, "I can whip you and all your crew." In good earnest, Dr. I did then and now most solemnly believe that you had sense and discernment sufficient to discover that you were totally defeated, on the proposition discussed. And your present writhing will go nigh to prove the same to those who were not present. I consider your *general challange* as the dying shout and malignant effusion of a fallen and conquered foe. Some of my friends could but observe your pain and writhings under the array of proof which overwhelmed you. In proof of this your last 15 minutes were, in my estimation, occupied in declamation, denunciation and bombast. To such stuff I did not feel myself at liberty to reply.

I did realy *think* Dr. that you would not be so anxious again to contend for unconditional pardon. You say I was mistaken. Be it so. What does that prove? It may prove that Dr. Sleigh does not know when he is defeated. Your friends have trumpetted my defeat to the world. And what of that? Their trumpets have lost a certain and true sound; for every candid man knows that they will not give us fair play. If you defeated any one,

you defeated the sayings of Jesus and his Apostles, for to them alone I appealed for proof.

You seem to be astonished that I could publish such a paragraph; "if any thing *done* by a perverter of the Gospel of the Living God could astonish you." And you undertake to say that what I call the "Ancient Gospel" is an awful forgery on the truth of God. When I met you in Cincinnati, I took you to be a gentleman and hoped you were a Christian; but your malignant, and insolent effusion forces me to doubt whether you have any pretensions to either. It is not the first time that the ancient Gospel has been called a forgery. All infidels as well as apostates call it a forgery—and sometimes it is assailed under the mask of professed friendship.

Whenever you can obtain an audience to prove what you have asserted, and I can possibly attend, even at inconvenience, you will find me forthcoming. I can prove from the inspired record that what I assert to be the Gospel, is such—And that your Gospel, is no Gospel at all. Your threats good Dr. are as the idle wind. They do not move me. If my character depended on the efforts of Dr. Sleigh, one way or another, I should extremely regret it. Your posting and publishing would just give the finishing touch to your character.

Now my good Dr. Sleigh, have compassion on me; Don't post me on the walls—if you please Dr.

You assert that I knew you were not a D. D. when I presnted you as such. How do you know Dr. I did believe that you were both a D. D. and M. D.? Being mistaken, I retract the *distinction*.

You know that the periodicals, of our opponents are *one sided*. They publish all against, nothing scarcely for us. This charge shall never be made against us. Although your letter is not worthy of a place in any paper, yet you shall be gratified. And the public shall see the likeness of Dr. Sleigh. The present No. s occupied and almost ready to be stricken off. It shall appear n the August No. of the Christian Messenger.

I intend visiting Cincinnati again before long when you shall ave a chance of seeing and hearing from me.

In the mean time, if you are remarkably uneasy, you can come o George Town, where I will do myself the pleasure of maintaining the word of God against your traditions.

If you really desire that the public may see the result of the iscussion between us; write out your speeches. I will do the ame. We will then submit them to our mutual friends who ere present to prune or add to, according to their recollection. hen they shall be published entire in the Messenger. I shall xpect in return that they will be published in some periodical, nder your influence. You know Sir, that you requested, that no

question should be put to the audience at the close of the debate, and that I readily yieided to it.

When I meet you again, I hope to find you more disposed to cultivate the practice and temper of my Lord and Master.

I am Sir, your well wisher for better feelings,

J. T. JOHNSON.

EXTRACT FROM ELDER D. S. BURNET'S LETTER.

Cincinnati July 10th 1834.

"Upon riding into the City Tuesday morning, I saw a large hand bill by Dr. Sleigh, "Campbellism unmasked this evening" I went. He read a part of my letter in the Evangelist, parts of Bro. Scotts remarks, and your short notice of the discussion and called us all liars. "He ranted and foamed enormously, challenging from the St. Lawrence to New Orleans." He read from the Harbinger a sentence and stated three black lies were contained in it. "He concluded by a most depraved and hypocritical allusion to Brother Campbells' letter in Evangelist concerning the death of his daughter. He quoted Sister Ewings word's—"Lord forgive me, will he forgive me," and endeavored to show by those words that a distinguished Campbellite (*invidiously called*) died without mention of her religion and without mention of the atonement of her Lord. He stated he would finish next week. I then rose in the middle of the house and called upon Dr. Sleigh to read the letter of Mr. Campbell, and requested the audience to attend to it. He read with great embarrassment and many awkard excuses. I interrupted him when he came to the passage alluded to and requested the audience to do justice to the memory of the dead by detecting the foul allusions and insinuations. He finished reading and I addressed the congregation to this effect, I thought my fellow citizens would justify the determination concerning, and the estimate of Dr. Sleigh, found in my letter in Evangelist, from the samples afforded them that evening of his courtesy and honesty. He attempted reply, but was stamped and hissed."

The Cross & Baptist Journal, of Cincinnati has, in round terms without specifications, announced to the public a *rumored* signal defeat of the Junior Editor of the Christian Messenger, in his recent meeting with Dr. Sleigh, late of London, in the discussion of the question, "Is the pardon of sins, by Jesus Christ, conditional or unconditional?"

This announcement is made upon rumor, and the notice is headed "Campbellite protracted meeting." It is represented that we bore a principal part at this meeting, and that upwards of 20 were immersed.

The Editors of that paper are strangers to us, and we have to judge of their honesty and justice, and impartiality, by their conduct, as exhibited in their Journal. Some months past we had a specimen which we noticed. It seemed to disturb the sensibility of one of those gentlemen much more, on being *grouped* together, by a Presbyterian, with Campbellites, as they slanderously report of us, than to be ranked with drunkards, horse-racers &c.

Such is now the established general character of these periodicals towards us, and our friends, that the intelligent, and impartial public, do not expect to hear the truth from them.

These one-sided gentlemen will have to carry both sides to the bar of judgment.

The gratification and exultation, apparent, on the face of the paragraph, would induce any one to believe that the Editors and Dr. Sleigh had similar views on the question. Speak out gentlemen. What say you? Is pardon of sins unconditional? Will you say, like another renowned coadjutor of yours, that pardon of sins is conditional, but for want of a more appropriate term for the occasion, he selected the word *unconditional*, to express the idea? We had not supposed that these Editors were so far buried in the dark ages. If they had *ears* to hear both sides, and hearts to report accurately, the public would have had a very different version of the matter. As evidence of a galling defeat on the side of our adversaries, I will merely state one fact. One of the warmest friends of Dr. Sleigh was so indignant, and so far forgetful of all the rules of gentlemanly deportment, that he came up to me after that debate and angrily remarked, "I would advise you, Sir, to go and join the Roman Catholics, and become a Roman Catholic Priest." I thanked him very kindly, but sarcastically, for his advice, and he speedily disappeared. Who could expect to hear a fair and impartial statement from those, who are so far forgetful of themselves, as to speak of our meetings as "Campbellite &c." If the defeat were so signal, why not inform the public some little about it? Why not refer to the scripture, or argument, that proved so triumphant? This would not have been as easy as the *mere* announcement of defeat.

We could not have supposed that the enlightened Editors of the Baptist Journal, were infested with the worn out philosophy of fatalism. Such sentiments may do for sceptics, and rejectors of God's word; and those, who appeal to creeds in preference to the Bible; but not for those, who appeal to the Bible alone in all matters of faith and practice.

As long as the following passages of scripture are considered as of binding authority, and as meaning what they plainly import, to the most ordinary mind, as well as the most profound,

pardon of sins by Jesus Christ will be admitted, by all candid men, to depend on conditions. "Go into all the the world and preach the Gospel to every creature, he that believeth and is baptised shall be saved."

"Repent and be baptised, every one of you, in the name of Jesus for the remission of sins &c." "Repent and be converted, that your sins may be blotted out &c." "Arise and be baptised and wash away thy sins &c." "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." "He that believeth not is codemned already, because he hath not believed &c."

The above passages are but a beginning of those which might be quoted in the proof. But these enlightened, and impartial Editors say, never did hapless combatant meet with more signal defeat? If he did, it can be perceived by a child that the Dr. defeated Jesus and his Apostles; for we produced their authority alone of which the above is a specimen. We then shewed conclusively that in regard to the enjoyment of any blessing, the analogies were perfectly the same in nature, society and religion, and that all enjoyments depended on conditions.

If these Editors will promise to publish what we advanced on that occasion, they shall be furnished with it. If they refuse we may speak through our own pages. But we prefer the columns of an enemy that even opponents may see who was defeated.

J. T. JOHNSON, Ed.

The Luminary, a paper slavishly devoted to Presbyterian interests, expresses the gratification of its Editor, at what is termed a *work of grace* in Shelby county, which for *power and extent* is said, as he learns, to be *almost unrivalled* in that part of the Country. We are farther informed by the same Editor that this *gracious* work commenced in the *orthodox Baptist denomination.*

We presume the Editor designs, by the term *orthodox* to designate those Baptists whose doctrines are in accordance with the Bible. If so, he has given a fatal thrust at Presbyterianism; for we know, and they know, that their doctrines are not the same. They are *essentially* dissimilar. After succeeding so astonishly, this revival is said to have carried its *influence* into the *Methodist* and *Presbyterian Churches.* What an inconsistent thing this gracious work has been! It first wrought amongst the *Orthodox Baptists*, and being fatigued with making *orthodox* Baptists, then commenced the work of making Methodists and Presbyterians.

This glorious work, attributed to the Spirit of God, in making Baptists, Methodists, and Presbyterians, *is said* to have *struck* a

death blow to Campbellism in that region. Thank the Lord, that Campbellism is dead in that region, if it ever existed there. We hope the kind Editor will permit the ashes of the dead to rest undisturbed. We have understood that a gentleman united with the Baptists in said revival, and that his wife, who belonged to the congregation of Christ, united with the Baptists by immersion into the Baptist faith.

The said Editor asks the following questions—"Why should a work of God's Spirit have a tendency to uproot a system, if it be founded on immutable truth?"

And we may be permitted to ask in return; If the Baptist, Methodist, and Presbyterian churches are built up by those operations of the Spirit, as contended for, why does the truth which they denounce as heresy, produce such confusion, and alarm, and dread in their ranks? and, why, are they tottering and reeling to and fro as a drunken man? and, why are many of them falling into ruin.

Why do they close their doors? Why do they dread to present both sides of the question to the public?

What a pity it is that those who were convinced of the truth of Christianity, in the great excitement alluded to, had not bowed to the authority of the Lord Jesus alone, and attached themselves to the congregation of Christ. Then they would have stood upon a foundation which bids defiance to all the powers of Presbyterianism, or any other ism in conjunction with it.

We have been informed, that it was at Shelbyville, as it has been at other places, with these revivals. The preachers have melted the people with the ancient gospel, *called Campbellism, by them*, and then they have cast them into sectarian moulds. And we are well pursuaded that the best Spirit will be injured by being cast into such a mould.

It is the Spirit of a party, It is the Spirit of rearing up middle walls of partition which the Savior gave his blood to break down. Let those look to it, who are rearing up these walls. We must shortly give an account.

J. T. JOHNSON, Editor.

FOR THE CHRISTIAN MESSENGER.

Beloved Brethren Stone and Johnson:—

In looking over a number of different religious periodicals, engaged in the work of reformation our eyes are often met with language something like this. "The harvest is plenteous but the labo.ers few." The cause will suffer by reason of the lack of speakers. Pray the Lord to send more laborers &c. And not unfrequently, do we hear brethren crying to those already in the field "come and help us."

Now it appears to us, that there must certainly be something wrong amongst the professed followers of Christ, else there would not be so many petitions and prayers, put up in vain for help. In our soliloquies on that subject, we have come to the conclusion, that there are two *important* points overlooked, which were they obviated, would have a very powerful influence in supplying the 'waste places.' One is there are men in many congregations, who have talents, whose capacities are good: and were they to receive that encouragement from the brethren in the churches to which they belong, would very soon become useful, and *some* perhaps eminent proclaimes of the gospel. We say, did they receive due encouragement. We mean by this, that the church, after having heard them 'hold forth' frequently, ought then to be able to judge whether or not they would be useful; and having determined this in the affirmative, should then set them apart to the "*work*," and send them forth into the world to proclaim the glad tidings to their dying fellows.

The foregoing is given as our opinion upon this subject; and we think we can sustain the position by scripture testimony, which we may have occasion to do at another time.

But we said there were two important points; and having briefly sketched the first, we will now take a glance at the second, which is this:

It is the fortune of a large number of the brethren now laboring in the Lord's "vine yard," to be in very indigent circumstances; many have helpless and dependant families to maintain, they have of necessity, to spend a large portion of their time in some kind of labor, in order to procure food and raiment for a wife and helpless offspring, knowing full well that were they to spend all their time in *preaching*, their families must suffer, and by that means bring reproach upon the cause they love; for "he that provides not for his own house, has denied the faith and is worse than an infidel." So says the word.

We think it would be labor lost to enter into an argument at this time, to prove, that "they who preach the gospel should live of the gospel." We need only remind the brethren, that preachers, and their families; have as great need to be fed and clothed, as other people; that they have the same feeling &c.

What then is the duty of christians in order to ameliorate the condition of their fellow men? The answer is not hard. Let them use every means warranted in the gospel to spread the glad tidings; let every one of us lay up in store according to our several abilities, or as the Lord may prosper us, and upon the first day of "*every*" week (for every church ought to meet as often as once a week, when we come together to worship, let each contribute his "gift," let it be placed in the hands of a *faithful* brother among us, and when a preacher calls to *teach* us,

impart to him as he may have need, and by this means strengthen his hands, in the work of the Lord.

Were all CHRISTIAN congregations to pursue some such course as here hinted at, we would very soon see affairs in the world assume a quite different aspect in a religious point of view.

Let us ask our close "fisted" brethren, who have this world's goods; and who when called upon to contribute to the support of those who "preach the word;" and who, if they, give twenty five cents, seem as though, they were parting with a member of their body; How will you acquit yourselves before the Judge of the whole earth for your covetous disposition? Pause and think! and think judiciously, and let every one lend a helping hand, keeping in mind, that the Lord loveth a cheerful giver, that "His eyes are over the righteous, and his ears are open to their prayers." That "He will give grace—and no good thing will he withhold from them that walk uprightly."

Thousands would do their duty if they knew it. Is it then improper to tell them what is duty? We think not. Then let us be vigilant. A great misfortune is that the system of salary preaching has been carried to so great an extreme, that many well meaning persons have suffered themselves to be driven to the opposite—consequently do not feel disposed to give any thing: this is not right. The Lord makes use of means in the plan of salvation, and one means is, the preaching of the gospel, we hear the GREAT APOSTLE of the gentiles, commend in high times, those churches who were liberal.

These thoughts were written with the hope of elicting information on the subject from a more able pen; they are respectfully submitted for what they may be worth, and with a strong desire to the furtherance of the good cause.

Yours in hope of a better state of things,

JAMES.

EDITORS REMARKS.

We fully approve of the sentiments of our brother James and are endeavoring to put them in practice. We are determined from this time to labor more boldly, and extensively to convince the churches of the propriety of immediate co-operation in this matter. Till this be done, we cannot progress in spreading truth. Preachers, who have their minds burdened with the cares of this life, and have to labor hard for the support of a dependent family, are illy prepared to teach to profit. This we experimently know; and reason and observation confirm the same. How easy would it be, if brethren would retrench unnecessary expenses for the purpose of feeding pride, and show, to keep many evangelists in the field of labor in the gospel. Had we so much of the Spirit of our Lord, as to break our grasp of

earthly things, and fix our affection on things above, could we but see the perishing world dying for lack of knowledge—could we but feel that through the church they are to be saved, or lost forever—could we but realize this truth, that it has pleased God by the foolishness of preaching to save them that believe—could it be possible, that under a proper sense of these things, the churches can sleep? Brethren, awake to your duty, and exert yourselves to save sinners. Your reward is sure, as well as great.

As your brother has justly remarked, many from seeing idle drones supported with a rich salary have in disgust spoken against all ministerial supporter; and some from seeing the worthless part of the clergy thus honored, have advanced near the bold cry, Down with the preachers. From this many have almost concluded that they are a class of beings useless, and not of divine appointment—that every christian is a priest in the full sense of the word, and, therefore, they have discountenanced preachers, and have withheld from them that aid they needed. But these evils are passing away, and a better state of things succeeding. O that a speedy reformation may take place!

Query. Would it not be proper for us to have a general co-operation meeting on this subject in Kentucky; and the brethren from the East, from Virginia, and from the West and South be invited to attend. And that we alse consider the propriety of having a college for educating our youth. Editors.

REPLY TO BROTHER JOHN CURD'S LETTER.

Continued from page 212.

Dear Brother:—

At your request I have given you my views of the efficacy of the blood of Chirst, *candidly*, *plainly* and as *fully*, as circumstances would allow. It is left with you and the public to determine their merits. I proceed to answer the remaining part of your letter.

You say, "Since I professed the religion of Christ, and indeed long before, I thought you held the precious blood of Christ in as high estimation, and viewed it of as much importance to the happiness of our souls, in the everlasting kingdom, as, any other body of Christians, in all our country; and I must say, I think so yet." In this my Bro. may have been mistaken. Our opposing brethren put a very high estimate, and attach infinite importance to his blood; In that it reconciled God to sinners—calmed his frowning face, and turned his wrath to grace, and made him placable,—that it purchased his favor, and opened the door of mercy to the world—that it really and fully satisfied and paid off all the demands of law and justice against us, which demands were death temporal, spiritual, and eternal, which last were grievous torments in soul and body in hell fire forever. This is

orthodox divinity; yet not one item of it is found in the scriptures and every item condemned by scripture and matters of fact,—Do the scriptures any where say, that the blood of Christ reconciled God to sinners, or made him placable, who before was implacable? Our views of Christ's blood do not extend thus high; we cannot think that it ever effected such a mighty change in God. Indeed, we are by the scriptures taught that God in unchangeable; and therefore the sentiment of the orthodox must contradict them. Do the scriptures any where say, that the blood of Christ purchased the grace of God, or opened the door of mercy? Can this doctrine be even inferred from any thing in the Bible? Purchased grace is a contradiction in terms—and do not plain fact prove that the door of mercy was opened to sinners before Christ died on Calvary? Do we not see the mercy of God in his purpose to send his Son into the world to save sinners? and do we not see his mercy flowing to sinners in the actual sending of his Son to be their Savior? and did not these things take place before he died? If so, was not the door of mercy open before he did die? Who can deny? Do the scriptures say, that the blood of Christ *fully* and *really* satisfied the demands of law and justice against the sinner? that he paid off the sinners' debts, by dying, in their room and stead, as a substitute? The scriptures are silent; and fact shews that the doctrine cannot be true,—for if Christ by his vicarious death paid off our debt of suffering temporal death, why do all die? Why must we all pay the debt again? A spiritual death the Saviour did not, could not suffer without becoming a sinner indeed—or if he could, or did suffer such a death, could the justice of God—could his holy law be satisfied with it? Could they demand such a debt to be paid? As well might we say, that the holy law and justice of God demanded sin, and were satisfied when sin was committed. Do the scriptures say that Christ suffered eternal death? Hear eternal death described by the Westminister assembly. It is "everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever. Larg. Cat. Quest, 39. Let any one answer, Did Christ suffer this death in our stead? Yet *orthodoxy* says, "that 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—His satisfaction is accepted in their stead &c." Conf. Chap. 11. Sect. 3. Do not the scriptures say "that Christ is alive forever more? that he is in heaven exalted; and therefore he is not in hell, and there suffering and dying forever; and there remaining forever; for the debt is eternal death, and nothing less can *properly*, *really* and *fully* satisfy the demand!!!

You may ask, Whence did our fathers, and whence have we

their children, ever got this doctrine?—It will be worth your attention to read all the authority they have given for it. They refer us to Rom 5, 8, 9, 10, 19. 1 Tim 2, 6. Heb. 10, 10, 14. Dan. 9, 24, 26. Isai 53, 4, 5, 10, 11, 12. These divines must have possessed an uncommon share of wisdom to have deduced such a system from such premises. But they were then just emerging from the horrors of popery. But this apology cannot be made for their successors, especially in this free country. We wish to do justice to many in the present day—They see and declaim against the errors; but hold to the book that contains them; this book binds not only men together, but also immense treasures, colleges, and dignities. It requires a great sacrifice to be an honest Christian.

From this short view of the subject, you can see what infinite importance is attached to the blood of Christ by our opposing brethren. For the want of a better name, I call the system, speculative; and I am surprised that many who strenuously declaim against speculation, are advocating the system as true.

From my remarks in my former letter to you, you can readily see that our views of the blood of Christ do not rise to such "high importance" as those called *orthodox*—these as you have just seen rise so high, as materially to effect God, his law, and his government—ours rise no higher than man, to wash him from sin, and to raise him from the dead to immortality, and eternal life—these rise high above the scriptures, and contradict plain matters of fact; ours are confined to the holy book—these are wild speculations, sanctified by great names, and long standing, and guarded by the terror of an anathematising priest hood; ours are plain scripture facts, adapted to the understanding and profit of all.—

You again say, "I cannot be the friend of any man, that is, in a religious point of view, that will deny that the blood of Christ, is the prime cause, the whole cause, and the foundation cause, of the remission of the sins of all those that love and obey God. These are and always have been my views fully, and these were, as I thought, your views; but if they are not, I have been mistaken in you, and must withdraw my religious confidence from you; for I cannot, and will not go with any man, longer than he goes with the doctorine, as taught by Christ and his Apostles, to the exclusion, of all creeds, covenants, and confessions made by man."

Your faith, that the blood of Christ is the *prime* cause—the *whole* cause, and the foundation cause of the remission of sins, is expressed in very strong and definite language. It would seem that you exclude the life, and the resurrection of Jesus entirely in our remission of justification; and yet the scriptures expressly declare, "He was raised again for our justification." You seem

to put the means for the cause and to exclude the purpose and agency of the Father of mercies, who is the God that justifies or forgives. I cannot divide the life, death, and resurrection of Jesus in our justification; nor will my Bro. Curd after a moments thinking.

My brother disclaims sectarianism; yet not having been sufficiently long schooled in the free institution of heaven, he has avowed the fundamentl principle of that antichristian evil—I mean, rejecting from your christian friendship, and communion all whose opinions do not accord with yours. To act consistantly, you must have a creed of opinions written or verbal by which you must try all who seek your *religious friendship*, or must set up yourself as the standard, and try all who dissent in opinion from you. This is the course pursued with noisy strife for centuries past by the Christian world, and has been the prolific source of division among the professed followers of Christ. The same course is beginning among ourselves; but it is hoped that the intelligence and goodness among us will prevent its spread. How a man can hold up the Bible as the sole rule of his faith and practice, and yet make his opinions the test of union and fellowship, I cannot conceive, and were it not common, I should be incredulous, if it were declared to be a fact. But man is an inconsistant thing.

Though I thus write, it is not designed to apply to you, but to the sentiment expressed by you. Indeed I have since, I had written the strictures above doubted whether you designed the sentiment, which seemed to me to be expressed. Against the sentiment I well know you stand opposed, and therefore must be pleased to see it exposed. I impute the whole to the unguardedness of language.

You seem to be a little restive respecting a Presbyterian friend doubting your orthodoxy. My dear Brother. let such things float by on the passing breeze, unheeded, unregarded. Reserve your temper for more worthy objects. You may yet be called to suffer for more noble things. Let patience have her perfect work.

You say, "All the Doctor's influence and opposition seem now to be directed against what he calls the Stoneites."

In this I do rejoice, and do heartily wish he may succeed in prostrating the Stoneites and Campbellites, and every sectarian name and spirit in the world, the Fishbackites not excepted. Do, my Brother, aid him in this commendable work and do not in the least degree, hinder him. In this, he is a fellow worker with us.

You wish me to give you the real cause of the Doctors' opposition to those people (the Stoneites) I candidaly own I cannot tell, but charity would hope that he is influenced by the same cause, which influencies us, that is, to put down sectarianism.

Farther I dare not say. I cannot know the things of the man farther than he expresses them.

You ask, "Has there been any personal difference between you and him"—I unhesitatingly answer, No. The Doctor has always in presence treated me as a friend, and I am certain he can say nothing less of me. You farther ask whether I know of any personal difference between him and the brethren Palmer, Rogers and Fleming. I answer; I know of none; except bro. Fleming, after preaching at his meeting house on a certain day, did baptise several, who requested it; but he left them free to join the Doctor's church. With this I have understood the Doctor was displeased.

You wish me to account for the Doctor's opposition to us.—I cannot do it; unless it is, because of the union between us and the Reformers, (once so called.) This I am satisfied is the true reason; yet I may be mistaken. He may have reasons in his own breast, not made known to me. But I assure you the ostensible reason given of his opposition to me, that I deny the atonement is not the true one; for he has known my views on this subject for more than 20 years, during which time he has treated me as a Christian brother; especially in private. Indeed, he has a few years ago exchanged pulpits with me, and communed together at the Lords table.

I understand that he has heard that I, when the union took place between us and the Reformers, publickly relinquished my former views of the atonement and many other contested doctrines, in Lexington. This is not true. I never could do it with a good conscience. In my address there, I did state that in former years I had indulged in speculations on some doctrines; but observed, that for some time back these things were viewed by me as useless and injurious, and that I had relinquished them, being determined to speak in the language of revelation. To my worthy brother A. Campbell's writings on the subject of speculation, and of expressing the faith of the gospel in the words of revelation, I acknowledge myself indebted, and corrected.

But I have learned to my astonishment, that I am accused of speculating again on the doctrine of atonement, in my letters to brother T. Campbell, as published in the Messenger. I must be blind, if speculation be found there; and I am tempted to say that the man is shrouded in the clouds of unauthorized tradition, who can find it there. Is it speculation, because it does not accord with preconceived opinions? Is it of such a serious nature, as to authorize any to refuse the hand of fellowship? If this be a good cause, where shall we end? I confess myself unspeakably ashamed to see men pleading for reformation, and the ancient gospel, yet going in direct opposition to the very first principles of them, by making opinions the cause of disunion,

and non-fellowship. Such men I cannot but view as sectarians in disguise—they are pulling down what others are laboring to build up—their whole weight is against the precious cause so many are zealously trying to advance—Their conduct is an argument overwhelming, that the Bible alone is in sufficient to unite Christians—they paralize our efforts, and sink our minds when we plead this precious truth. Rather would I retire to the wilderness, and live there in communion with God alone, than thus stand in the way of truth's progress—or rather would I dwell with brethren, and endeavor to correct their errors in the meekness of wisdom, and bear their burden through life than separate from them, and by this means, shed the life's blood of truth. I hope such brethren will review their course, and though it be a mortification, yet they will have moral courage and goodness enough to abandon it—and to abandon it speedily. May the Lord give us his holy Spirit—and fill us with it, Amen.

Your brother in the Lord.

B. W. STONE.

P. S. Believing that many among ourselves are partially ignorant of the doctrine of atonement, we shall devote some pages of the Messenger to that important subject.

B. W. STONE, Editor.

QUERY by brother John Edwards of Colemansville Ky. Is it the duty of deacons to attend to the wants of the poor only, and not to the Lord's table?

ANSWER, A deacon is the servant of the church, and if appointed by the church to attend to each of those duties, as is common, he ought to obey.

QUERY, by bro. Sol. C. Perrin. Is it according to the ancient mode of things, that each church have a clerk to record its proceedings?

ANSWER According to the wide expression, Let all things be done in decency and order, it appears to be correct, that each church should have a clerk whose duty is to record the names of the members of the church, to give letters of commendation to such as travel, or remove from the church, and make such records as may be thought necessary. But on this we have no express command.

We promised in our last to attend to bro. Ben. Osborn's request, which was to give our views on Rom. 8, 19, 20. This we have done in some former volume. But as our brother may not have the book at hand, we will give him a brief exposition. In v. 18, the Apostle when having viewed the sufferings of time, and the glo-

ries of immortality, reckons that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." v. 19.—The *creature* in this verse, means the christians, for they only are earnestly expecting, and waiting for the manifestation of the sons of God, or for the time when the sons of God shall be made manifest. John teaches us, though we are the sons of God, the world do not know, or acknowledge us—therefore, says he, it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him. When he shall appear, then we shall be made manifest, known, and acknowledged to be the sons of God, because we shall all be like him, immortal and glorious. This period the christian is earnestly expecting and waiting for.—

V. 20. For the creature (the christian, in common with others) was made subject to vanity, (to suffering and death) not willingly (none in his senses choose these afflictions)—but by reason of him who hath subjected it in hope. Did the devil?—Did Adam subject the creature in hope of a resurrection, and deliverance? No. They subjected man to despair. God himself, for transgression, subjected them, not in despair, but in hope, that (not because) the creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God, viz. to immortality. Precious truth! Mercy and judgment unite. Jesus the great deliverer, and restorer, has effected the work. Life and immortality are set before a guilty world, and they, in the grace of God, entreated to lay hold on eternal life. This favor shall be granted to the saints at the resurrection, at the revelation of the sons of God.

B. W. STONE, Editor.

Cobourg U. C. 30th June, 1834.

DEAR BRETHREN,—

It is the duty of brethren here in this

lower world to hold correspondence with each other, and thus keep up a good feeling, in order that we may be of one heart and one soul. My main object in writing this letter to you, is to let you know how we get along in serving our maker, and for the purpose of asking some advice from those, who are more acquainted, or who have a more perfect knowledge of scriptural facts than we have. Our annual conference has just broken up, and we found the cause in a prosperous state. There is in this part of U. C. extending from the bay of Quinty to Niagara 27 Churches; 17 travelling elders, and about 12 who are not ordained. There were 4 or 5 Churches planted during the last year, and there is a greater door open in this country for the spread of truth, than there ever has been before. Our evangelists here are generally poor, and almost worn out in the service already, so that it is quite a drawback upon us at present. We very much want 2 or 3 competent evangelists to travel through this province together, and hold 2, 3, or 4 days meeting in a place, so that the public mind may be disabused of wrong impressions, and be taught the Ancient Gospel in its purity. We have had a short visit from Elders Thomas of Batavia, N. Y. and Moss of Ohio, and are expecting them over again the first of next month. I do not recollect ever seeing any thing from either of your pens on the subject of annual conference. It has become a subject of considerable moment here at present. It was investigated at our late con., and it had like to have been totally abandoned, and general meetings substituted in its stead. Now, Brethren, if you think it expedient, we should like to have your views on this subject, or at least, what your practice is in your enlightened land. The majority of the christian body in Canada, are decidedly (at least the preachers) in favour of the sentiments and doctrine advocated by you, bro. Campbell, Scott, &c. &c. consequently are not backward to teach them. We have dropped that old injurious question of the trinity. We think that it is enough for us to know that there is a *Jehovah*, and that he has

spoken to man, and given them a law, and that this *Jehovah* has a *Son*, and that he sent him into the world to open a new and living way for men to be saved; that in order to effect this it was necessary for him to offer himself a sacrifice; and that his blood cleanses from all sin through faith, repentance, and immersion. We know that Christ exists; but how we do not know. Neither do we care, only that we may live so on earth, that we may receive Glory, honour, immortality, and eternal life, after death. This is a brief sketch of the situation of the christian body here, as far as my knowledge extends and that is pretty general.

May the good *Lord* add his blessings to yourselves and all the faithful for his beloved *Son's* sake.

JOSEPH ASH, Jr.

Christian County, Ky. June 20th 1834.

Elders STONE and JOHNSON,—

Very dear brethren I embrace a leisure moment this morning to address you. I received 3 or 4 No. of the Christian Messenger some time since, and on the outside sheet of one of them find myself named Agent. I thank you very heartily for sending them. I have enjoyed great satisfaction in perusing them, and the numbers that have succeeded them. I am quite astonished, brother Stone, and not less sorry that the influence of party names should sunder so many good and pious men, and prevent that sociability that is so necessary to a correct understanding of each others views, and to the united labour in the one common cause. I well remember the day that I could not have ventured to read your paper, merely from a prejudice to your sectarian name. But I thank God that for a few years past, I have felt emboldened to read and think for myself; since which time I feel willing to prove all things, and hold fast that which is good. I do rejoice at the formation of an acquaintance with many men of late, heretofore called Unitarians; for I find by letting alone the name, and trying the men, they go decidedly for God

and his truth. O that all sectarian names were lost in oblivion, save the name of the little sect, that was anciently spoken against; that the spirit of sectarians were driven from our land, and that all who make pretensions to christianity would acknowledge the one Lord, observe the one faith, or Gospel, enter the kingdom by the one way, faith, repentance and immersion. Then, indeed, there would be but one body, and for that body the one spirit would be sufficient. I am sorry to inform you that the cause of reformation is progressing but slowly in this section.—Brother Washington Dunkeson is riding and proclaiming the Gospel continually, and in truth it may be said of him, he labours faithfully in word and teaching. I have immersed but few of late, being compelled to labour at home for the support of my family. We have some opposition to encounter, but it is small; brethren of gravity, dignity and reflection, though they differ from us are mild; such as Elders Ross, Rutherford and a few others. Indeed I think a prudent course would bring about better times between us, and such brethren. But we have a few fiery bladed, bitter spirited men amongst us, who do all they can against us, but thank God, it is but little. If you will look into the Cross, you will see a specimen of the means used to impede the reformation. A certain John Wilson makes a certain Robt. Ray tell a long experience in Campbellism, and finally he tells that he never did believe the doctrine in reality,—astonishing!! I would be glad you would pay some attention to that little strange experience, as it is much handled in this section, and with many it goes farther to prove the reformation doctrine untrue, and unsound, than any thing Paul, Peter, James, or Jude have said.

J. H. BOON.

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REMARK.

Our bro. Boon thinks we once had a party name, and that name was *Unitarian*. I assure him, that to that name I never would answer. It was imposed on us by opposers—I ever rejected it, publicly and privately, and

would acknowledge none else but *Christian*, since 1805. A few brethren in and around Hopkinsville did answer to this name. I was then grieved at it, and did speak against it publicly. With respect to your request to notice the experience of Robt. Ray, as stated in the Cross, we think it useless. We think it strange that a man should profess publicly, what he secretly disbelieved. We should not wonder, if the same man should yet as publicly profess the contrary hereafter.

B. W. STONE, Editor.

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It is not however, a matter of great astonishment that men, who are opposed to the reformation principles, should publish their own infamy in their unhallowed attempts to prejudice the public mind, and to stifle investigation.

J. T. JOHNSON, Editor.

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Monmouth, Illinois, May 28th, 1834.

BROTHER JOHNSON,—

A few brethren of my acquaintance in Ky. emigrated here some two or three years ago, and united themselves in a congregation to keep up the worship of God. Their number at first was 17, but they continued to increase so as to number upwards of 60 when I arrived here last fall. Since that time our congregation has increased to the number of 100 or more. We are careful, when circumstance will permit, to come together every Lords day and break bread, and labor for the mutual comfort and edification of the brotherhood. Above all, we are endeavoring to get in, and keep in the constant habit of doing ALL the commandments that we may be prepared to receive the first signal of our Lords approach with joy.

In Knoxville, 14 miles distant, are a few disciples congregated. They have a good prospect of considerable increase. In Gum settlement about 10 miles from us, our brother Whitman, and some others, have occasionally labored. I lately paid them two short visits, the last of which was on last Sunday week, at which time I had the

pleasure of immersing six persons into that name, thro' which remission and salvation are alone attainable. We have excellent prospects of success there. The Baptist Church there, of about 60 members will shortly in all probability furnish upwards of 50 volunteers to unite with us.

We held a three days meeting in our neighborhood, commencing on last Saturday. It was attended by bro. John Rigdon, formerly of Ohio, and brethren Scott and Clark. It resulted in the comfort and joy of all the christians, and the admission of three persons into the kingdom. There are several congregations of christians in adjoining counties around us. Their prospects, as far as I have learned, are flattering.

Opposition to the cause we plead, though very feeble, is as malignant as ever. But upon the whole, we have all reason to believe that the *old* Gospel will soon triumph throughout all this northwestern part of Illinois. The Lord grant it universal success!

That all the brethren may know our prospects on this frontier, I have concluded to send a copy of this letter to bro. Campbell, Editor of the M. Harbinger.

Your bro. in expectation of the Lord's coming.

ALEXANDER REYNOLDS.

From the Evangelist.

JUSTICE.

CINCINNATI, June 17.

BROTHER SCOTT,—

The subjoined letter was elicited by some editorial remarks in the Baptist Journal of last week, concerning our recent protracted meeting, and the discussion by Messrs. Johnson and Sleigh. If you have not seen the article you may gather its character below. The disciples here have suffered much from such shameless and false aspersions. Having returned amongst them, I felt it my duty to address to the editor of that periodical, the following note. To prevent any delay for want of explanation, I bore my reply to the office of

publication myself, and had the happiness to find Mr. Stephens at his desk. After an introduction, the object of my visit was made known, and my letter most carefully read by the editor and by him compared with the notice. I think the first words that broke the silence were, "I cannot accept the challenge." I answered, I presume, however, you will publish the communication. As to the challenge you have time and liberty to dispose of that as you wish, but it were only an act of justice to admit the piece, as you do not object that it is uncourteous; and as you also can make any editorial remarks upon it, well pleasing to yourself. You have, I added farther, given only *exparte* testimony upon the subjects of the notice, therefore your readers have a right to expect the insertion of my piece. These and other arguments were unavailing. Mr. Stephens, however, acknowledged that he was incorrect and had deviated from his usual course in "bandying" the name Campbellite, and was willing to correct the *mistake*; for he said, he did not know before, that we disclaimed the cognomination. But, he added, he had well weighed his remarks and assumed nothing; and did not intend to accept the proposition to discuss the original question. Before leaving the office, I let him know that I considered his remarks uncalled for by the circumstances: that he had, *ipso facto*, either said that "remission of sins, by Jesus Christ, was unconditional," or had demonstrably shown that though he was with us in that question, he *could* take occasion from it to misrepresent and oppose us. All this was said in perfect good feeling.

Now, my dear sir, if you please you may insert this for the benefit of the public, as nothing but *exparte* testimony can find place in the *one-sided* BAPTIST *Journal*.

D. S. BURNET.

COMMUNICATED FOR THE BAPTIST JOURNAL.

Mr. Editor,—

I accidentally saw the Cross and Journal of this morning, and was somewhat surprised at a notice of

our recent meeting and of the discussion between Messrs. Johnson and Sleigh. Anonymous and irresponsible communications of that character are common, but I was unprepared to meet such remarks under the editorial head. However, to cut the matter short, I categorically object to the notice, as follows:

1st. You deal unfairly in styling us Campbellites: and had you not designated us by the place of worship we occupy, your phillipic would have passed unheeded as not intended for us.

2dly. You misstated the circumstances of the meeting; for instance, instead of continuing three weeks, as you observe, it lasted but five days or thereabouts.

3dly. You misstated the result of the discussion, in saying that Mr. Johnson 'met with as signal defeat as ever did hapless combatant' (I quote from memory.) True, you say that you were not present, but that nevertheless you express the conviction of nearly all that were. Do Mr. Stephens or his informants affirm with Dr. Sleigh, that "the pardon of sins, by Jesus Christ, is unconditional?" Most certainly your notice of this discussion is an avowal of the affirmative of that proposition. I am prepared to shew that the affirmative cannot be sustained by Mr. Stephens or any of the resident clergy of Cincinnati. I say *resident* clergy, for the uncourteous *debouche* of Dr. S. forbids any further discussion, by him, with American citizens.

Very respectfully,

D. S. BURNET.

—

We were present at the discussion referred to. We heard and saw Dr. Sleigh; we heard and saw Bro. Johnson. Unless, therefore, our eyes and ears deceived us, we certainly saw and heard the whole matter from the beginning to the middle and thence again to the end. Amen.

Dr. Sleigh will not pray with any professor of christianity who does not hold to the "unconditional remission of sins;" therefore the discussion was begun without

prayer, continued without prayer, and ended without prayer.

This, Brother Johnson deplored, and explained to the audience.

The question was, "Is the remission of sins, by Jesus Christ conditional or unconditional?"

Dr. Sleigh said that it was unconditional; and he spoke first.—He occupied one hour and a half and sat down. Now, the question is, did Dr. Sleigh, while he stood up, show, by either precept or example, that 'remission of sins, by Jesus Christ, is unconditional?"

I answer he did not. He could not; he cannot. He did not show by one scripture that it was to be unconditional; he did not, by the pardon of one individual, show that it is unconditional.—I did not believe then, I do not believe now that Dr. Sleigh spoke to the question; but if he did he would have needed to speak another hour and a half to convince me that he did. Dr. Sleigh occupied the chief of his time in rumaging the Old Testament for the total depravity, inability, incapacity, infidelity, or some other matter or mischance in human nature as it is now circumstanced; but the reader may see that the name of Jesus Christ, limited the enquiry chiefly if not wholly to the New Testament or Covenant. The question, in fact, is neither more nor less than this, "Does the Christian Religion propose to pardon men conditionally or unconditionally."

It was with the greatest propriety, therefore, that Mr. Johnson came directly to the question to be discussed: and applied to the New Testament for its settlement. Well, what was his *modus?* How did he proceed?

I shall tell you. He purposed to show that remission of sins, by Jesus Christ, was granted only on the conditions of faith, repentance, confession and baptism. How did he do this?

In the most orderly manner possible. He began with faith; and to show that it, as one item, was necessary to remission, he started at the beginning of the New Institution, took first the Evangelists, then the Acts of the

Apostles, then the Epistles to the end; or, in other terms, he first quoted the words of Jesus, then of Peter then of the other Apostles, and then of the Evangelists who preached the gospel, as Philip, &c. &c.

You will say what did he quote? And were his quotations to the point? Well, you shall hear, and judge for yourself; only let me observe that there are in our language, as in all others, certain words of conditionality which determine the character of every sentence in which they are found; such in particular is the word *if;* for instance, when it is said by Jesus to the Jews, John 8. 24. "For, *if* ye believe not that I am he, ye shall die in your sins;" the particle *if* makes the sentence conditional, and then unbelief is the cause of the non-remission of their sins. Again when it is said, "If thou believest with all thy heart thou mayest," the sentence is a conditional one, and limits the thing to the particular term of *faith with the heart*, "*if thou believest* with all thy heart, &c.

But again, many sentences are wholly conditional in their sense, though the particles of conditionality be not expressed. Sometimes these particles are only implied; as when it is said, "He that believeth and is baptized shall be saved." Here the conditions of salvation are obviously faith and baptism; that is if a man, any man, believe and is baptized he shall be saved, and if a man believe not, he shall be damned; these sayings are perfectly conditional in their sense, though the particles of conditionality be not expressed, and so of innumerable others in the New Testament.

Now if brother Johnson, speaking directly to the question, cited Jesus, and Peter and Paul and other Apostles, and the Evangelists as uniformly pointing our pardon on the conditions of *faith* and *repentance*, and *confession*, and *baptism*, if he used this language as characterized by all the signs of conditionality, such as *if*, *unless*, *except*, *&c.* what more could any mortal do in the way of proving that 'Remission of sins, by Jesus Christ, is conditional?"

Here follows some of the scriptures read, cited, or quoted by brother Johnson. The reader will, therefore, judge of the point and pith of Mr. Johnson's plan of procedure.

1. *If* thou believest with all thy heart, thou mayest.
2. *Except* ye repent ye shall all likewise perish.
3. *If* thou confess with thy mouth the Lord Jesus, and
4. *If* thou believest in thy heart that God raised him,
5. *If* we confess our sins God is faithful, &c.
6. He that believeth and is baptised, &c.

Now the reader may see even in these very few instances that faith repentance, confession, and baptism, are made terms of pardon or salvation.

Besides the above, brother Johnson showed by particular instances, from Abel to Noah, and thence to Abraham and Samuel and David and all the prophets, that faith, since the beginning of the world, has been a condition of salvation or pardon. 3000 were pardoned on the day of Pentecost on condition of believing, repenting, and being baptized; the Samaratans also, and all the Gentiles were pardoned on the same condition.

Bro. Johnson's speech was enlightening, overwhelming, and touched both the head and heart of all present. It filled the understanding and roused the affections. It poured confusion upon the opposite sentiment, and proved the affirmative to all intents and purposes. He spoke no more, because no more was necessary, and closed the debate on this account, and on account of the bombastical pomposity and uncourteous demeanor and language of his opponent, who, affecting the airs of an English nobleman, looked, to me at least, like the Ass in the skin of the Lion.

Dr. Sleigh then arose, and, according to the rules adopted for the debate, spoke 15 minutes. Most of the time was occupied in finding fault with Mr. Johnson's course: Ist because he had not followed Dr. Sleigh in all the mazy twistifications of the long circumbendebus which he had made through the Law, the Prophets, and the Psalms, in search of human depravity or something

like it; and 2dly because he had not, he said, quoted one scripture to prove that remission was conditional!!

Mr. Johnson did not deign any reply; and the assembly separated. Some of the mobility in the gallery stamped with their feet, and it was positively and repeatedly stated to me that the Rev. Samuel W. Lynd of the Sixth street Baptist Church, who had stowed himself away with them, clapt his hands.

This stamping caused the enemies of our views to report that Bro. Johnson was defeated; and at last the editor of the Baptist Journal swallowed the rumor. This determined enemy of the disciples, who has published more falsehoods and slanders about them than he has teeth in his head, thought the occasion a good one; and though he was not present and does not hold with Dr. Sleigh that remission is unconditional, but rather with us that faith and repentance are necessary to please God and obtain forgiveness, yet he conceived that the whole matter might be turned to our hurt, and accordingly published in his paper "never did poor combatant suffer a more signal defeat."

How must Mr. Stephens have felt when he read the above letter put into his hand by brother Burnet? 'I cannot accept the challenge!' these were the first words of this champion of the Baptists.

Brethren of this reformation, the baptism of Baptists, themselves being judges, is not for the remission of sins; and therefore no church holding to the Ancient and original gospel should admit them to communion without submitting to the baptism of Christ.—[Editor.

Petete John River, Crawford County, A. T. June 11, 1834.

Brother Stone,—

Knowing that the friends of Jesus are always glad to hear of the advancement of his kingdom on earth, we send you the following communication for their comfort and encouragement:

I emigrated from the State of Indiana, as a Christian Minister, and brought a few of my christian brethren with me. Here I found just settling, a newly reform Baptist preacher by the

name of Benjamin Clark. On our first acquaintance, finding that we agreed on the principles of christian union, on the word of God without human explanation, and that the most of professors of religion in this country were Baptists and all sectarians, we reasonably supposed there would be many opinions and speculations, on which we could not agree. We therefore, concluded that it was peculiarly necessary under these circumstances, for the peace and harmony of our worshiping assemblies, that we make the following argreement:

First; Not to investigate any thing merely speculative in public, but preach the word as it stood on a fair translation, as needing no human explanation.

Secondly; That we would use no words, or expressions, in which all christians could not heartily unite; but, as much as possible, use New Testament language in singing, praying, and all parts of our administration. The brethren have united in this agreement, and walked by the same rule. The effect has been glorious. In a few weeks the whole congregation spoke in all parts of worship, as though they had been all brought up in one School. By this experiment, we are still more confirmed in the belief, that it is practicable for all christendom, by carrying these principles into full practice, to restore the one language of the New Testament to the Church of God on earth; the consequence would be, that peace, harmony, and union, would be restored to Zion; the glorious Gospel would go forth in its captivating beauty and simplicity, and the world would fall in love with it, and be converted. But the glorious effect of this manner of preaching has not stopted here. Although we have only had opportunity for a two days meeting once a month in any place, but our own neighborhood, we have attended two other congregations regularly since the first of March, and April. They have all thrown away their human creeds, and constituted on the New Testament and the christian name, to the exclusion of all human speculations, and party names. In these congregations the victory over sectarianism has been universal, and total, amongst saints and sinners. As far as we learn, there is not one left to vindicate the fallen cause. And if possible, a still more glorious effect yet remains to be told, that is, that when the Gospel is stript of human appendages, and its requirements understood, we find mankind less disposed to reject it than we had thought them to be. In these three congregations, we have immersed 63 in less than two months, most of whom were immersed for the remission of sins. Some were Pœdo-Baptist, and some had professed a hope before they were made to understand the requirements of the Gospel Forty-five of the above number were immersed in ten days, and 25 at a three daya meeting, which ended last Monday morning The work will appear more wonderful, when we state, that al-

though the excitement is great, the congregations at our two days meeting never exceeded a hundred. We estimated the congregation on Sunday last at about 200. The good work is spreading. We visited some christians on Little Piny, Johnson County, and constituted a Church on the same principles; and the same night immersed five. The work is going on there.—Three more have since been added. We had a two days meeting in a Baptist Church in another place, and they appointed the next Lord's day to lay aside their creed, and take the New Testament. In our enquiries into the situation of this country, we find in many places the people gorged with sectarianism, and Mysticism. If the Gospel was preached in purity, there would be a great reformation. We therefore, solicit the attention of able reform ministers. and earnestly request them to visit Arkansas.

We address the following note to Bro. B. F. Hall through your paper, as we do not know where to find him:

Bro. Hall your preaching at Little Rock, has had great success; but although many in the Territory have fallen in love with the general principles, they do not fully understand how to carry them out into practice, nor fully under the principles of the Gospel. We therefore, urge it upon you, as our opinion, that you ought to visit the Territory and strengthen the reformers where they are deficient.

THOMAS WOOD.
BENJAMIN CLARK.

DR. SLEIGH.

Since the strictures on Dr. Sleigh's letter were put in type, we have seen a *little* Pamphlet from the Dr., which is deemed unworthy of notice. Lest the public may not have a full knowledge of his wickedness, we extract from it the following, as a fair description of his character, from his own pen. However, much we may doubt other statements of Dr. Sleigh, we have the most entire confidence in the following extract:

"Although the Lord orders that "vain talkers and deceivers be rebuked sharply," yet, if the author through the deceitfulness of his heart, has in these pages used offensive expressions, so as unnecessarily to wound any one, he regrets it extremely. His object is to censure principles, not men—no man having a more wicked and deceitful heart than he himself naturally has. His contending therefore, for the faith once delivered to the saints is not because that faith is less offensive to his fleshly mind than it is to all others; but because he is commanded so to do by the living God, the Author and Finisher of his faith."

We are far from envying this man the baseness of his heart. Out of his own mouth he stands condemned, that his heart has not been purified in obeying the truth.

J. T. J. Ed.

GEORGETOWN COLLEGE.

This College is now doing well, and the students are doing honor to themselves and the Professors. If the people will but discharge their duty, all the shameless opposition of U. B. Chambers and his Presbyterian associates, will avail nothing. What confidence can be reposed in *that man*, who could advise Dr. Noel in opposition to an order of the Board of Trustees, not to surrender the funds into the hands of their Treasurer?

J. T. J. Ed.

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CHRISTIAN MESSENGER.

VOL. VIII.—NO. 9.

EDITED BY BARTON W. STONE & J. T. JOHNSON
Elders in the Church of Christ.

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

GEORGETOWN, KY. .....SEPT. 1834.

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FROM THE GOSPEL LUMINARY.

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 former 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 spirits wage war against us, we will endeavor to possess our souls in patience, and imitate our great leader, Jesus, in 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.

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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 former 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 spirits wage war against us, we will endeavor to possess our souls in patience, and imitate our great leader, Jesus, in 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 means 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 instance 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 1, 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 tde 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 clond, 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 which, *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 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 were only baptized 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 attracted very general attention. Multitudes believed, and upon a profession of repentance, were baptised by John, in Jordon; 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 appears 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* 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. 3, "Jesus stooped down, and with his finger wrote upon (*eis*) the ground." This rendering frees the subject from all his difficulties, and presents it in a clear, plain, and intelligible 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 o 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 *lemi*, *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 Act 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 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."

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STICTURES ON THE FORECOING ARTICLE.

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 that *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 metanonian*, *on* or *upon* repetance; Mark I. 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. 28, Repent and be baptised, for the remission of your sins; *eis aphesin*, *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 metonian*, in water *upon* repentance. In this obscure verbiage 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 metanonian*, *unto* or *into* repentance; this being the object designed by his baptism. Repent and be baptised *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 baptised *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 recsption 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 *renouaced*, 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 baptised every one you, in the name of Jesus Christ, for the *renuncialion* (*ten aphesin*) of sins, and ye shall receive the gift of the Holy Ghost. When a believer is baptised 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 *vice versa*. The believer is, according to him, baptised, not on the ground 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 baptised, 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 baptised 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 baptised *upon* the remission of sins; that is, you must have your sins remitted before you repent or are baptised! 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 baptised 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, 38, "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 baptised, 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.

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 water; his pollution is washed away. Here the writer has arraigned and judged us as an ignorant and irreligious 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 wickedness, 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 baptised, 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 baptised 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 means to wash away sins, or to save. This is the very doctrine which 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 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 not 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 understand 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 baptised, 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 meral 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 Naeman, 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 baptised, for the remission of sins, and they shall receive the gift of the Holy Spirit. 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 Spir,t? 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 oensor 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 morel 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 baptised, 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, how 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 baptised 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 believe 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.

Giles County, Va. August 12th, 1834.

For the Christian Messenger.

Once more and for the last time. (as I now think.) "I also will shew mine opinion." And, why shew your opinion?—And why not?—Much of the knowledge in the Science of Medicine at this day, has been derived from the practice of quacks—and why may not those who are skilful in the word and doctrine of Christ, profit by my opinion? In ascertaining what that *divine order* is, which was to be observed in the Church of Christ throughout all time to come, I have more immediately confined my attention, to that period, when Paul set all things in order that were wanting in the Gentile churches. This I conceive was the era at, and in which, the Jews and Gentiles "all come in the unity of the faith, (or Gospel truths,) and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we (Jew and Gentiles, or churches) henceforth, (from and after this era,) be no more children, tossed to and fro, &c." Eph. 4, 13, &c. To accomplish this desirable state of things, Apostles, Prophets, Evangelists, Pastors and teachers had been given and employed. These several gifts were employed in the work of the ministry for a given time, viz. From the organization of the church at Jerusalem, until they did come to the unity of the faith, &c. as stated above. After this state of things is brought about, between the Jews and Gentiles, we hear nothing of a continuance or succession of those several gifts; but we hear Paul giving instruction to Timothy and Titus, to adjust things in the churches, as he had appointed, and among those appointments of order, we hear him make mention of two official characters, who should be appointed and consecrated to the work of the Lord in each church, viz: Elders or Bishops and Deacons.

I consider this order of things, and appointment of officers differs in nothing from that adopted in the church at Jerusalem previous to the persecution and death of Stephen, Acts 6. Here and at this time, I think it is obvious that two distinct official characters existed in the church, and the business on which each was to attend clearly designated. The first of these officers were to give themselves continually to prayer, and to the ministry of the word,—these were those whom the Lord Jesus had called, ordained and commanded to "teach all nations, baptising them, &c." The second official character was appointed to "serve tables." No two officers in the Government could be more distinct, or the *service* to be performed by each, more unlike. I infer Paul modeled the Gentile churches after the pattern of the church at Jerusalem, for the following reasons, viz;

1. Because, this church contained all the constituent parts, essential to a perfect administration of Government in the kingdom of Messiah.

2. Because, nothing is said in the New Testament abrogating her institutions, either in the whole or in part.

3- From Paul's directions to Timothy and Titus, respecting official characters in the churches and their qualifications.

4. From the salutation of Paul to these official characters, each being addressed in his own proper official character, Phi. 11.

5. From the fact, that the number of *distinct* official characters, are the same in the church at Jerusalem, and that at Phillipi. (a Gentile church) comp. Acts 6, 2, 3, &c. with Phi. 11. If Paul carried into the Gentile churches, the *order* established in the church at Jerusalem, it follows of course, that there is not only a distinction of office, but a distinction of service, each having his *own* to perform, peculiar to that office to which he was called and ordained to fill. If Paul carried not, into the Gentile churches, the order previously adopted in the church at Jerusalem, then it follows, in this case, that he must have had a separate revelation from the Lord upon this point, a revelation never before communicated to any man, but as we have no intimations of such a revelation, I concluded he received that system of order, which he adopted in the Gentile churches from the Lord, through the instrumentality of others, who were in Christ before him, like as Timothy and others received through or by him, or as those Elders ordained by Timothy and Titus, received through or by them. I am more fully persuaded in the correctness of this opinion from the fact, that Paul did not immerse Crispus, Gains, or the household of Stephanas, nor was he engaged in ordaining Elders in every church, nor did he break bread among the disciples, previous to his being separated by fasting, prayer and the laying on of hands, to the work whereunto he was called by the Holy Spirit. Paul had indeed been of a long time engaged in preaching the Gospel of the kingdom, but never did he undertake to set up, and establish (authoratively,) order in the churches before he was ordained thereto, as were his predecessors in office. According to the foregoing remarks upon apostolic order, the reader will readily perceive the ground on which I object to the practice of immersion by Deacons, either in virtue of the office as appointed in the church, or "by virtue of their discipleship."

Yours in tribulation,

LANDON DUNCAN.

Brethren Editors,—I should like to see when convenient, your views upon 1 Cor. 3, 11, 12, 13, 14 and 15. Bro. P. Lucas and myself have immersed 6 or 7 persons of late—prospects are flattering in some places where we labour.

L. D.

Shelbyville, August 12th, 1834.

EXTRACT OF A LETTER FROM BRO. B. F. HALL.

Bro. Johnson,—The four days meeting at this place has just closed. We had the pleasure of meeting many of the Preachers and other brethren from different parts of the country. Eleven persons confessed the Lord and were immersed during the meeting. All things considered, more obeyed than could have been expected so soon after the great revival among the Methodists and Baptists.

Our congregations were invariably large and attentive. On Lords day, having obtained permission to occupy the Methodist Meeting House, the congregation was divided. The houses are both large. One was filled, and a large assembly at the other.

The church in this place consists of about 140 members. They are generally intelligent, and zealous in the cause of reformation.

The brethren were more in the spirit of preaching than usual. Their discourses were generally short, argumentative and animated. They were fortunate in their selection of subjects. They were lucid and perspicuous in their illustrations—upon the whole, we had an interesting time.

On Monday morning the visiting brethren met with

the church to confer on the subject of *Evangelizing*. I am glad to see the churches becoming awake to this important subject. By the request of the brethren, bro. Thos. Smith took the chair, and bro. Morton briefly stated the design of the meeting.

The first thing was to inquire into the necessity of employing additional means to those already in operation, to set in order the things that are wanting in the churches, and to preach the Gospel to those without. Information having been given by the brethren acquainted with the state of the churches, and the desire of others to hear the word, it was unanimously agreed that something should be done, which the churches are not doing to convert the world. The next thing was to inquire into the scriptural method of procedure in this important work. This subject was discussed at considerable length and with great ability by brethren Morton, Rogers, Allen, Gates, Smith and others. The following conclusion was the result:

That, as the church is the light of the world, the pillar and support of the truth—and as the *word of the Lord sounded out from* the primitive churches—and as the church at Antioch sent Paul and Barnabas—and as other churches sent Timothy and others, and helped them on the way—so it is the duty of the churches now to send and support Evangelists in the great and necessary work of the preaching the word. "It pleased God by the foolishness of preaching to save them that believe." So stood the matter until 3 o'clock P. M. when bro. Z. Carpenter was called to the chair; and the following business attended to:—

A committee of five brethren was appointed, whose business it is to correspond with the brethren of neighboring churches, soliciting their cooperation with the church in this place. There being present a number of brethren from the churches in the country, the committee suggested to them the propriety of appointing a similar committee in each congregation. It shall be the business of these committees to ascertain how much each

church will contribute to the support of one or more Evangelists—to designate the field of labor, and employ one or more competent laborers to take the field.

The brethren seem to enter into the work with spirit. May Heaven prosper them!

I have much to say on this subject, but must defer till some other time. I hope the churches generally will awake to their duty and interest. This I think should be a subject of discussion in the Messenger.

Last night I preached to a large congregation on the subject of the proposed reformation. The prominent features were discussed. There were several clergymen present. I am yours, &c.

B. F. HALL.

Franklin Co. Tenn. May 27, 1834.

BRO. JOHNSON,—

I send you here a few more observations in opposition to some of bro. McCorkle's views—That he is, and has been laboring to enlighten the minds of people on some of the most remarkable events in the prophetic writings, I doubt not; but, that he is fortunate at all times in applying scripture in support of some of his positions, I am persuaded admits a doubt. However, I am willing to let others judge and determine for themselves on these momentous subjects.

The passage which I have thought proper to call in question, is found on page 50. no. 2. vol. 5. M. Harbinger in the following words, "*In Luke 22, there is a prediction, which no one can prove to have had an accomplishment, if in the future, it must correspond with our own views, and strengthen them.*" The prediction to which he alludes stand thus, "ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on throne; judging the twelve tribes of Israel."—It is tacitly conceded by brother McCorkle, that if this prediction be not in the future, it will neither correspond nor strengthen his views; and that it is not in the future, unless Jesus

promised his disciples two kingdoms, I believe may be ascertained from many passages in the New Testament. But before I proceed to lay before the reader some of the excellent truths of my Lord and Master, I will declare, that I am as far from believing that the rolling universe is to be liquefied by fire, blown to a bubble and bursted into *non-existence*, as bro. McCorkle, or any other sarcastic writer of this air-beating age.—I do not believe that the sun and the planetary world will ever be *expunged* from the broad page of existence; yet I cannot concur in sentiment, without Bible evidence, with those who intend that the Apostles have never been *enthroned*, and that "everlasting good news" has not been promulgated to the world; because it does appear to me that "an everlasting Gospel would sound very well under "the everlasting institution" especially, when I reflect on what Paul said, Gal. 1, 8, 9, and believe with all my heart what Israel and Peter so unequivocally assert, when contrasting the durability of Jehovah's word with the instability of human nature, Isa. 40, 6, 7, 8, 1. Pet. 1. 23, 25. I should like to see some of the modern word-splitting philologists attempt to make a distinction between a truth that abides forever, and an everlasting truth. Perhaps when they shall have arrived to such a point of perfection, they will be able to prove to a philological demonstration that there is a considerable difference berween "the everlasting kingdom" and the kingdom "which shall never be destroyed," which shall stand forever."—The first position to be sustained is, that Jesus commanded his disciples to pray for the kingdom of Heaven to come, and that in answer to their petitions God granted unto them the kingdom before they died—Jesus commanded his disciples to seek the kingdom, and when in prayer to their Heavenly Father to say "Thy Kingdom come" Matt. 6. 10.-33. he moreover said, when addressing them, "All things whatsoever you shall ask in prayer, believing, ye shall receive," Matt. 21, 22. Faith comes by hearing, and the kingdom came by asking. Hence the words of Paul, Heb. 12, 28.—"*Wherefore, we having received a kingdom not*

SHAKEN, &c." The gates of Hades against it, shall never prevail. *Hallelujah*, How can a kingdom which *cannot be moved, be shaken* by the loud thunders of Babylonian CANNONS? Can the roll of years prostrate that which is to stand *forever?* Jesus once said to his disciples, "I say to you, some of those who are present *shall not taste death, until they see the Son of man enter upon his reign*," Matt. 17, 28,—See Mark 9, 1.—Luke 2, 27. The kingdom was to be ushered in with power, before the death of the Apostles.—Has the promised failed?!? Does Jesus reign? or did Jesus commence his reign, and then quit in consequence of the anti-christian powers?!! Has the kingdom been given up, or does Jesus yet sway the subjects of that dominion, *established* in the days of the *Cæsars*? The reign of God is not in word; but in power—tarry in Jerusalem until you be invested with power from above, was a command of Jesus to his disciples a short time before he took his seat at the right hand of the Majesty in the Heavens. They did so. They were *constantly in the temple, &c.* "and when the day of Pentecost was fully come, they were all unanimously assembled in the *same place*. 'Twas then, they received power by the Holy Spirit coming upon them. Jesus had overcome—Had received the promise of the Holy Spirit, &c. on that day, shedforth what many of the Jews saw and heard.

The kingdom of God is righteousness, peace and joy, in the Holy Spirit, and as it is impossible that there could have been righteousness, peace and joy, in the Spirit, until it was given, one may safely conclude that the kingdom of God, which John the Baptist, Jesus and his disciples declared was at hand, did not come until the day on which the metaphorical body of Christ, like the *literal* body of Adam when inspirited by the breath of his Creator, was made alive by the Spirit of truth, which was to abide with it forever—A body destitute of Spirit is dead,—It was so with Abel 5, and so would it be with Christ's, if his promise could fail; but this can never be. I would much sooner expect that the blue curtains of day—the starry banners of night, would be

rolled up, and flung into the deep of eternity, before the broad wing of time shall have swept the empires of the present age into the dark caverns of dreamless nations. But I rejoice to believe that the promise of Him, who rolled up the sun, hung it in the expansion of space, and who has ever since been conducting the rolling of *unnumbered* worlds, can never fail. Amen.

The next position is, that people have been translated into the kingdom of Jesus Christ and sat at his table, &c. Paul to the Colossians 1 chapt. 13, said, "Who (God) hath delivered us from the power of darkness, and has *translated* us into the kingdom of his beloved Son."—"*God who has called you into his kingdom and glory*" 1 Thess. 2, 12. "In the kingdom and patience of Jesus Christ, Rev. 1, 9.—"Heirs of the kingdom, &c." James 2, 5. Paul told the Corinthians that they could not partake of *the table of the Lord*, and of the table of Demons" 1 Cor. 10, 21. From what is here said, one may perceive that Jesus had a table, as well as a kingdom, in the days of the great Apostle to the Gentiles—Paul says, "then comes the end, when he (Jesus) shall resign the kingdom to God, &c." 1 Cor. 15, 24.—Is Jesus to receive another kingdom when he shall have delivered up the one, which he commanded his disciples to seek, and which came in answer to their prayers?—The reader is respectfully requested to examine Matt. 19 chapt. 27-30 and the first 16 verses of chapt. 20.—Now, if bro. McCorkle can prove, that Jesus promised his disciples two kingdoms, he may proceed uninterrupted by me, with his non-world burning notionalities, and his interrogating method of expounding the sublime visions of Prophecy; but unless it can be demonstrated, that Jesus has more than one kingdom, I shall be compelled by New Testament language, to discard the doctrine, which affirms that the Apostles have not yet been enthroned.—Should any contend that the kingdom came before the day of Pentecost, let them attentively examine Luke 22, 18, Mark 15, 43, before they come to a settled determination on this momentous matter.—Let examination precede both adoption and rejection.—

Query. Are not all those, who pray for the kingdom to come, either ignorant of one of the most important promises in the New Testament, or unbelievers in the declarations of its author?

C. F. R. SHEHANE.

FRANKLIN Co. Tenn. July 25th, 1834.

Arguments to prove that the Revolution was written before the destruction of Jerusalem,

BY C. F. R. SHEHANE.

Although I conceive that the principle of impartial investigation is planted by the hand of Deity himself, in every head of reflection, I would not for any consideration below the third heaven, knowingly, distort Bible truths and spread them before my fellow mortals.—Why then be so anxious to establish a position that many deem of no utility? Ans. I look upon every position pertaining to the right understanding of God's holy oracles as an important one; besides I look upon a false system of interpretation, as I do upon false premises in a syllogism, which, when logically managed will produce erroneous conclusions. If the seeds of truth cause stalks to sprink up, bloom, and produce fruit to the honour of Him who makes an oak of an acorn, may I not say that it is more than probable that a host of sceptics will spring up with mistaken views of New Testament prophecies? How many thousands were there who rejected Jesus, because Old Testament predictions were *misterpreted*, and consequently *misunderstood?*

"*The holy City*" is a phrase that occurs *three times* in the *Apocalypse*, chap. xi, 2.—xxi, 2.—xxii, 19. That it does not refer to the same thing every time, may be learned from these three circumstances. 1st *The holy city* of the eleventh chapter had a temple that John was commanded to measure. 2nd. That of chapt. 21, had none that could be measured, for John says "*I saw no temple therein,*" verse 22. 3rd. John also says, "these shall in no wise enter into it, any thing that defileth," &c. vs. 27. That of chapt. xi. was to be trodden under foot forty-two months. Also *New Jerusalem* is ascribed

to the Holy City mentioned, chapt. xxi. I now intend to prove that the Jerusalem which the Gentiles trod under foot (Luke 21, 24.) was called *the Holy City*; in doing which, I challenge any man to prove that the *Christian Church*, and *the Holy City* mentioned, Rev. xi. mean one and the same thing.—I invite discussion on this subject. Truth fears not the ordeal of the severest criticism. We are informed by Matthew, chap. 4. 5. that the Devil took Jesus "*up into the Holy City*" and set him on a pinnacle or battlement of the Temple,—Luke recording the same circumstance, chapt. 4, 9. says "he brought him to Jerusalem," consequently *the Holy City* and *Jerusalem* are the same. Again, we are told that when our Saviour was crucified, that "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves *after* his resurrection, and went *into the Holy City*," Matt. 27, 52, 53,—and went *into the Christian Church*, would sound oddly to ears accustomed to hear the phrases of *the Holy City*, and understand by it, *Jerusalem!* Indeed, were we to substitute the meaning of one half of the Scripture-expositors, in room of Bible words, we should have a mighty jarring—a sounding babylon!, &c.

The Angel Gabriel informed Daniel, ch. 9, 24, that seventy weeks were determined upon his people (the Jews) and upon his *Holy City*.—The people of the prince were to come and destroy the city, and the sanctuary—Ashemiah used the phrase "Jerusalem, the Holy City, chapt. xi. i.—The house of Jacob "called themselves of the Holy City," Isaiah 48, 2.—Again, chapt. 52, we have this phrase "put on thy beautiful garments O Jerusalem, the Holy City." This is the city to whom it is, or will be said "O Jerusalem which hast drunk" at the hand of the Lord, the cup of his fury: Thou hast drunken the dregs of the cup of trembling and wrung *them* out, &c." upon whom came the *desolation* and destruction, and *the famine*, and the sword. [See Isa. chapt. 51.] Jesus said there should be great distress in the land (of Judea) and wrath upon the people, that they should "fall by the edge of the sword, and be led away captive

into all nations,—that Jerusalem should be trodden down of the Gentiles, &c. Luke 21, 23, 24.—Those that afflicted the Jews said, they (the Jews) have laid their body as the ground, and as the *street to them that went over*. The Holy City, Jerusalem was to be trampled down by the bloody feet of Gentiles—*she was to be led away* CAPTIVE, and in all probability the period is not remote, when the glad sound of emancipation shall roll along the dominions of earth, wheresoever a Jew shall be found, "*shake thyself from the dust, arise and set down O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion*," *Isa* 52 2.—Her sins reached to Heaven and God remembered her iniquities; yes, Jerusalem drunk at the hand of the Lord the cup of his fury, but when she returns from the furnace of affliction she is to drink it no more,—everlasting joy is to be upon her head when sorrow & mourning shall have taken their flight never to return—Should any ask whether Jerusalem was ever called great, they are requested to notice the subsequent quotations with more than ordinary attention, Arhemiah chapt. 7, says, "the city (Jerusalem) was large and *great*." Many nations (said Jeremiah ch. 22,) shall pass by this city, (Jerusalem) and they shall say every man to his neighbour, wherefore hath the Lord done thus unto this *great city*." Ans. "Because they have forsaken the covenant of the Lord their God, &c." This is a fulfillment of what the Lord told Solomon 1 Kings, chapt. 9, 3, 9.—"The great city which spiritually is called Sodom and Egypt, (*hopou kai*) and where our Lord was crucified" was not the Roman Catholic Church; it was not Babylon, for our Lord was crucified at Jerusalem; and Isaiah chapt. 1. 10, calls it Sodom. Let those who oppose this view prove their positions by Scriptural arguments, and then they will be enabled to convince such as have taken the Bible, not merely professionally, but in reality for an infalible criterion.—I wonder if I shall have any opponents.—I do invite those, who interpret New Testament predictions on the hypothesis that the Revelation was written *long after* the spoliation of the Holy City, Jerusalem, to come forward and show

themselves like men, clad in the panoply of God; but if they cannot, let them acknowledge the fact and cease to array predictions to terrify the credulous that have been accomplished, worse than a dark thunder-cloud streaked with ten thousand lightnings, borne on the wings of a whirlwind, does the sinners who gaze upon the sublimity of nature, and tremble at the lightning's flash and "*thunders roll upon the banners of the air.*—May we, who profess to love the Bible, study it more, understand it better and be found walking blameless in the high way that leads to Heaven.—Amen.

N. B. From what has been said in previous numbers, and also in this, I again conclude that the Revelation of Jesus was written before the year of our Lord LXX, or before Titus destroyed Jerusalem. If what is now said shall be thought insufficient to prove the position which I have taken, I have arguments yet in store that no man in his sense can either get round or over.

Father Stone—I have extracted several translations and notes from John Westley's Herrion of the New Testament.—If they are suitable for the Messenger use them, or any of them—they are copied in word and punctuation as I find them in his book.

A. C. KEEME.

Extracts from John Westley's Translations and Notes.—xxii—Acts 16th vs. And now why tarriest thou? Arise and be baptised, and wash away thy sins, &c.

(Note.)—Be baptised, and wash away thy sins—"Baptism administered to real penitents, is to both a *means*, and *seal* of *pardon*. Nor did God ordinarily in the primitive church bestow *this*, on any, unless through this means," page 350.

Ephesians 5th, 25th & 26th verses. "Husbands, love your wives, even as Christ loved the Church, and gave up himself for it; that he might sanctify it (having cleansed it by the washing of water) through the word."

(Note.)—That he might sanctify through the word—"The ordinary channel of all blessings, *having cleansed* it—From the guilt and power of sin, by the washing of water. In baptism, if with the "outward and visible sign," we receive the inward and spiritual grace."

Titus 3d. chapter, 5th verse,—Not by works of rightiuosness which we have done, but according to his own mercy he saved us, by the laver of Regeneration, and renewing of the Holy Ghost:

(Note.)—"Sanctification: expressed by the *laver* of *regeneration*, (that is, baptism, the thing signified, as well as the outward sign) and the renewal of the Holy Ghost; which purifies the soul, as water cleanses the body, and renews it in the whole image of God."

St. Peter–iii. 21st verse. The antitype whereof, baptism, now saveth us, &c. &c.

(Note.)—"The antitype whereof";—"The thing typified by the ark, even baptism, *now saveth us*,—that is, through the water of baptism we are saved from the sin which overwhelmns the world, as a flood; not indeed the bare outward sign, but the inward grace; a divine consciousness, that both our persons and actions are accepted, through him who died and rose again for us."

Math. xx vs. iii ch. & 19, 20th vs. "Go ye and disciple all nations, baptising them &c. Teaching them to observe all things &c."

Math.—"Disciple all nations."—Make them my disciples. This includes the whole design of Christ's commission, baptising and teaching are the 2 great branches of that design, &c."

Note on 5th Acts—10th and 11th verses.—"The Church."—This is the first time it is mentioned: and here is a native specimen of a New-Testament Church, which is a company of men, called by the Gospel, grafted into Christ by baptism, animated by love, united by all kind of fellowship, and disciplined by the death of Annanias and Saphira."

Quere. If this is his opinion—where does he find place for infants in the Church, or a duty to baptise infants? As it must be admitted that baptism is an ordinance of the church, and as he says, for the purpose of engrafting (or introducing persons) called into the head——which is equivalent to saying that baptism, introduces persons into the Church.

Acts 5th, 31st verse. Translation—"Him hath God exalted, a Prince and a Saviour, with his right hand, to give repentance to Israel, and remission of sins."

Note—"Hence some infer, that repentance and faith are as mere gifts as remission of sins. Not so: for man co-operates in the former but not in the latter. God alone forgives sins." This we conceive to be good.—The Lord exhibits his will in words —Man hears and believes, and repents of his sins, and desires pardon.—He goes down into the water in full assurance of faith, and rejoices in the belief that the King of Kings on his throne above, has pardoned his sins when he comes up. Pardon does not take place in a man's own breast; but in that of the Lord.

A. C. KEENE.

RELIGIOUS INTELLIGENCE.

Bro. J. Chaplin of Perryville Ky. writes May 19th, that he and bro. Merrit had baptised 60 since 3rd Lord's day in January.

Bro. Js. C. Anderson of Greenville Ala. May 18, that within a month past he had baptised 15. Appearances were good in many places.

The churches in Ia. have sent forth bro. S. Gilmore into the field as an Evangelist.

Bro. J. Callahan, of Ten. June 15. The good cause progresses. Bro. Spear, last Oct. in one congregation, baptised 40.—While bro. C. was lately there. 2 or 3 more were immersed—bro. T. Griffin, lately immersed 5.

Bro. H. M'Gee of Palmyra, Ky. June 25. Recently he has baptised 7, one of which was a Methodist preacher. In a few days he was to baptise 3 more.

Bro. G. Cathey of Maury co. Ten. June 18.—That the brethren are increeseing in numbers and faith—8 or 9 have lately been added—opposers had become more mild, especially the Presbyterians.

Bro. J. H. Stone of Franklin, Ten. June 22—the truth is spreading in that section, 8 or 10, are immersed every month—opposition is great, but the Bible still gains ground. Several Presbyterians, Methodists, and Episcopalians, have lately been immersed by bro. A. Adams.

Bro. J. F. Jones of Crawfordsville Ia. July 4.—On 5th Lord's day of June, and on Friday and Saturday before, 16 confessed the Lord. and 11 were immersed straightway.

Bro. Isaac Malkey of Roane co. E. Ten. July 5. Thus writes. I moved to this place 8 or 9 months ago. There were here 16 or 17, old disciples, who had been congregated 15 or 20 years ago by bro. E. D. Moore. Last Sept. we organised as nearly as we could with our knowledge on primitive grounds. On every first day we meet to break bread—we *attend to* the apostles doctrine, fellowship and prayres. In November I had the pleasure of seeing one neighbor come and confess the Lord; and from that time we have enjoyed glorious refreshing seasons—Between 90 and 100 I have immersed."

Bro. M. Combs of Ia. June 17, since my last (May 25,) I have immersed 28—July 9. Since my last I have immersed 17.

Bro. John Wilson of Bloomfield Ia. June 28. Since my last to you, I have baptised many on the good confession, and several more are shortly expected. Reformation is progressing in this section, though greatly opposed. Sectarians have united against us, but truth gains ground.

Bro. A. Adams of Nashville Ten. July 14. Since my last (28th of June) I have immersed 26.

Nashville, Tennessee, August 10, 1834.

Brother Stone and Johnson,—

Since my last of the 28th of June, I have immersed 57 persons. On the 30th of June, we organized a congregation on Big Harpeth, ten miles from Nashville; consisting of 52 members, they now number about 85, and the prospects are *very* flattering for *many* more additions. On Thursday last, I immersed an old gentleman and his lady, he was 77 years old, and she 75.—For many years he had ceased to attend the preaching around him, being disgusted with the mysterious and contradictory systems of the age, but the second or third time he heard the Gospel of Christ, with its claims urged upon him, he, obeyed it, and said he, (to use his own words to a friend,) "I am full, I am full, I am happy."—Oh! the joy and happiness it gives to the servants of Jesus, to see the old and the young bowing to the sceptre of King Immanuel.

A. ADAMS.

Lexington, August 14th, 1834.

Dear bro. Johnson,—

I had intended to make a communication to you and bro. Stone, respecting my last visit to Garrard, Lincoln, &c. before I went to Shelbyville, but thought I should see you, and that it would be in time. I will now make a short statement of our success in Garrard and Lincoln counties. At the Forks of Dicks river, five were added to the congregation, two by profession of faith and baptism, and three that belonged to another church. In Lancaster, one made the good confession; at Rushbranch, bro. Jacob Creath, Jr. met with me, we both preached, and after some exhortations by ourselves and others, five made confession of faith, most of whom, the same evening, were immersed; at Standford in Lincoln, a methodist classleader made confession, and was baptised on the day following at the Crab-orchard, where bro. M'Call and myself preached and received another, making in all, thirteen that were added to the different congregations, in less than a week. My commencement was at the Forks of Dicks-river, on Saturday before the 4th Lord's day of July. You can give such account of this as you may think best. I was sorry not to meet with you in Shelbyville; we had a good meeting; nine or ten made the good confession and were baptised; besides some five or six, who joined the congregation, who had been baptised.

THOMAS SMITH.

Choumiere, Morgan Co. Ill. July 30th, 1834.

Bro. Stone and Johnson,—

I last evening returned from a meeting held for three days in the Fork Prairie in Sangamon county, commencing last Friday. Brethren Hosstaker, Bowles, Martin, Elder, Hughes and myself were present, and addressed large and attentive con-

gregations. More searching Brethren were together, than have ever enjoyed each others society at the same time before, since the ancient gospel has been plead in this State. Some items of interest, which I remember, from the many stated by different Brethren, I will communicate. In Shelbyville in this State, there is a considerable congregation, organised since 1830 or 31. In Decatur a congregation of more than fifty, has been reared thro' the instrumentality of bro. Hosstaker, in a very short time; also, another in his own neighborhood some twenty miles east on the Okaw. Bro. Bowles moved to Salt creek in Macon county, I think, abount two years since, or not so long. Two famlies, his own and a bro. Hall's, formed a church amounting to eighteen; they are now fifty or sixty strong. A request was communicated, that he would go up to a neighborhood ten miles above on the creek, and aid in forming a church. He went, but on arriving only two were found willing to enter into the proposed arrangement. Nothing daunted, they determined to live together, and do the Lord's will as children, it is now only a few months and they are about fifty strong. In the neighborhood where the meeting was held, I was told there were two congregations of considerable strength, number I did not hear. I heard this testimony come to them by others "that they walked like christians." Bro. Martin labours in this neighborhood. In Carrolton the brethren seem advancing in knowledge, and are becoming more effective in the surrounding country. When I last heard from them bro. Baker, was the most active *public* man amongst them. Through his labours, and those of bro. Thompson Williams, who resides in Pike co. there has been a great revolution produced there. In the course of a few months, a church near one hundred strong, has been gathered in bro. Williams' neighborhood. In Rushville, Schuyler co. a church was formed about last Christmas, with twenty-four members; they are now between fifty and sixty. When I last saw them they were making arrangements for building a house to meet in, but the Cholera appeared in a day or two afterward, and I presume nothing has been done; bro. James Hagerty, and bro. Willis fell by that direare. It has now for some two weeks or more ceased entirely. In Jacksonville we have more members than effective zeal. In Jersey Prairie, there has been a congregation for a long time. Their regular walk, and attention to the Kings commandments must ultimately produce great effect there. In Springfield a church was formed last spring a year ago of fifteen members; they are now about sixty. Through the activity of a few friends, they have a two story brick house on the eve of being finished off for the use of the church. It was agreed at the meeting last Lord's day that the brethren would hold a meeting in Springfield, to commence the Thursday before the third Lord's day in October next, at which it is desired to secure the attendance, of all the teaching brethren who are within reach. A spirit of co-operation amongst the brethren I am happy to believe, is increasing.

Yours in the Lord,

JOSEPH HUNT.

BR'N. STONE & JOHNSON.

Bro. T. V. Griffin of Ten. June 4. A mighty shaking, with confusions among the sects, is perceivable, wherever the seeds of reformation are scattered. He laments the inattention of the churches in aiding evangelists to travel, and preach, for the want of which, many are dying for lack of knowledge. O, when will the churches awake to their duty!

Bro. John Sarjent of Rutland O. July 8—that himself and bro. John Read were sent forth by the churches as evangelists—in the first 5 months they baptised 80, and set in primitive order many of the congregations, among which they travelled.—Bro. Benj. Sanders is also sent forth—Bro. Sarjent say she has recently baptised 20 more, and the geod work seems to progress in spite of all opposition. When the sects fail in argument, they resort to slandor, defamation, and calumny. We are called Campbellites, Stoneites, Sectites, &c; and many false things are laid to our charge in order to keep their members from hearing us; But maugre all their efforts, the people will hear for themselves, and hearing, believe and are baptised. A Methodist preacher was asked a few days since, why he did not preach as did Peter and the rest of the apostles? he answered, if I should, the people would not believe it, therefore it would be of no use. Others say, we preach the truth, and it will be received at some future period, but that it is too soon to preach it now, for the people will not receive it.—The editors ask, can such men be honest christians? can they conscieutiously oppose what they believe sole truth?

At a recent meeting on Benson, Franklin co. Ky. Brethren Jac. Creath, sen. and L. Fleming, baptised 20.

July 31st, 1834.

Dear Brethren,—

Some time in May, I visited the brethren at Palmyra, in Henry county.—Two persons, one a respectable young man of the Methodist order, of promising talents, were united to the congregation by Baptism.

The prospects being flattering, I visited them in June, when six persons came forward, two of them respectable members of the Methodist order.

In July, I attended them again. when nine females and one gentleman, all of high standing came forward & were immersed.

Bro. True, a young speaker of fine talents was with me, and assisted at the June and July meetings; and between the meet-

ings named, she received several persons on confession—in all making about 25, since the work commenced in May. The prospects are very fine, and the brethren are invited to visit Palmyra.

S. G. MARSHALL.

Brother B. F. Hall and myself attended a 3 days meeting at Shawney Run, near Harrodsburg, on the 4th Lrd's day (this month.) Bro. Curtis Smith who ministers regularly with them was present. We had a most glorious time.—Seven respectable and intelligent young persons united with us during the meeting. Prospects most flattering. J. T. JOHNSON, Editor.

Extract of a letter from Elder J. Creath Sr. "I have just returned from Benson.—Thirty two have been received at that place, since I have been attending them—Eleven have been added to the congregation at Versailles."

Nine or ten have been recently added to the church at Ne Paris, Ohio; at Bloomington Ia. 3 were baptised.

Query by P. B. Walls of St. John's Mo.—Why did the Son of God on the cross cry out: My God, my God, Why hast thou forsaken me? Ans. The Father in his infinite wisdom, and in his love to the world saw it necessary that his Son should die; therefore, did not interpose his almighty power to rescue him—this is tantamount with the idea of forsaking him.

B. W. STONE, Editor,

Bro. J. G. Ellis, writes from Dry-Creek, Aug. 16.—"Since my last, 5 persons have been added to the congregation at this place. On Wednesday last, I returned home from a tour of 20 days in Ohio and Indiana; on which tour I had the great pleasure to see 10 persons acknowledge Jesus before men.—At a little town on White-water, called Harrison, I preached to a large and respectable audience from Acts, 22 chapter on Paul's experience, and after I was done speaking, I gave an invitation to those who wished to acknowledge Jesus and his government to make themselves known—Old Judge Luker and his wife came forward and united with the congregation. Judge Lucker and his wife have been members of the Baptist Church for a number of years; on Wednesday last, I preached in sight of Sand Run Meeting house, (belonging to the Baptist) in Boone county, Ky; one lady made the good confession.

OBITUARY.

On July 11th, died, the venerable Jonathan Robinson in the 88 year of his life. He was one of our revolutionary officers, and among the last of that constellation of heroes now living. From his youth he has been an honest professor of Christianity. About 30 years ago he become a member of the Church of Christ at Bethel, Ky. in which he lived a deacon, respected and beloved by all who knew him. He died perfectly composed, and fell asleep in Jesus.

Also on the same day, died the faithful servant of the Lord, Elder Lewis Byram, near Paoli, Ia.—He was universally regarded as one, in whom there was no guile. The Senior Editor has been intimate with him for near 40 years, in which time he never saw, nor heard of, one departure from honesty, virtue nor godliness. He came as near to the perfect character of a christian, as any ever known by me. He was useful as a preacher of the Gospel. He is gone to reap the rewards of his labors.—He was 64 years old.

My companions, who started with me in the race of life, have, with a few withered exceptions, finished their course, and I yet remain!! B. W. STONE, Ed.

Also, on August 2, died, Joseph Ford of Georgetown. He had been careless, and inattentive to religion till a few years back. He then professed faith in Christ, and ever since lived and died a worthy member of the Church of Christ, in this town. He left the world triumphantly.

Died near Eaton Ohio, June 26th, Susanna Gilmore aged 84. She had been a professor of religion 35, years, the last 15 a member of the Church of Christ. She was an ornament of the church, and died in peace.

RECEIPTS SINCE AUGUST NO.

Kentueky—Georgetown. Js. S. Thornberry for 8.—Wm. Sebastian 8—Mrs. Keene 8—Jep. Smith 8—Js. D. Nelson 8—Mrs. Duncan 8—R. Prewitt 8.—*Versailles.* Mrs. Garnett 8—Robt. Scarce 8—*Harrodsburgh.* Mrs. Haggin 8—*Union.* John Bailey 8—Jas. H. Hall 8—J. Moseby 8—*Winchester.* J. Roberson 7—Wm. Poston 8—*Brownsville.* Sam Garth 7 and 9 nos.—*Bethel* J Stone 8—*Lexington.* J. Higbee 8—*Carlisle.* William Potts 8—J. Hall 8—*Salvisa.* James Cleveland 7.

Indiana—Spencer. Thomas Howe 8—Somuel Higginson 8.

Ohio—Wilmington. W. R. Cole 8.

Virginia—Lloyd's. Elder T. Henley to bro. Campbell 8.

Alabama—Brownsboro. for all the agency to January 1, 1834 $5 00.—*Jasper.* E. Randolph for James A. Williams 8; 1 25.—A H. Rackly 8; 1 25—James Kennedy 8.—Thomas Payne 8. J. Sullivan 8—D. Murphey 8; 1 25—William Billingsley 8; 1 25. Jep. Billingsley 8; 1 26.—all 10 00.

Arkansas—Elder Stephenson for Mrs. Byrd for 7, 8; 2 25 Mrs. Woodruff for 7—Mr. Anderson for 7,—all 5 00.

ONCE MORE!

To our Agents and Patrons.

Our necessities compel us to call your attention to us, and justice should urge you to hear, and to act with promptitude. Our patronage has been constantly increasing, from the commencement of the Christian Messenger; but our income has not renumerated our labors, nor justified our expences. The Senior Editor will remove this fall to Jacksonsville, Illinois, where he designs to prosecute the same work. He humbly hopes for the patronage of his old subscribers, such as have promptly paid for former volumes—no other is solicited. The Editor will, with untiring assiduity, endeavor to make the work profitable, and as cheap as he can.

The present volume will continue to the end of it, and be issued, as heretofore, at Georgetown. The Editors have conducted the work heretofore with the most unlimited confidence in each other—and are about to separate their labors without any diminution of it. The kindest feelings have been felt and expressed. This disclosure is due to our friends. The junior Editor considers it important, under existing circumstances, to continue a publication in Kentucky which shall, at least, answer the demands of the brethren. A prospectus for that purpose will be shortly issued. And the hope is entertained, that his patronage may not conflict with the support of the Christian Messenger to be continued by brother Stone.

J. T. Johnson will attend to all the unsettled business of the Messenger and our Hymn book. To him, are all communications, and money for the Messenger, from the commencement, to be directed; and to him let the names of all who discontinue their support of the Messenger, for vol. 9, be speedily sent. Let the vols. to be paid for be distinctly named, that the Editors may be enabled to settle between themselves. Let every delinquent subscribers feel under divine obligation to pay his dues. The present crisis demands it—and that without delay. Our Agents and patrons who have paid promptly, have our warmest thanks for their attention.

B. W. STONE, }
J. T. JOHNSON, } *Editors.*

Patrons to the West may feel it more convenient to send money due, and discontinuances to me in Jacksonville. Let it be remembered that all letters directed to me on the business of the Messenger must be post paid. Post Masters, to increase the revenue, will send on the names of subscribers, and it is their duty to inform me of discontinuances. I hope that the intended publication by bro. J. T. Johnson will be ably patronized. I think it indispensible in Kentucky.

B W. STONE.

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 10.

EDITED BY BARTON W. STONE & J. T. JOHNSON
Elders in the Church of Christ.

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

GEORGETOWN, KY. .....OCT. 1834.

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BAPTIST EDUCATION SOCIETY.

The examination of the students of the Georgetown Classical Institution, under the patronage of the Baptists of Ky. has just taken place. It is a misfortune that some of the public enemies of this institution of learning were not present to witness its prosperous condition and success. The students in every department, acquitted themselves with great credit.

If our opponents are determined not to attend the examinations, let them hereafter hold their peace, and not speak at random.

We can assure our friends, that the Professors now engaged are worthy of their confidence and patronage. Indeed we are not acquainted with any institution, by report or otherwise, at which we would prefer to have our youth educated, so far as a Classical, Mathematical, or Philosopical course is concerned.

It is presumed and hoped that the Trustees will, at their next, meeting select a distinguished scholar, from the Baptist ranks, as President of the faculty.

Should they meet public expectation in doing so, the Georgetown Institution of Learning will have no superior in the West.

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Should they meet public expectation in doing so, the Georgetown Institution of Learning will have no superior in the West.

There have not been more devoted, faithful, industrious and competent Professors in the College since its commencement than the present selections.

We hope the friends and patrons of this Institution will unite all their energies in its support.

J. T. JOHNSON, Ed.

OF BEARING SIN.

It has long been reckoned a truth sacred and indisputable,—a distinguished trait of christianity, that the phrase *to bear* sin; signifies to suffer the punishment due to sin; that as a substitute, he suffers the punishment due to the other's sin. This sentiment has long been the source of endless strife, contention and division among Christians, nor can those evils ever die, while the sentiment be advocated as true. All admit that Christ bore the sins of many; but the solution of the simple query, who are the many?—has puzzled and distracted the christian world. One sect contends that *the many* includes the eternally elect part of mankind only, and that for these alone Christ as substitute bore or suffered the punishment due their sins. This sentiment is adopted to avoid universalism. Another sect contends that *the many* includes all mankind without exception, and that Christ as a substitute bore or suffered the punishment due the sins of all, consequently all will be saved. Another sect admits that Christ as substitute died for all, and as substitute bore or suffered the punishment due to all their sins, both original and actual, yet all will not be saved. Another contends that he died for none directly, but indirectly. He died for sin so that a way be made for the honorable exercise of mercy to the guilty, who shall believe, repent and obey the gospel; yet that none can believe, repent, and obey till God in his sovereignty shall by some physical spiritual power work these holy principles in them.

It is not my purpose to attempt a reconciliation of these jarring, contradictory opinions. The attempt would be as useless as vain. My object in the following remarks, is, to show that the foundation of all these systems is built upon the sand, and that the great and mighty superstructure, the work of ages, the wonder and admiration of the world, must fall, and great will be the fall of it.

In the January number of this volume, I wrote a dissertation on this very subject of *bearing sin*, in which a critical view of the Hebrew word *nasa* was taken, which word when connected with sin is sometimes translated in our English Bible *to bear sin*, as Christ is said *to bear the sins* of many. In that dissertation it was proved to the satisfaction of many, that this word nasa, did not expresss the idea so generally attached to it by the sects; but that it meant to bear away sin, to take away sin—to remit, pardon, or forgive sin. In order to substantiate this idea, I will now present the septuagint translation of the Hebrew word *nasa* when joined with sin; from which it will evidently appear, that the idea of suffering the punishment due to sin, is not once expressed. I have particularly examined every text in the Bible where the word nasa in connexion with sin, is translated by the seventy; if one has escaped my notice, it is unknown to me.

The septuagint trantlation was executed in the days of Ptolemy Philadelphus, who employed 70 of the elders of Israel to make it. It was in common use in the days of Christ and his apostles, from which they themselves made large quotations. This shows their approbation of the work; for had it been radically wrong, they would have discountenanced it, and taught the people not to depend on it. But they have quoted the very translation of the word nasa by the 70, which certainly establishes the meaning of the word. As in our English Bibles, so in the septuagint, the word *nasa* is variously translated by different words. In this dissertation I shall give the root of the words only. The figures 70 mean the septuagint translation of *nasa*.

1st. Exod. 32, 32. "Yet now, if thou wilt forgive (*nasa*—70, *aphiemi*) their sin"—ps. 25, 18 "Forgive (*nasa*-70, *aphiemi*) all my sin." Ps. 31, 1. "Blessed is he whose transgression is forgiven" (*nasa*—70 *aphiemi.*) Ps. 32, 5. "And thou forgavest (*nasa*—70, *aphiemi*) the iniquity of my sin." Ps. 85, 2. "Thou hast forgiven (*nasa*—70, *aphiemi*(the iniquity of thy people." Isai. 33, 24. "The people that dwelt therein shall be forgiven (*nasa*-70, *aphiemi*) their iniquity."; Gen. 18, 26. "If I find in Sodom fifty righteous, then I will spare, or forgive (*nasa*-70, *aphiemi*) all the place for their sakes"—Gen. 50, 17. "So shall ye say to Joseph, "Forgive (*nasa*—70, *aphiemi*) the trespass of thy brethren."

Here are 8 texts where the Hebrew *nasa* occurs in connexion with sin, which the 70 translated by the word *aphiemi*. Now it is well known by every Greek scholar, that this word in connexion with sin, is commonly translated *to forgive, to pardon or to remit* sin. It is so common that it is deemed useless to adduce examples. None will deny it.

2dly. In the following texts the 70 translate the word *nasa* connected with sin, by the word *aphairo*, than which there is no word in the Greek language more definite in its signification. It is almost universally translated to take away—to forgive, when connected with sin. Exod. 34, 7—"The Lord God, keeping mercy for thousands, forgiving (*nasa*—70, *aphairo*) iniquity." Num. 14, 18. "The Lord is long suffering—forgiving (*nasa*—70, *aphairo*) iniquity." Lev. 10, 17. "God has given it you to *bear* (*nasa*—70, *aphairo*) the iniquity of the congregation."

In this last text the word *nasa* is translated by our English

translators *to bear*, but the 70 translate the word, by *aphairo*, which word both in the septuagint and New Testament, signifies *to take away*, or *forgive*; as Isai 6, 7. "Thine iniquity is taken away (*aphairo*) and thy sin purged." Heb. 10, 4. "For it is not possible that the blood of bulls or goats *should take away* sins (*aphairo*). Rom. 11, 27. "This is my covenant, when I shall take away their sins." (*aphairo.*) See also Isai. 58, 9. Prov. 1, 19. Matt. 9, 15. 26, 51. Mark 2, 10. 14, 17. Luke 1, 25. 10, 42. 16, 3. 22, 50. 16 or 5, 2, 13. 16. 3. Rev. 22, 19.

It is worthy of remark that the inspired Paul, a perfect Hebrew and Greek scholar, has used the very septuagint translation of *nasa* connected with sin, as Heb. 10, 4. Rom. 11, 27. This last text is a quotation from Jer. 31, 34, where our translators have *forgive* instead of *take away* their iniquities. Paul in Heb. 8, 12, renders the expression, "I will be merciful to their unrighteousness," which is tantamount to forgiveness. Thus it appears that the apostle—the 70— and our translators, all agree that *nasa* connected with sin, means *to take away* sin—*to forgive sin.*

The word *aphairo* is compounded of *apo*, *from*, and *airo*, *to take away*. The compound word is used to express one idea *of taking away* more intensively. John uses it but twice in all his writings, Rev. 22, 19; yet he frequently uses the simple word *airo* to express the same idea; as John 1, 29. "Behold the Lamb of God that *taketh away* (*airo*) the sin of the world." 1 Joh. 3, 5— "He was manifested to take away (*airo*) our sins." See also Joh. 10, 18. 15, 2. 16, 22. 19, 28. Luke also uses the compound and simple word in the same sense. Comp. Luke 1. 25. 10, 42. 16. 3. 22, 50. with 6, 29, 30. 8, 12, 18. 11, 22, 22, 52. 17, 31. Acts 8, 33. So Mathew: Comp. 9, 15. 26, 51, with 13, 12. 21, 43. So Mark; comp. 2. 20. 14. 47 with 4, 15, 25 &c. See also the septuagint, where the simple word *airo* is used in the same sense.— Gen. 47. 30. Lev. 10, 4. 1 King 18, 12. 2 Kings 4. 19. Isai. 57, 14. 16, 10. Song. 5, 7. &c. Indeed the 70 translate the word *nasa* by this very word *airo*, as follows.

3dly 1 Sam 15, 25. "Saul said to Samuel, pardon (*nasa*—70, *airo*) my sin." 1 Sam 25, 18. "Abigail said to David, Forgive (*nasa*—70, *airo*) the trespass of thy hand maid." Did the priests under the law by the blood of a lamb take away the sins—ceremonial sins of the people? So Christ the Lamb of God taketh away the sin of the world by his own blood.

4ly. Mic. 7, 18; "Who is a god like unto thee, that pardoneth (*nasa*—70, *exairo*) iniquity." Exod. 28, 38. "That Aaron may bear (*nasa*—70, *exairo*) the iniquity of the holy things." This word *exairo* is a compound of *ex* and *airo*, and has the same signification with *appairo* and *airo* just considered. It seldom occurs in the Greek scriptures; but whenever it is found, it signifies *to take away*. Josh 7. 13, "Thou canst not stand before thine enemies, until ye take away (*exairo*) the cursed thing from among you." Ezk. 16, 50. "Therefore I took them away (*exairo*) as I saw good." In the N. Testament the word is found but twice. 1 Cor. 5, 2, 13. "That he that hath done this deed might be taken away (*exairo*) from among you—therefore, put away (*exairo*) from among yourselves that wicked person."

5ly. Joh 24, 89. "He is a jealous God; he will not forgive (*nasa*–70, *aniemi*) your transgressions." Jsai 2. 9. "Therefore, forgive (*nasa*–70, *aniemi*) them not." This word has the same signification of *aphiemi* in the 1st Act. It is compounded of *ana*, back, and *iemi*, to send. It is very seldom used; but four times in the N. Testament, as Acts 16, 26–27, 40, where it translated *loosed*–and Heb. 13, 5. Here it is rendered *leave*; also; Eph. 9, where it is translated, *forbearing*. The ideas of *loosing* a sinner, bound with the bonds of sin, and of forgiving him, are the same; and therefore the translators have in the two first texts rendered it *forgive*.

6. Lev. 20, 19. "They shall bear (*nasa*–70, *apophero*) their iniquity." This word is of rare occurrence; it is only found in the N. Testament in Mark 15, 1. Luke 16 22. Rev. 17, 3· 21, 10. These texts fully determine its meaning to that of *carrying away*. I have found it but once in the septuagint besides the text in Lev 20, 19. It may oftener occur, but I know not whether in any other text than Ezek. 38, 13, where it evidently signifies *to carry away*.

7. Num. 14, 33. "And your children shall wander in the wilderness forty years, and bear (*nasa*—70, *anaphero*) your whoredoms–" Isai 53, 12. "He bare (*nasa*—70 *anaphero*) the sins of many." The word *anaphero*, literally signifies to bring up, or to carry up. Thus Joseph made his brethren swear, "Ye shall carry up (*anaphero*) my bones from hence." Gen 50, 25. Matt. 17, 1. Jesus bringeth them up (*anaphero*) into an high mountain. Mark 9, 2. Luke, 24, 51. 1 Sam 2, 19.

With regard to the text Num. 16, 33, it is evident that the children did not, as substitutes, bear the punishment due the sins of the fathers; if they had, the fathers would not have suffered and died in the wilderness. The children suffered on account of their fathers' sins, as the children of a drunkard suffer want, poverty & distress on account of their father's intemperance–But neither the children in the wilderness, nor the children of the drunkard, are punished as guilty according to law. With respect to the other text [Isai 53, 12] I have said that the 70 translate the word *nasa* by *anaphero*, which I have shown, signifies literally *to bring up*, or *carry up*. This word, and its cognate *prosphero*, are commonly translated *to appear*; as to offer a lamb, or any victim at or on the altar. Heb. 5, 1. Every High priest—is ordained for men to offer (*prosphero*) both gifts and sacrifices for sins."—v. 3. And

by reason hereof, as for the people' so also for himself to offer (*prosphero*) for sins." In the same sense (*anaphero*) is used in Heb. 7, 27. "Who, needeth not daily, as those High priests, to offer up (*anaphero*) sacrifice, first, for his own sins, and then for the people's: for this he did once, when he offered up (*anasphero*] himself In Heb. 8, 3. The word *prosphero* is rendered *to offer*; also in chap 9, 7. 9. 14, 25, 28. 11, 4, 17. In this last reference Heb. 11, 17. it is said, Abraham offered up Isaac (*prosphero*) James expresses the same event [chap 2, 21] by the word *anaphero*, which plainly shows that the words mean the same thing. So *anaphero* is translated Heb 13, 15. 1 Pet 2, 5. Exd 30, 6. Deut 12, 14.

The law of offering as to the mode is plainly expressed in Lev 17, 5—The children of Israel are *to bring* [*anaphero*] their sacrifices, or victims to the door of the tabernacle, and there kill them.—If according to this law the word *anaphero* had been always translated, *to bring up*, or *to carry up*, instead of to offer, it would have accorded better with the law. With this translation read Heb 7, 27—James 2, 21—Heb 9, 28. 1 Pet 2, 24. In this last text, it is translated, "Who himself bare [*anaphero*] our sins in his own body on the tree—" This might be read more properly, "Who himself *brought up*, or *carried up* our sins in his own body *to* the tree—as the offerers under the law *brought up* their victims *to the door* of the tabernacle to be slain [*epi ten lhuran.*] *Epi* with an accusative Greek grammarians know, has this signification: Matt 24, 16. Mark 16, 2. Luke 24, 6, &c. So Jesus bare up our sins to the cross—the door of heaven, in order to slay them there—"that we being freed from sin might live unto righteousness." The new translation renders it, *bore away our sins*, which conveys the same idea as *bearing them up*, to the tree to be slain in or by the body of Jesus.

In not one text is *anaphero* used but in the sense of bearing away, er up by removing the thing borne.—To understand that Christ bare the punishment of sin, is an opinion merely arbitrary, and unsupported by one text.

8, Num. 8. 1. "Thou and thy sons, and thy father's house with thee, shall bear [*nasa—70 lambano*] the iniquity of the sanctuary, and shall bear [*nasa—70 lambano*] the iniquity of your priesthood." Num. 18, 23. "But the Levites shall do the service of the congregation, and they shall bear [*nasa—70 lambana*] their iniquity." Hosea 14, 2. take away [*nasa—70 lambano*] all iniquity." Lev. 16, 22. "And the goat shall bear [*nasa—70 lambano*] upon him all their iniquities unto a land not inhabited."—The 70, by same word *lambano*, translate the Hebrew *nasa* connected with sin in the following texts. Lev 17, 6. Lev 7, 18. 5, 1. 22, 9. 24, 15. Num 9. 13. 14. 34. 18, 22. 30, 15. Ezk 4, 4. 5. 18, 20.

This word *lambano* is used very frequently both by the 70, and the New Testament writers to signify, to take away, or to carry away. Let the reader examine the following texts in our English translation of the Greek word *lambano*. Has. 14. 2. Isai 8. 4. 15. 7. 40, 24. 41, 16. 49. 24. 51, 52. 56, 13. Dan. 11. 12. Hos. 5, 14 Amos 4, 2. Mas. 7. 17. Job 18, 31. 19, 6, 23, 40. Rev, 3 18. 6,4. Acts 9, 25. 15, 14. Heb 5, 1. &c.

9. Exd. 23, 21. He will not pardon [*nasa—70 upostellomai*] your transgressions. This Greek word is of rare occurrence—In the N Testament it is found only in Acts 20, 20, 27. Gal 2, 12. and Heb 10, 39. Our translators have rendered the word in Acts *withheld* and *shunned*—in Gall. *withdrew*, and in Heb *draw back*. I leave the application with inquirers, and whether they prefer the translation of the 70, to our translation of *nasa* to pardon in Exod 23, 21.

10. Gen 50, 17. "We pray thee forgive [*nasa—70 de chomai*] the trespass of the servants of the God of thy father." Doc. Parkhurst and the New translation, render the word *to bear with*: as 2 Cor 11, 13.—"Yet as a fool *bear with* me. This as good translation of the word.

11. Exd. 10, 17. Pharaoh said unto Moses, "Forgive [*nasa–70 prosdechomai.*] my son." This word is a compound of *pros* and *dechomai*,] and conveys the same idea as the simple word as above, but more intensively.

12. Num. 14. 19.—"As thou hast forgiven" [*nasa–70 ileos ege nou.* This Greek phrase is translated *to forgive* also in Jer 31, 34, and 36. 3. and Paul renders the expression Heb 8, 12, *I will be merciful to their iniquities*, which is equivalent to forgiveness.—Psal: 99. 8. "Thou wast a God that forgavest them [*nasa—70 euilatos eginou.*] This is so nearly the same with the preceding, that nothing more is necesary to be said.

13. Job 7, 31. "And why dost thou not pardon [*nasa—70, epoieso lethen*] my transgression." This translation of the 70 signifies *to forgel*, or not to remember. As, "their sins and iniquities I will remember no more," is the same as to pardon them. See Heb 1, 12. 10, 17. Jer 31, 34.

14. Lev 22, 17.—"Or suffer them to bear [*nasa–70 epago,*] the iniquity of trespass. This Greek word seldom occurs in the scriptures. In the N. Testament it is found only in Acts 5, 28. and 2 Pet. 2, 1; and there it is translated *to bring upon*. In the septuagint it is used in the sense Gen. 6. 17. 18, 19. Exod. 10, 4. 11. 1.

15. Lev. 20, 17. "He shall bear [*nasa–70 komizo*] his iniquity." The general translation of this Greek word is, *to receive*; but this cannot apply to this text. It is translated in Luke 7. 37. *to bring*, "She brought an alabaster box—." This translation only can apply to Lev. 20, 17—I would here remark that the He-

brew word *hetta*, and the Greek word *amartio*, are both translated *sin*, and a *sin-offering*. See Parkhurst on the words. This is commonly received, and acknowledged by all. Let us with this understanding read the text Lev. 20. 17. "He shall bring his sin—offering, or victim to be slain for the purgation of his sin.—Query. May not the principal texts, where a person is said to bear sin, be understood in the same way? That is "He shall bring his sin-offering, or victim, that by its blood, he might be purged from sin?—

16. Sam. 5. 7. "Our fathers have sinned, and are not, and we have borne [*nasa–70 upecho*] their iniquities. This word literally signifies to sustain, or undergo. Besides in this text, I canno tfind it in the septuagint; and in the New Testament it occurs but once: Jude 7. "Suffering [*undergoing*] the vengeance of eternal fire."

I have been thus particular to give the various Septuagint translations of *nasa*, connected wish sin, in not one of which is the idea of bearing the punishment of sin expressed. I have brought to view 17 or 18 texts where God is said to bear [*nasa*] our sins.—Neither the 70, nor our translators suggest the idea, that God as our substitute bore the punishment due to our sins—they did not receive it, and therefore translated the word to forgive, or pardon, or take away sin. I have presented 4 or 5 texts where one man is said to bear [*nasa*] the sin of another. The translators do not hint the idea, that as substitutes they bore the punishment due the sins of the others, and therefore translate the word to forgive—I have presented one text where the guardian angel of Israel in the wilderness is said to bear [*nasa*] their sins, not as a substitute to bear the punishment due their sins; but it is translated *to forgive*.—I have presented three or four texts where the priests are said to bear [*nasa*] the iniquity of the holy things, and of the comgregation, which the 70 have translated by a word which entirely excludes the idea of substituted punishment for sin—I have presented many texts, where one is said to bear [*nasa*] his own sin, translated by the 70 with same word that excludes the idea of punishment for sin. I have found one text where Christ is said [*nasa*] to bear the sin of many, which the inspired apostles explain by bearing them away.

These things are submitted for examination by

B. W. STONE, Editor.

THE LAST INTERVIEW.

Friday before the 1st Lord'sday in this month, a four days meeting, known by the name of the *Annual meeting*, commenced at Leesburg, where we had the pleasure of seeing many of the Elders and brethren from different parts of the country. The brethren were much in the spirit of preaching, and I must say I think they were unusually able in their exhibitions. Their minds seemed clear and discriminating; their discourses scriptural and lucid; their reasonings and illustrations logical and perspicuous. I do not wish to become a panegyrist, but permit me to say I have never seen the same number of men promiscuously assembled of equal powers—intellect, erudition, eloquence, piety and all considered.

Nothing worthy of special observation occurred until Lord's day. To this day we all looked with anxiety and interest. As our aged, our venerable and dearly beloved Stone was about to leave us and remove to the "far west," it was unanimously decided that he should deliver his valedictory address. His discourse was predicated upon the 2nd chap. of the first Epistle of John. It was a happy effort. He concluded with a short, appropriate, pathetic address to the preaching brethren, and would have added some remarks to the brethren and congregation generally, but his feelings overcame him, and being unable to suppress them, he sat down. As soon as a favorable opportunity offered bro. Jno. Rogers arose and made some very appropriate and touching remarks in reference to the occasion. Spoke of the relation in which bro. Stone stood to the congregation, particularly to the disciples, and more especially to the preaching brethren. That he had long been engaged in opposing the corruptions of christianity—had long been the subject of calumny and pursecution. Spoke of his exemplary piety and indefatigable labor in the cause of God–and added that the occasion brought to his recollection Paul's last address and parting interview with the Elders of the church at Ephesus, recorded in the 20th chap. of Acts; which he read.—Father Stone was then requested to come down before the pulpit and afford the brethren an opportunity of bidding him farewell, while they sung the parting hymn—

"My christian friends in bonds of love, &c." It was a most affecting scene. There were many of his old brethren borne down with age and infirmity who pressed forward to bid him adieu. To see them reaching to each-other their palsied hands, while the big tear stood in their eyes dim with age—their gray hairs floating in ringlets about their shoulders—their furrowed cheeks and enervated systems—all was calculated to heighten the interest of the occasion. Then to see the preaching brethren who had long enjoyed his society and had profited so much by his instructions and example—to see them embracing him and hanging upon his neck as if loth to let him go—was enough to melt the heart of any one.

Still there remains one source of comfort. We shall meet again; and that affection which entwines like tendrils about the heart will continue to increase as time passes away; and that love

which only buds an earth, when transplanted to its native soil, will bloom and ripen, but never shall decay.

Last Lord's day bro. Stone delivered his farewell discourse to the church in Georgetown where he had lived and labored for many years. I had not the *disagreeable satisfaction* of being present, but I understand the parting scene was similar to that experienced at Leesburg.

We need not tell you that Elder Stone as a man of erudition, talent, piety, zeal and devotion to the cause of God, and as a gentleman is admired, esteemed and beloved by his numerous friends; and highly respected by his opponents. *Enemies* he has none, only for Christ's sake; and the worst they can say of him is, that they believe he is deceived, though honest; and regret that so good a man is not employing his talents and exerting his influence in a cause which they think deserving of them.

To say bro. Stone has erred is only to say he is human. But he will soon be in a world where all his mistakes will be rectified, and his virtues and good qualities will be appreciated. He is most esteemed by those who know him best. May we all imitate his good example and practice his virtues. I do not wish to become an encomiast of Elder Stone; but I think circumstances require as much as I have said. May the evening of his life be as serene and cloudless, as the morning was bright and useful; and may his gray hairs ultimately descend with joy unto the grave; and may he receive the reward due to his labors.

B. F. HALL.

Geo: Town, Sept. 16th, 1834.

CHRISTIANITY. No. 1.

CHRISTIANITY is that sublime system of divine truth introduced and inculcated by Jesus Christ. By him it was introduced, and by him it was consummated. It was begun by him in person, and finished by him in his Apostles. Hence he is called the "Alpha and Omega"—"the Author and finisher of the faith." The perfection of this heavenly *science*—for so we shall call it—is taught in the New Testament, and in no other publication either before or since. True it was gradually developing for more than four thousand years. It was slow in its progress and glorious in its consummation. It is in the natural, as in the moral world.

"When genial *spring* returns with her vivifying influences, she advances by gentle degrees. First swells the bud and protudes the germ; then expands the leaf and unfolds the blossom. The face of things is continually changing for the better, while the whole country is covered with bloom and verdure, with fruits and herbage."

"When *day* arises on our benighted hemisphere, it breaks and spreads by a gradual increase, forming, first, the gray twilight,

next the blushing morn, then the shining light, till all is heightened unto the blaze and glow of noon."

Total and sullen darkness once reigned both in the natural and the moral world. In reference to the former, God said, "Let there be light:" darkness receded, the sable curtains were folded up, "and there was light." When our first parents had fallen from their pristine glory and rectitude, and were banished from the "garden of delights," a gloom hung over their desponding minds until the intimation was given that the "seed of the woman should bruise the serpent's head." This was the great solace, the first ray of light that penetrated the gloom that shrouded their minds.—'Twas this that reconciled them to their lot, and gave them hope in death. To this remote allusion, additional intimations were given of the coming Messiah—to this solitary ray others were added, until there was light sufficient to cheer, and direct the first pilgrims on their way, and illumine the path of the just to their heavenly home. The holy seers of old, looking foward through the vista of many ages, were occasionally enabled to catch a glimpse of that light whose meridian splendor we enjoy. It was this light, faint as it was, that enraptured the inspired poets of Israel, and caused them to break forth with joy estatic while chanting the praise of heavens King. But it was reserved to heavenly songsters to sound the highest note in this sublime anthem. This was begun by an angel to the shepherds seated upon the cold ground watching their flocks on the night of Immanuel's birth.—The humble swains were so unaccustomed to such bright displays of glory and transporting music that they became alarmed; but the kind messenger quelled their fears! and then began the song—"Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." At that moment there was hovering around a choir of holy angles, so transported with the news of man's redemption, that they, with rapturous melody, in accents transporting, chanted the most exhilerating chorus, that mortals ever heard—"Glory to God in the highest heaven, on earth peace, and good-will to men." When they had concluded their song they took their flight and winged their way to glory.

"The introduction of christianity was called the coming of or the Reign of God. No terms could be more appropriate; for through it man shared the mercy, and from it he caught the spirit of the heavens. The moral gloom which shrouded the nations, receded before it. The temples of superstition and cruelty, consecrated by its entrance, became the asylum of the wretched, and resounded with the anthems of grace."

"Most benign is the influence of christianity; and were it cordially received and universally submitted to, war would cease, instice be banished, and primeval happiness revisit the earth."

"Christianity originated in the heavens. It is founded, not on conjecture, but on fact. Divinity manifested itself in the person, and shone in the life of its Author. True, he appeared in great humility; but the sublimity of his doctrine and the splendor of his actions evince his Missiahship, and prove him to be the Saviour of the world."

The means employed in the introduction of christianity were unlike those used in the advancement of any other cause. Jesus is called the "*Prince of Peace.*" In his regal achievement, he did not imitate the most renowned chieftain of antiquity.

"He shall not cry, nor raise a clamor, nor cause his voice to be heard in public places; the bruised reed he will not break; and the dimly burning flax he will not extinguish," in making his laws victorious. Messiah did not court alliance with kings nor solicit the protection and favor of earthly monarchs. He did not appear in the habliments of war and appal his enemies by the dazzling splendor of his armour. He came in the humble garb of a servant. The efforts and energies of his foes were not paralyzed by the brandishing of the sword, the glittering of the bayonets, the clattering of small arms, the bellowing of cannon, nor the clangor of trumpets. "He will not raise a clamor," says the prophet. "He will not even break a shattered reed as a substitute for a lance." He will not employ such weapons in subduing the nations under him. He will not consume an expiring wick in paying nocturnal visits to the encampment of his enemies, to search out their position that he may surprise and take them unawares." But "he will speak peace to the heathen; and his dominion shall be from sea to sea, and from the rivers to the end of the earth."

Christianity is the consummation of all that preceded it—of all that was prefigured by the costly exhibitions of Jewish types. It is an episode in the administration of the Divine government. It is designed to do that for the world which could not be accomplished without it. It was introduced to meliorate the condition; to teach man his noble origin and high destiny, and to influence him to act with reference to them. It is not designed to make men philosophers, nor statesmen, nor soldiers, in the common acceptation of those terms, but christians.—To make men wiser, better and happier. Not wiser and better statesmen and philosophers; but better and happier men. It is not intended to destroy the relations which exist in society, but to influence us to act correctly in these relations. It is designed to make better husbands & wives, parents and children, masters and servants, neighbors and citizens.

The founder of this heavenly system is "an hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land." The gospel is an address, not to angels, but men—not to man in his primitive state, but in his present fallen, depraved, miserable condition. Nor was it adapted to man in his primeval rectitude, but to him in his present state of degradation. It is designed for the benefit of man as he is, a rebel against the government of Heaven, in a state of banishment for his crimes—an insolvent debtor—a helpless sinner, poor and wretched, miserable, blind and naked. It is the king's proclamation to his rebel subjects. It offers liberty to the captive; to pardon the guilty, and favor to the needy. It is designed to better the condition of the world. It is calculated to make the poor and ignorant rich and wise; the wise and great, good and happy. It is suited to the condition of all; it is a sacred catholicon—an antidote to all that sin has brought upon our world. The gospel received gives strength to the feeble, health to the diseased, sight to the blind, hearing to the deaf, wealth to the poor, happiness to the miserable, hope to the desponding, wisdom to the ignorant, life to the dead. "He that believeth in me, though he were dead, yet shall he live."

Without the revelation God has made to the world, man must have lived without a knowledge of God, his own origin, and his destiny. He would have been as ignorant as the beast that perishes. Without the prospects it presents his situation would have been most miserable. But with it he can be happy in life, joyful in death, and blessed in Eternity. It is christianity that sweetens the cup of affliction—calms the boisterous waves of life—smooths the passage to the tomb—stills the tempest of death—and presents to the believing mind a crown of glory, a robe of righteousness, a palm of victory and eternal life, in that Canaan where the tree of life immortal blooms. What a blessed prospect! What a glorious hope! To him who has such a hope predicated upon the resurection of Jesus Christ—to him power is but a name, honor a puff of empty air, and gold is sordid dust. When the last lingering ray of life shall be extinguished, this hope shall buoy up the soul above the towering waves of ghastly death.

"When wrapt in fire the realms of ether glow,
And Heaven's last thunder shakes the world below;
There undismayed shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile."

B. F. HALL.

Nashville University, June 28th, 1834.

Bro. Stone and Johnson,—

It is with a heart devoted to the cause of my fondest pursuits, that I venture to array for examination any subject connected with the wide range of Biblical discussion. This is an age renowned for inquiry and deep research. And it admits not of a doubt now that every truth dug from beneath the

huge mass of errors that are depressing and annoying the world will remain as an invaluable treasure dragged from the bottom of the great deep to stand as undying monumental pillars of this days critical acumen. I am fully convinced nothing would more conduce to a perfect knowledge of Christ's Religion, than a fair translation of the *words* his Fatner gave him. Tho' from the extreme prejudices of the times, but little information con be elicited without the greatest scruple and alarm. No passage I ever examined has been more obscured and perverted (in every translation I have seen) than Eph. 2. 1. 2. I will give the original, and the literal translation, and ask if it be not the only pure and safe reading that can be given according to all correct rules of interpretation?

Hai umas ontas nekrous to is parapto masi kai tais amarteaes. 2 (En aes pote periepetera te. &c.

And you being dead to the trespasses and the sins. 2 (In which formerly you walked, &c.) The apostle was evidently contrasting the state of the disciples at Ephesus at the time in which he wrote with their situation previous to their conversion to the Christian Religion. He tells them these are now dead to the sins in which they formerty walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience. The participle here is (ontas) *being*, and means no more *were* in Greek than it does in english. The Greek reader will also observe the nouns here are both in the accusative case, & grammarians without one variation give *to* as the sign of the dative. But we can show many parallel passages, which could not possibly have been translated differently from what I have given. One only, in this place, must answer our purpose Ro. 6th, 11th. Likewise recon ye also yourselves to be dead indeed unto sin, &c. It is the active case here, and precisely the same form of the other verse. And it is much more easy to translate this passage *dead in sin*, than the other were dead in sins. Tho' they would both seem erroneous. In the reading I have given, a child may not only understand the verse without a suplement, but also the connection in which it stands with the greatest ease.

I have not given this to gratify any idle curiosity of my own. But upon the most due reflection and careful deliberation to comply with the special request of several intelligent christians with whom I have conversed on the subject under consideration. If I have given the correct rendering, all Bible readers should know it. If I have not I would take it as a singular favor if you would in your own way point out the error I have committed.

Your's,

AMICUS.

LINES ADDRESSED TO Miss. MARY ********.

Written originally for her Album, and furnished, by request, for the C. M. By B. F. H.

Of all the blessings e'er enjoyed.
By any of the human race,
One was more favored of the Lord, (Luke 1. 28.)
For she rec'd peculiar grace—
Her name was MARY.

The first great miracle was wrought
By Prince Messiah while on earth, (John 2. 15.)
(Tho' other reasons have been sought,)
In praise of her who gave him birth—
Her name was MARY.

Who washed the feet of our kind Lord [7. 38.
With tears, and wiped them with her hair? (Luke
And who the oil of spikenard poured
Upon his head (an offring rare!) (Mark 14. 3.)
Her name was MARY.

Who was the last to leave the cross
On which the King of glory bled?
(Ah! she sustained a heavy loss,
And wept when Jesus bowed his head.)
Her name was MARY.

Who was the first on the third morn
To go with spices to the grave?—
When Jesus from the dead was born,
And rose his people all to save?
Her name was MARY.

Who preached the resurrection first
To the disciples far away?
Who told the marble tomb was burst,
By the great Prince of endless day?
Her name was MARY.

May you obtain a great reward
From him whom now on earth you serve,
And be acknowledged by the Lord;
Then truely you will well deserve
The name of MARY

Franklin, co. Tennessee, June 4th, 1834.

Dear Brethren Stone & Johnson,—

I have now returned to this state from a tour through the middle sections of Alabama, where I found a few brethren in a scattered situation—In Green co. I met with bro, Lee–I spoke to the brethren in his neighborhood twice—great attention was given, and several persons appeared desirous to know the truth—The last time I addressed them, from what appeared, I am under the impression that several were convinced of the necessity of speedily obeying the Lord for (in order to) the remission of sins, tho' but one made it known (a Presbyterian lady) but, shame on the prejudiced! her own mother forbade her compliance with the commandment of our King—I left her weeping—Thence bro. W. R. Pendleton and myself went to *Tuscaloosa* co. and within 4 miles of the town, we proclaimed the glad tidings of salvation to a number of persons, some of whom afterwards said they were convinced of the necessity of obeying, but none submitted to the authority of Jesus—Thence we went to Moulton in Lawrence co. We attended a Baptist meeting on Saturday, where they had a great preamble or many resolutions to adopt and enforce, in which they complained of the inroads of Campbellites, as they said. I conversed with one who appeared to be foreman of the rest After conversing sometime he said that Campbell made Baptism Regeneration—the new birth &c. I asked him what he made it–he said the door into the Kingdom; but persons must be born of the spirit, before a birth of water into the kingdom—I wished to know his idea with regard to the place where those went, who were born of the spirit only—those who died before Baptism. I wished to know of him if he thought Christ had two kingdoms in this world—a visible and invisible one. He answered not. I also asked him if Baptism was *essential* to salvation; he answered in the negative. I said, do you not hold to close communion? he said, yes; then said I, you make a *non*-essential the bond of christian communion?—Silence was on his tongue and no answer came to this interrogation—A mighty shaking with confusion among the sects is perceivable wherever the seeds of Reformation are scattered–Darkness must give place to the beams bursting from the fountain of holy light—May the white banner of love roll its lucid folds upon the air, that now supports the lives of wicked millions, until the dark wings of ungodliness shall have been made to flutter in the dust of despair, & the gladsome sound of freedom fron sin, shall be reverberated along, and throughout the dominions of the earth. Amen.

I should be truly glad if some intelligent brother would go down about Tuscaloosa and spend sometime in proclaiming the everlasting Gospel, or the truth of God, which lives and abides for ever; for I feel confident that much good might be done in the name of the Lord. Bro. Lee, his wife and bro. are determined to cleave to the Book—Bro. Hammet and wife have been living near Tuscaloosa several years. They professed to be built upon the foundation which God laid in Zion. It perhaps will be said that such as can do good cannot leave their families, or are not able to travel; for some have gone in different directions endeavoring to reclaim sinners until they have spent what little they had—This is the truth—But is it not possible to arouse the brethren generally to the consideration of this matter. This I do not say to benefit myself; for in all my travelling I have depended upon my own labor. But I do wish that those, who are calculated to do more in teaching than myself. could be assisted. The grasp of penury has a distressing influence on some powerful minds in the christian church. Who will not aid in breaking the grip? Paul said when addressing his Corinthian brethren, 1 Cor. 16. 2. "On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, &c." Now if christians throughout the churches would act upon this principle, the wheels of zion would turn, grind up the establishments of sin, and God's name be much more glorified by men, than it otherwise will be if professors of Christianity go upon the plan of getting all they can and holding what they have. Such men as fill the description 2. Tim. 2. Ch. if unable to assist themselves should undoubtedly be assisted. Many for lack of aid, have to stay at home, and consequently their talents are partially buried. Whether I am heard or not, dear brother I call on you to examine the N. Testament on this subject; for since we have undertaken to obey Jesus, let us do it according to his Book. In so doing we shall neither get too high nor too low; but we shall be enabled to walk in the high way spoken of by the prophet Isaiah–*a way that is high*, and may we all walk therein until we shall have gained a high world of Glory. The Bible if obeyed, like the cloud by day and pillar of fire by night that conducted the Israelites to the promised land, will ultimately conduct us to the fair climes of immortality.

When clouds of flames shall roll upon the winds
And wicked kingdoms answer for their sins,
May christian people be prepared to go
To reign with Christ above all scenes of wo.

T. V. GRIFFIN

Paris, Bourbon co. Sept. 5th, 1834.

Brethren Stone and Johnson,

I have set down to give you a short account of some very interesting circumstances that have lately transpired in this place, thinking that you and the religious community might be gratified with a detail of them (though one of you bro. Johnson was present and witnessed a part of them.) To make my narrative complete I will commence with the origin of the Baptist Church that was constituted in this place a number of years since

under the labours of brother J. Vardeman, which was built avowedly upon the word of God. But its constitution contained some items that went very far to neutralize and negative that declaration. But some years afterwards brother G. Gates succeeded bro. Vardeman in the pastoral care of said church, during which time a number of us and among the rest brother Gates himself, embraced the views contended for by the brethren who urged the necessity of a reformation and a return to the ancient order of things. Every thing moved on harmoniously for a considerable length of time under his labors, but presently some of the brethren opposed to the reformation began to be dissatisfied and find fault particularly with the teaching of brother Gates; indeed they could urge no other objection against him for he is admited by all to be one among the most amiable and exemplary christians any where to be found; but under the influence of a true sectarian spirit and a zeal for the traditions of the fathers an effort was made to dismiss him from the Bishops office in the church; but this failed by a vote of nearly 3 to 1. The minority being thus disappointed determined to separate themselves from us; as a preparatory step they drew up a paper seting forth their objections to the views contended for by the advocates for reformation, and declaring their determination to seperate from us and proposed a friendly division and procured as many signatures to it as possible and afterwards submitted it to the church, but the majority determined that they would take no part in dividing the church, as they were in principle opposed to rending the body of Christ which should be *one*. Those who had signed said paper then seceded from us, and organised themselves into a church, claiming to be the original church, and was so recognized by the association. After the division, some who had been members of the body were rather undecided in their course and stood aloof from both parties. With which they intended to identify themselves or whether with either seemed uncertain, which threw us into a confused and disorganized condition; and there had also existed in this place for several years (as is well known to you both) a body of people called the Christian Church, almost all of whom had embraced the views of the reformation and were disposed to go into the practice of the ancient order of things with whom for some time we had been in the habit of inter-communion, & many of the brethren in both churches were anxious out "of the twain to make one new man so making peace" and thus to unite our strength moral, intellectual and pecuniary for the advancement of the common cause. Accordingly at the meeting of the reformed church on the 3rd Lord's day in August last, after a discourse from brother James Challen (who is in the habit of meeting with us once a month) from the 17. of John, in which he urged in a very able and impressive maner the importance of christian union, the following

resolution was proposed and adopted by the church without dissent. "Whereas owing to the confused and disorganized condition in which this church finds itself growing out of the unfortunate division which took place in the body sometime since, and to which other causes have also contributed and there being some things in its constitution which we do not approve, therefore resolved, that we will enrol ourselves anew and all who have been baptised (immersed) upon a profession of their faith in the Lord Jesus Christ and are in good standing, and walking orderly as followers of our common Lord are affectionately invited to come forward and enrol their names also, and those who thus enrol themselves shall be considered a church of the Lord Jesus Christ "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone" to be called the Church of Christ in Paris, and we will then go into an organization of the body after the model of the apostolick church whereupon nearly all those present who belonged to the two bodies came forward and enroled themselves, and chers have continued to do so since, until our number now exceeds 100. We postposed the further organization of the church until the 5th Lord's day in said month, at which time bro. Gates (who is now residing at Louisville.) Bro. F. Hall and one of you bro. Johnson, were with us, when we had a meeting of three days continuance; it was a time of great harmony and pleasantness and the brethren seemed indeed to be of "one heart and one soul," and could testify from experience "how good and how pleasant it is for brethren to dwell together in unity," we were greatly confirmed and strengthened from the visit of the brethren, and will endavor to take heed to their exhortation "to keep the unity of the spirit in the bond of peace." We completed the organization of the church by the election of 4 Elders or Bishps and 4 Deacons amongst the former was brother Gates who had never removed his membership owing to his not having located himself permanently, he therefore enroled his name and continued his membership with us. The Lord being our keeper we are determined to meet every Lord's day, and endeavor to continue steadfastly in the apostles doctrine and fellowship, and in breaking bread, and in prayers. We hope the teaching brethren will visit us and aid us, as frequently as they can.

Yours in the hope of emmortality,

A. M BLEDSOE.

Baltimore, May 8th, 1834.

Brethren Stone and Johnson,

I have just received the April No. of the Messenger, which contains a piece from Bro. Hen-

ley just to my mind and taste. There exists at the present time a great want of public advocates in the field; and in some parts in particular where the truth has not been exhibited. The great work must necessarily be impeded unless there is a combined effort made by the churches in each, and every district of the country.—What cannot be done by one individual church can be done by three or four, united in their efforts. But there are a great many objections to matters of this kind. Before men in general will support this work, there must be a good deal of preaching and reasoning, for it is almost impossible to get into the pocket through the understanding. If it were allowable to make an attempt at the pocket through the feelings it might soon he accomplished, as we see in the case of the charitable institutions of the day. Another great difficulty is, that the churches have not the privilege of searching the hearts of men whom they may appoint evangelists, and therefore they do not know whether it is the money that induces them to engage in the work; or the wish to avoid labor. And if a poor man enforces upon the disciples the duty of preaching the gospel, he seems to risk being told, he wants to be a clergymen; to ride a fine horse. I wish indeed this would sound alarming in the ears of most of the disciples, for then it would seem as if they harbored no such thought. Again, difficulties are started as to the men, and this is a very tender point, Every man has his own peculiar way of communicating his ideas, and few there be who please every body. But the brethren ought not to be too fastidious; our tastes should not be regulated by the rules of the rhetorician, but by word of God and common sense. We are told, that by making men preachers we give them an ascendency over the minds of the disciples, and they may use their influence in drawing away the people from the truth; but this objection is the very quintessence of unbelief, because we have no right to insinuate evil without cause and if there is good reason to suspect a man in such a case, why in the name of common sense never send such

an individual. It is objected that men preach for hire, and the introduction of such a course among the reformers would be an opening to the same evil; be it so, and what good thing is there under the sun that bad men cannot prostitute to their own advantage; for the same reason we ought not to break the loaf or drink of the wine; because men have adored the elements themselves instead of remembering the dying Jesus. Peter the apostle, told the christians in his day, that false teachers would come among them, and make merchandise of them; but he does not on that account invalidate teachers; he exhorts them to take heed to the words spoken by the holy Prophets, and of the apostles of the Lord and Saviour. Many objections it is true are started by evangelists themselves, and I am sorry for this. Man is a curious being. It is too common for those who have the advantage of a good education to speak lightly of good and virtuous men who have not enjoyed the polish of literature, as if learning was an indispensible. To me it is very strange that a religion should be first taught and propagated by unlearned and ignorant men, which none but the learned can teach. Learning is very useful, but not absolutely requisite, in teaching the christian religion. Learning may make critics, but critics dont make the most converts. The disciples then should look out from among themselves faithful men who are able to teach others. Some, in their opposition to the sects have clamored loudly against the salaries of sectarian preachers, and therefore they feel quite indisposed to cross their own track even in supporting the Lords good cause. How extremely illjudged has been their conduct; for had they preached the truth instead of railing at others they would not have instilled a parsimonious, contracted spirit in the people. Few men need to be reasoned with against giving their money, and some men are governed more by money than principle and consequently are easily constrained to profess that religion which is the least supported by money. Such men become easy dupes to fatalism; but will the

disciples be deceived thus by the god of this world; will they consecrate all their possessions on his altar, is there no longer a "tenth" for the God of heaven;—are there no "first ripe sheaves," as tokens of gratitude; or have we forgotten to be grateful;—and is our gratitude to the Lord to be merely the fruits of our lisps. There is a great defect in the reformation at present on this important subject; and unless something systymatick be done it will flag in its childhood and never grow up to a man in the Lord. You may expect a few more lines on this subject shortly from the Messenger's old correspondent "Omicron."

I am yours, JAS. HENSHALL.

Jamestown, O. July 5th, 1834.

Brethren Stone and Johnson,

Beloved, you remember that in my communication of 17th May last, I used this observation, "*I go for the word.*" And also quoted the declaration of the Apostle Paul, "The Gospel is the power of God for salvation." From this declaration I had supposed that in the Gospel was included all things necessary for the salvation of man. Hence I could not understand those persons, who speak of the holy spirit, abstract, or apart, from the Gospel. I reasoned thus, if the holy spirit be necessary to salvation, surely it is in the gospel, for if it be necessary to salvation, and it be not in the gospel, then Paul's declaration, above quoted, is not true. But I do believe that Paul spoke the truth, as it was made known by Jesus, and that the gospel has spirit in it, and that the spirit of the gospel, differs from the spirit of the law. That of the law, caused men to fear, but that of the gospel, causes men to love; the one made bondmen, the other makes free men.

But still I do not deny the holy spirit, I only deny that it is given to men apart from the gospel. (word) But I earnestly contend that the spirit is given to all who believe and obey God, not apart from his commands, and promises, but through or by them. I conclude that God

bestows all his rich blessings on man through the channel Faith. And that faith comes by hearing the word of God. Therefore the word is the instrument of God by which he rewards the good, and punishes the bad; by it he has given knowledge to man, and by it he has warned man, of the dangers that surround him, and by it, he has given directions for his escape. By it, he will judge the world. "The words that I speak they shall judge you at the last day" said Jesus. The day is coming said Paul, "when God shall judge the secrets of men by Jesus Christ, according to my Gospel." By the word, God has revealed his will to man, and man knows nothing of God but what is exposed in the Scriptures. That which is not written, is that which is not known by man. No man can tell what else Jesus said, and done, besides that which is written; nor can any man tell what the seven thunders uttered in the hearing of John, when in Patmos, because John did not write what they said.—God had promised to speak by his Son in the last days, (not by thuuder) therefore John was commanded not to write what was spoken by the thunders.

But we are hereby admonished that the same God, who spoke at Sinai, also spoke at Patmos, and if the Jews were destroyed for perverting the words spoken at Sinai, We should be careful how we tamper with the words spoken in the last days. For Jesus led captiveity captive, and ascended on high, and gave to men gifts, to declare and confirm, what was revealed or spoken by him. And if angels or men spake any thing for Gospel, not spoken by the Lord, they are to be accursed. And if men add to, or take from, what was spoken, all the plagues spoken of in the Book shall come upon them.

And now we will close this essay on the word by quoting the delcarations of this holy Apostle by whom God made known by the churches the things which should afterwards come to pass; suddenly, yea as suden as the casting of a millstone into the sea, or as the coming of thief in the night, or as the lightning darts through the heavens. And now hear what he John said. "In the

beginning was the word, and the word was with God, and the word was God. All things were made by it, and without it not a single creature was made. In it was life (spirit) and the life, was the light of men (knowledge given to men) and the light shone in darkness; but the darkness admitted it not."

If then there be any knowledge of heavenly things not communicated by the word, we know nothing about that knowledge, any more than we know of light, not communicated by the Son.

May God bless and prosper your labors in the Lord.

M. WINANS.

June 12, 1834.

Strictures on M'Corkle continued, also additional evidence corroborating the idea that the Apocalypse was written not "long after" but before the distruction of Jerusalem. By C. F. R. SHEHANE.

Like the unmuffled sun in the firmament of heaven, the march of truth is bright and consoling to the millions who are so happy as to feel its vivifying influence—as water spouts from the dark caverned mountains gather force in their onward movements, so truth, it is hoped will ultimately become a stream, broad, and deep and not to be checked by the palpable blunders of those who wish to expound the symbols formed in eternity and given for the edification of those in time.—I do not wish to inculcate the idea, that bro. M'Corkle has knowingly misapplied a single line of the prophetic writings,–I think he is honest in his efforts, and I sincerely wish that his readers may have the same anxiety to receive truth, that I expect he has to impart it; but conscious as I am that mal applications of the living oracles however well intended can advantage no one, who is endeavoring by a well ordered walk and a religious conversation to surmount the struggles of time and to gain unending beatitude in the bright mansions of the upper world, I lift my pen not with the intention of checking in any degree the spread of living light; but to establish a fact which

appears to have been overlooked by many who have labored to make the Revelation comprehensible to ordinary capacities—The fact, which I wish to establish, is that the Apocalypse was written before Jerusalem was swept down by the overspreading of Roman abominations—I only ask a fair hearing–a fair trial–then, if my arguments be unsatisfactory, let them sink in the estimation of truth-lovers—Let the honey-dew of consolation from a better leaf than mine, delight the taste of such as esteem truth higher than the bubble honours that mortal breath can puff–But I wish my opponents to take Bible truth for their data, and not to skim along the flowery vale of fiction as some have done when attempting to sketch the future destinies of empires. What have not mortals discovered when on the fleet wings of imagination. Have they not, in their own estimation at least, seen the centrifugal force of all the planets now wheeling round the orb of day, destroyed by the touch of omnipotence, and blazing worlds rushing and roaring along the expansive fields of immensity, until the sun overburdened by falling globes sunk into utter darkness? Have they not heard nations groaning "beneath the lumber of demolished worlds?" Have not some, even in opposition to such awkard flights, seen a sweeping sickle ewing from the white clouds of heaven, and cut down the nations of Europe?

Bro. M'Corkle in his second number on "the signs of the times" says "most of the prophecies have a two-fold meaning and are to have a second accomplishment."—Boston in his day spoke of "the four-fold state of human nature" and one celebrated writer whom I could mention spoke of Christ's coming in a three-fold sense. Tho. Scott (ego cogito) speaks of a primary and a secondary sense of prophecy. Let me have the primary sense of any declaration in the Bible, and the clergy and laymen may vapour as much about the secondary sense as they please. The first (accomplishment) was on the Jewish Church; says bro. M'. "The second will be on the Gentile." In Mark, ch. 12, I find a parable of a vineyard

representing the Jewish Church,–to the husbandmen of this vineyard God sent his Son after having sent servants to receive of the fruit &c. "But those husbandmen said among themselves, this is the heir, come let us kill him and the inheritance shall be ours"–they killed him–Is it possible that this is to have a second accomplishment in the Gentile Church? I go for the literal fulfilment of prophecy. To say that Jesus has been or will be crucified in the person of his disciples by the Gentiles is not to the point at all—The doctrine would be too much like the doctrine of those who contend that Jesus never was crucified, but only somebody like him. Substituted crucifixion will not do for identical suffering. The fate of Jerusalem was foretold–She met her fate–She "drunk at the hand of the Lord the cup of his fury"—She drunk the dregs of the cup of trembling, and wrung them out." Has the Gentile church a Jerusalem to be destroyed? I thought that modern commentators denominated the great city belonging to the Gentiles, Babylon, not Jerusalem. But I remember that Paul when speaking of the church of the first-born---The church of Jesus Christ, which is made up of Jews and Gentiles—said, "the Jerusalem above is the free woman who is our mother"—again, "you are come to Mount Zion and to the city of the living God, the heavenly Jerusalem." What is the city of the living God? "The name of the city of my God is new Jerusalem" Rev. 3, 12. Old Jerusalem which was once in bondage had children. The free Jerusalem has free sons and daughters—The new institution cannot be moved—The hand of omnipotence which sweeps over the scenes of time and changes proud nations into inactive dust, is not to crumble the glories of the heavenly Jerusalem into nonentity. But I will turn to something that will be better understood perhaps, by those who contend for the literal accomplishment of prophecy. Bro. M'Corkle says "wo unto Europe the seat of anti-Christ! There are the witnesses to to be slain—There the theatre on which is to be fought the battle of that great day of God Almighty."—There

the wine press to be trodden. Mill. Harb. vol 4. p. 435. The reader will bear in mind that the witnesses lay in the street of the city where our Lord was crucified.—Rev. xi. 8, he will also I hope recollect that the witnesses were prophets, and that he who cannot lie said "it cannot be, that a prophet should be cut off any where but in Jerusalem" Luke 13. 33—Our Lord was not crucified in Europe neither can prophets perish there,—Remember this and refute it if you can. Bro. M'Corkle appears to wonder at those who say "the treading of the wine-press had its accomplishment at the destruction of Jerusalem!" because he supposes it would be "equal to saying a prophecy had its accomplishment twenty-five or thirty years before it was made!" He supposes the Apocalypse was written 25 or 30 years after the distruction of Jerusalem! a fatal supposition to such as attempt to expound the Apocalyptic visions! Mind it well—A wine-press says an eminent writer is a "symbol of great oppression, affliction and effusion of blood"—I now purpose to come near proving that the wine press was trodden in the land of Judea, than any man can, that it is to be trodden in Europe. Bro. M'Corkle says that "Christianity in the aggregate may properly be considered the Vine of the earth" Harb. vol 4. no. 7. Let us now see what David says concerning a certain vine, that took deep root, covered the hills with its shadow and shot out her boughs unto the sea. Psal. 80.—"O God of host, thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it. Thou preparest room before it and didst cause it to take deep root and it filled the land, &c. This is plain–examine the whole psalm. Then see what Isaiah ch 5. says about the vineyard in which this vine was planted. "My well beloved hath a vineyard in a very fruitful hill and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein, (mark this, we will see who were trodden therein, whether Jews or Gentiles)—The vineyard of the Lord of hosts is the house

of Israel, and the men of Judah hi spleasant plant." Now see what Jeremiah says Lament. 15, "The Lord hath trodden the virgin, the daughter of Judah in a wine-press." Should any say that this treading in the wine-press took place before the year A. D. 70. They will please to reconcile what Jeremiah says Lam. 4. 22. with the fate of the Jews as written with the blood of their children during the last 170 years. The time will come when it may be said in the beautiful words of the weeping prophet, "The punshment of thine iniquity is accomplished. O daughter of Zion, he will no more carry thee away into captivity" but as yet the Jews may say "our necks are under persecution, we labor and have no rest" We have seen that the land of Judeah had a wine-press in it, let us now see what is said concerning the wine-press, Rev. 14. 20.—"The wine-press was trodden without the city" &c. What city? Rome? or Jerusalem? See Isaiah ch 63. See 2. ch Jeremiah concerning the vine—The Jewish nation—Those who are acquainted with the Bible will not have the presumption to say that the wine-press was trodden at or near to the metropolis of England, neither can they prove by the Book of God that it is to be trodden about Rome. The city must allude to some city that was well known when John wrote and as he mentions an altar and a temple, I take it for granted that he alludes to the same city mentioned Rev. xi. 8—The city where Christ was crucified—Jerusalem—From these they conclude that the Revelation was written before the demolition of the Jewish polity, and that many events which some are expecting ere long to burst a storm of ruin upon the dominions of the earth have met their accomplishment—am I wrong? If I am I wish to be rectified, for I have as little interest in living and dying in error as any other being can possibly have. I challenge investigation, for if the sickle of destruction with a world-wide sweep is yet to mow millions from the wide field of existence, Heaven knows I wish to know it—If the hand of Him who holds the sickle is to gather the inhabitants of Europe into a great wine-press.

O sages of the Gentiles demonstrate it to one who is anxious to know the meaning of prophecy—Now if bro. M'Corkle can prove that the gentile church is a vine, and that it is to be thrown in, and trodden down in a wine-press, I shall be glad to see his proof. Reader you are now to judge whether I have proved my position or not—The position to which I refer is, that the wine-press had its accomplishment at Jerusalem and that Jerusalem was standing when the prediction was made.

RELIGIOUS INTELLIGENCE.

The last letter from Eld. Allen Wright of Randolph co. Mo. informs that he is still prosecuting the good work of announcing the Gospel, and has since his last letter introduced several happy subjects into the kingdom of our Lord and Saviour Jesus Christ!

A letter of the 9th of Sept. from Bro. H. H. Hardin from Perrysville Ky. informs us that Bro: Maritt is laboring most incessantly in the spread of the Gospel—and that he has immersed upwards of 100 persons during the present year. May the Lord bless the continued efforts of Bro: Maritt, and may the brethren be liberal in supporting him in the good cause. If they do not, they will have need to regret it when it is too late. May the Lord bless the brethren within the sphere of his labors.

July 29th. A letter from Bro: Allen Hendrick, from Brownsville, West Ten. informs us, that on the previous Saturday evening 14 members were constituted into a congregation of Christ. They met several times and had an increase of numbers, making (in all) 21 members. The brethren communed around the Lord's table in a most affectionate manner—Much to the joy of the saints and admiration of the world. A scene was exhibited never before witnessed in that part of the country. May the smiles of the King of Heaven be enjoyed, most bountifully by the brethren.

Extract from Eld. T. Smith's letter—

Lexinton, July 8th, 1834.

To the Editors of the C. M.

Dear Breteren,

During the last months, I visited several counties south of the Kentucky river. In Garrard I heard the good confession by three, and immersed three; in Lincoln, at the Craborchard, I preached to a very large assembly, after which

three made confession of the Saviour; two the same evening were buried by baptism, and thus put on Christ; in Shelby, the week before, I was at the above places, one confessed the Son of God in Shelbyville, at Clearcreek, between Shelbyville and Newcastle, I immersed three upon the confession of their faith in the Lord Jesus. All the above, were, from information, people of great intellectual and moral worth.

I have no doubt, that much more would be done, could we stay longer at a place, especially where prospects are flattering. I have generally operated alone, which sometimes proves very oppressive; two or three ought to be together we havetoo many places starving; for more than this number to be often together.

Your sincere friend in gospel bonds,
THOMAS SMITH.

Extract from a letter of Eld. Jno. Smith.

Mountsterling, Ky. August 22, 1834.

Bro. J. T. Johnson,

A few days since, I returned home from a tour of 32 days length. In which time I passed through several counties in this State as far down as Wayne, and Cumberland. Thence through 6 or 7 counties in Tennessee. Thence into Madison co. Alabama. I can now assure you that the christians in this section of the country, see but a small corner of the field, which *loudly, loudly* calls for laborers. In those parts, through which I have recently travelled, there are thousands of people who never have heard the gospel proclaimed in its primitive purity, and simplicity. The sects are completely buried in the rubbish of their own traditions; and sinners do not know what they must do to be saved, and (in many--very many places) there is no one to tell them. Hundreds are begging for some one to visit them, and teach them. I did not remaim long enough at any one place to deliver more than one discourse except in two cases; and of course had not an opportunity of gathering much fruit. Notwithstanding all the disadvantages, 35 made the good confession in my tour. If you wish to see a complete moral waste, take a journey through that part of the country; and I think your spirit will be stirred withinyou, to see the people wholly given to sectarianism. Still the prospects for doing good are abundant and flattering. The great body of the people would hear and ob[illegible], if they had the opportunity.

Extract from Bro: John Sargent's letter.

Rutland, Meigs county, Ohio; August 18th, 1834.

Brothers Stone and Johnson, I have a few things to communicate at this time by way of letter, concluding that you and the

brethren in your section are ever rejoiced to hear of the progress of truth, which seems, in some degree, to triumph in this region. Bro. Sanders and myself held a three days meeting in Knox co. Ohio, the first Saturday, Sunday, and Monday, in this present month. After preaching on Saturday, we gave an invitation to the convinced to come forward for immersion, when immediately there came forward a very intelligent man a regular bred physician, lately from Ireland. After singing he related, in few words, the conviction of his mind, he stated he was born of Presbyterian parents, and his mother had told him that he had been baptised by sprinkling when an infant; after emigrating to America he joined with the Methodist Episcopal church; but upon searching the scripture be became dissatisfied about his baptism. He read there, that none were baptised but believers, and that they went down into the water; that they were buried, planted, and born of water, &c.; and that now he had heard for the first time the Gospel preached as it stood in order in his testament or as preached by the apostles of Christ. And now, said he, I am satisfied. I wish not to wait one moment. I wish now to put on Christ in his own appointed way. His few remarks had a good effect I think on spectators. We hastened to the water and immersed him for Remission, and like the Ehthiopian Eunuch, he went his way rejoicing. On Sunday we immersed four more, Tuesday following we held a meeting four miles from that place, when ten more made the good confession and were immersed for remission. O! it was a glorous day indeed!! Is uppose out of near two hundrd but few had dry faces. The powers of darkness seem'd to recede when truth with its briliancy appeard. Besides those above named we have immersed five since I wrote to you last. The good work is progressing in these parts, bro. Sanders and I have appointments now ahead for seven big meetings in succession; some two, some three and some four days. I trust in the good Lord that there will much good be done and I hope many introduced into the Kingdom of Mesiah. We are endeavoring to set in order all things wanting in the congregations and to teach practical purity not only by precept but example also. I think all who preach should show themselves ensamples to those whom they instruct by proclaiming the word in their hearing, otherwise their preaching will do but little or no good. O! that the present reformation may be carried out in all its holy precepts to their legitimate issue. Amen.

JOHN SARGENT.

Extract from a letter of Bro: B. Osborn—dated 19th August—Little Gun-powder, Maryland. "Eld. M'Vey has been with us about 2 weeks and preached several times; and the Lord blessed his labors. He baptised 23 persons—16 were added to the church

—several were Methodists. Two were old women. One in her 85th year; and the other about about 80 years of age—and had to carried to the water. Bro: Jas. Henshall has been with us twice and baptised 3."

A letter under date July 25th, from Bro. L. Purviance informs us that 9 or 10 persons had been recently added to the congregation at New Paris, Ohio.

Extract from a letter of Bro. T. C. Johnson—dated Spencer, Ia. "Last Lord's day we attended a meeting at old bro. Nesbitts. Three made the good confession and were immersed the same hour of the night—Blessed be the name of the Lord."

A letter under date 9th Sept. from Eld. J. Mulky at Meesville. Tenn—informs us, that he has immersed between 30 and 40 persons since his last." May the Lord still speed the labors of our beloved brother in the Lord.

Bro. J. G. Ellis of Campbell co. Ky. writes in a letter on business, that he immersed 3 persons on the 1st of Sept. at Sand-run, and that prospects are flattering in that section.

A letter from Alex. Davidson from Warren co. Ill. (under date Sept. 4) informs us, that they have a congregation of 115 members actively engaged in their duties; and have so far succeeded as to prostrate opposition—They have 8 proclaimers who labor in word and doctrine when and where ciroumstances permit. On Saturday before the 2d Lord's day in August a three days meeting was held and four individuals obeyed the Gospel—Since then another meeting was held near Knoxville in Knox co. and seven obeyed the Gospel. In the language of the good brother, we say, may the Lord smile on every laudable effort to advance so noble, so glorious a cause.

The Brethren who write for Hymn Books are informed that we have none on hand; but we will speedily have some deposited at Louisville, Lexington and other places for the convenience of those who stand in need of them.

J. T. JOHNSON.

OBITUARY.

Departed this life on the 15th Sept. Sister Pelina W. Rowland.—We are informed that she died perfectly resigned and in the triumphs of faith, exhorting all those around her to spend their time more to the service of our Lord. May the Lord bless and sustain her surviving companion, family and friend

CHRISTIAN MESSENGER.

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EDITED BY BARTON W. STONE & J. T. JOHNSON
Elders in the Church of Christ.

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

GEORGETOWN, KY. .....NOV. 1834.

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 not paid within 6 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 10 cents under 100 miles, and 2½ cents over 100 miles.

TO OUR PATRONS AND FRIENDS.

For several years past we have edited the Messenger of 32 pages at one dollar, for 12 numbers. From this we have not realized a profit half compensating our labors and expenses. We are therefore under the necessity of reducing the work to 24 pages, or of increasing the price, or of discontinuing the work altogether. We are dissuaded from discontinuing the work, and knowing the impossibility of sending us money less than a dollar by mail, we have determined to reduce the number of pages to 24, the former size of the Messenger.—The senior Editor B. W. Stone will continue to publish the C. Messengor in Jacksonville, Illinois of 24 pages at $1,00 a year paid on the delivery of the first no.—or $1,25, if not paid at the end of 6 months. The junior Editor J. T. Johnson, with Dr. B. F. Hall, will continue the work under the title of the Gospel Advocate, in Georgetown, Ky. on the same conditions. It is earnestly requested of our old subscribers, that without fail they send us speedy accounts of their discontinuance, should they discontinue. Let them who live in Indiana, Missouri, and Michigan, address their discontinuance to me through their post masters, or pay the postage of their

—several were Methodists. Two were old women. One in her 85th year; and the other about about 80 years of age—and had to carried to the water. Bro: Jas. Henshall has been with us twice and baptised 3."

A letter under date July 25th, from Bro. L. Purviance informs us that 9 or 10 persons had been recently added to the congregation at New Paris, Ohio.

Extract from a letter of Bro. T. C. Johnson—dated Spencer, Ia. "Last Lord's day we attended a meeting at old bro. Nesbitts. Three made the good confession and were immersed the same hour of the night—Blessed be the name of the Lord."

A letter under date 9th Sept. from Eld. J. Mulky at Meesville. Tenn—informs us, that he has immersed between 30 and 40 persons since his last." May the Lord still speed the labors of our beloved brother in the Lord.

Bro. J. G. Ellis of Campbell co. Ky. writes in a letter on business, that he immersed 3 persons on the 1st of Sept. at Sand-run, and that prospects are flattering in that section.

A letter from Alex. Davidson from Warren co. Ill. (under date Sept. 4) informs us, that they have a congregation of 115 members actively engaged in their duties; and have so far succeeded as to prostrate opposition—They have 8 proclaimers who labor in word and doctrine when and where ciroumstances permit. On Saturday before the 2d Lord's day in August a three days meeting was held and four individuals obeyed the Gospel—Since then another meeting was held near Knoxville in Knox co. and seven obeyed the Gospel. In the language of the good brother, we say, may the Lord smile on every laudable effort to advance so noble, so glorious a cause.

The Brethren who write for Hymn Books are informed that we have none on hand; but we will speedily have some deposited at Louisville, Lexington and other places for the convenience of those who stand in need of them.

J. T. JOHNSON.

OBITUARY.

Departed this life on the 15th Sept. Sister Pelina W. Rowland.—We are informed that she died perfectly resigned and in the triumphs of faith, exhorting all those around her to spend their time more to the service of our Lord. May the Lord bless and sustain her surviving companion, family and friend

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 11.

EDITED BY BARTON W. STONE & J. T. JOHNSON
Elders in the Church of Christ.

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

GEORGETOWN, KY. .....NOV. 1834.

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letters. Let all who live in other states address their letters to J. T. Johnson P. Master, at Georgetown, Ky.

We wish certainly to know by the first day of January; as at that time the 9 vol. of the Messenger will commence, as will also the Gospel Advocate. Let our patrons oblige us by attending to these things—and endeavor to obtain for us a sufficient number of subscribers. The senior Editor has spent his life in the service of the church without reward, and now in the evening of life, thinks it due that his old brethren and friends should not neglect him, by withholding their patronage from the Messenger.

B. W. STONE, } Editors.
J. T. JOHNSON, }

Your correspondent first gives you an account of some excitement produced here by the labours of a Mr. J. M. Campbell. But says "We were, however, considerably annoyed by those called reformers or Campbellites, who (if we can possibly understand them) denounce, as enthusiasm, all experimental religion; the love of God shed abroad in the heart by the holy Ghost, given to man; the witness of the spirit; and, indeed all direct operations of the spirit of God upon the human soul; oppose zealously our calling for, and praying with mourners in zion; treat with contempt all attempts to, or profession of obtaining religion any where else but in the water. Infant baptism and baptism by pouring are items of incessant ridicule, so much so, that a defence on our part, seemed to be necessary." Tremendous list of charges!!

Who ever heard a teacher of the ancient Gospel (nicknamed a C—ite) proclaim half the above absurdities? I am sorry, that our opponents, instead of opposing what we do teach, are ever bearing false testimony against us. Most of the above allegations are just as true, as that exhibited against the apostles by

contend that the kingdom came before the day of Penticost, let

doubts himself of the sufficiency of his explanation to satisfy my mind, as may be seen in his concluding remarks. How could my

them he chose 12, whom also he named apostles." We have now found out the apostles, how they were made–their use, their numbers, and their names. Let us now try, how nigh we can come in proving immersion by apostles. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John Though Jesus himself baptised not, but his disciples." Jno 4, 1, 2. If I am not mistaken here was immersion by apostles. Perhaps bro W. is ready to say, not so: but immersion by disciples. Be it so, but the conclusion is almost irresistible, that it was performed by those disciples whom Mark says Jesus had ordained, "that they should be with him," &c. and if so, they were the same whom Matthew and Luke say were called apostles. I must stop, lest the editors, brother Winans, and the reader get out of all patience.

May our gracious Lord lead us into all truth,

LANDON DUNCAN.

Note.—Lest we should strive about words to no profit, but to the subverting of our readers, I will explain what I meant in my former communication by the expression—"In virtue of the office." It is this, in consideration of the *appointment*, or their ordination to administer as servants of, to, and in the church. Bro. Winans has said, "by virtue &c." which conveys an idea I did not intend. To prevent misapprehension, I will now throw the subject of my former communication into the form of a question, thus,—

Is there any authority in the New Testament, that requires a deacon to immerse in consideration of the appointment, or his ordination to administer as a servant of, to, and in the church?

L. D.

Eldr. Wm. Walters of Colemansville Ky. Aug. 22, writes that on 4th Lord's day in June, he with brother Miller constituted a church of 5 members on Fork-lick. The last Lord'sday he baptised 7, near Gen. Perrins—next Lord's day several more are to be baptised by him at same place. His queries shall be attended to hereafter.

Jamestown, O. 22d, Sept. 1834.

Brethren—

In the 9th No. of the C. Messenger, I noticed another communication from bro. Duncan of Va. in which he objects to immersion by deacons either as officers of the church or as disciples.

He gives it as his opinion that the order of the church or churches in Jerusalem and among the Gentiles was the same. In this I concur with him. But, when bro. Duncan shows that bishops baptised in Jerusalem, and that deacons did not, then he will

have touched the point. Of the two orders spoken of in Acts vi. there is as much said about baptism in the one, as in the other. The one was to serve tables, the other was to "pray and minister the word." Baptism nor the Lords supper is not mentioned in either case, as pertaining to either of the offices mentioned, and if we were to infer from what is said, the natural inference, would be that the deacons ministered the supper at the least, for they were appointed to serve tables. Next bro. Duncan gives it as his opinion that Paul did not immerse any, or break bread, until he was set apart by the laying on of hands at Antioch. If bro. Duncan will tell us by what process Paul made or built churches before that time, or whether disciples were made among the Gentiles without immersion, until Barnabas and Saul were seperated by the laying on of hands at Antioch, He will give more weight to his opinion. The fact is, that bro. Duncan has got his opinion that baptism, and the breaking of bread, belonged exclusively to the office of a bishop, from tradition, and not from the scriptures, no such notion is hinted at, much less expressed, in any of the pages of scripture quoted by him.

Bro. Duncan avoids noticing my former communication, from which circumstance I infer that he does not want to hear any more from me on the subject. But I hope bro. Duncan will not think hard of me for expressing my opinion, also. He must recollect that he first took exceptions and now I will say to him that he must find other scriptures than those already quoted by him before he begins to sustain the opinion expressed by him. That bishops by virtue of their office ministered baptism and the Lord's supper. Which opinion I do not believe can be fairly sustained, by any passage of scripture in the N. Testament.

Now I have done for the present, and wish to hear the editors on the subject.

M. WINANS.

P. S. I should like to know whether bro. Duncan is of the opinion that there could be a church of Christ without baptism and the Lord's supper. If there could, or can, then baptism and the supper, was, and is, superfluous, nonessential.

If baptism, and the supper, be essential to a church of Christ, then Paul both baptised and broke bread, before he was ordained (as bro. Duncan would say,) or else he did not form any churches before he had hands laid on him. He preached to be sure, but gave his hearers no opportunity to obey the faith (gospel) although it was originally delivered to him in order to the obedience of faith among all the Gentiles.

M. W.

For the Christian Messenger.

Dearly beloved brethren—

In presenting the following remarks, our ob-

ject is to endeavor to disabuse the minds of a number of our brethren on the subject of preaching, and preaching brethren.—We wish to avoid as much as possible, the two great extremes into which the professed christian world have gone on that subject.

The first extreme, we believe is the practice of almost worshiping or idolizing our teachers or preachers; and its opposite of sinking them far below where our Saviour and his holy Apostles have placed them,—which is that they are entitled to no more esteem and regard, than any other member of the church.

An opinion has long prevailed, that God operates by some secret supernatural agency upon the minds of those, whom he wishes to preach—that they are endowed by some super-human power, to explain to us the will of God—that they are "divinely called and sent of God," for the special purpose of preaching, what they are pleased to term the gospel—that they stand in the "*shoes*" of the apostles, and are to *us*, what the apostles were to the world in the time in which they lived.

Many viewing these sentiments, (as we do) a great aberration from truth, have taken alarm, and have run into its opposite.

We are not disposed at present to travel through all the meanderings of the advocates of the former sentiments to disprove them; it is foreign to our purpose. Our object is to try to lead our brethren into a candid investigation of the last extreme. We believe the middle course, to be the correct one.

The last appears to us, to be equally reprehensible, which is that all the members of Christ's church stand upon a parity—that all are equally entitled to exercise in the station of public teachers—that all have an equal right to administer the ordinances of the house of the Lord, if they have been immersed. To all this, we would have no objection, if we had either precept or example in divine revelation; but we must confess the scriptures appear to us, to be silentl on the subject. But our brethren bring forward the following passage to prove all are recognised as teachers or elders. Rev. 1, C. 6, v. And hath made us kings and priests unto God and his Father; also 1 Pet. 2, 5, 9. Rev. 5, 10, and 20, 6.

We must confess we cannot view these texts, as pertinent to the subject; we do not think they have any relation to the subject of public teaching.

We believe every christian, is a "king and priest unto God," who rules over his passions and sensual appetite, and brings them into subjection to the laws of the king of saints—and who offers up spiritual sacrifices the fruit of his lips—prayer and praise, out of an honest and pure heart; these things we feel assured, constitute us "kings and priests unto God," or in short perfect obedience to all the precepts and commands of our heavenly Father.

The subject of being made "kings and priests" is but seldom mentioned in the N. Testament, and that is the one just named. In Exodus, 19 chap. it is written; "now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people; for all the earth is mine: And ye shall be unto me a kingdom of priests, and a holy nation. —Through obedience the jews were to attain to the high privilege of becoming "a kingdom of priests, and a holy nation. So by obedience to the laws of Messiah, shall christians become kings and priests; not a word is said about public teaching, and we think no such inference can rationally he drawn: It appears, to us, contrary to the nature of things to suppose, that every man may be a public teacher; it is well known that every one has not the necessary gifts to become a useful public teacher; comparatively few, among the many who profess the christian religion, can command language to address a public assembly; and indeed we have no example in revelation of any congregation of christians, who were all public teachers. Many who cannot express themselves in a public assemblage, are admirable "fire side" teachers, and as such are very useful to their brethren. We read in the good book; that there are a diversity of gifts but the same spirit: "And the manifestation of the spirit is given to every man to profit withal, or that all may be profited. See 1 Cor. 12, chap.

The manner in which public teachers are appointed &c. is clearly set forth in the sacred scriptures; essays upon that subject have frequently appeared in the "Messenger."

Whenever such a character is found as is described by Paul in his first letter to Timothy; that church is acting wrong if he is not set foward to the good work.

We shall serhaps, when a favorable opportunity presents, say something of the respect due all faithful public teachers or elders, and show that it is the imperative duty of the churches to provide an ample support for those elders, who labor assiduously in word and doctrine.

To contribute something to ameliorate the cause of suffering christianity, is the sole aim of

Yours in hope of better times,

Aug. 25. JAMES.

For the Messenger.

Randolph county. Mo. August, 15th, 1834.

Dear Brethren Stone and Johnson,—

I have just returned from an annual meeeting in Lafayette county where great love and the appearance of sound minds appeared to prevail among the brethren; the congregations were immensely large very serious and attentive; during the meeting there was between 25 and 30 persons added to

the churches perhaps 30. The good leaven is at work in that section as well as in many others where I have been, which sets the creed makers in a mighty rage, seeing their craft is in danger. Brothers Haden and Pruett have immersed about 30 in the last month or six weeks in Howard cty. in my county we have had some additions to the church since I last wrote you. In fact we have a prospect of better times every where that I have been. The harvest is truly great and the laborers are but few. May the Lord of the harvest grant us a copious crop unto eternal life and may the few laborers in the harvest reap wages both here and hereafter.

Yours in gospel
bonds,
ALLEN WRIGHT.

By a letter from Bro. S. Carpenter of Bardstown, dated Oct. 1st. We learn that the cause of truth is still on the march, notwithstrnding the opposition of the sects. The Lord bless our beloved brother in his labors.

Ed.

A previously appointed meeting of Elders, bishops, deacons and brethren, was held in Springfield Oct. 23d. 26th. The design of this meeting was to consider the best means of spreading and promoting the cause of Christianity. After prayer, a committee was appointed of brethren Bledsoe, Hewitt, Osborn, Gray and Elder, to draft an address to the congregations of Christ in the State. They having presented one to the meeting it was unanimously adopted. The letter presented is, as follows:

To the churches or congregations of Jesus Christ in the State of Illinois; Dear brethren; In accordance with previous notice a considerable number of brethren, many of whom are teachers of christianity in the upper part of this State, attended the meeting at Springfield, Oct. 23d, and continued together several days. From their knowledge of the situation of the congregations—from a consideration of the necessity of public teaching to rend asunder the veil, which has so long dwelt upon the hearts and minds of the world—from their conviction of the great advantage of united efforts in promoting any object—they unanimously agreed that it was advisable to send out one or more brethren to act as evangelists, and to engage in a course of public teaching among all the congregations of Christ.

In order to effect this object however it is necessary to secure the co-operation of all the churches. To this end every congregation in Illinois is earnestly requested to attend to the following particulars.

1. That each church determine in itself, what it will contribute for the support of one or more evangelists annually.

2. That they report to bro. J. T. Jones of Jacksonville, the location of the congregations, the number of the members in each church, the names of their teaching brethren and of their deacons, and the amount which each congregation is willing to contribute to the support of evangelists.

It will be readily apprehended that these things are necessary to be done in order that evangelists may be sent out, and that every congregation may be benefitted. No doubt is entertained that they will be promptly attended to.

We do not desire to conclude without saying, that there is a periodical about to be established in Jacksonville, devoted to the cause of Bible religion. Of its editor, B. W. Stone, we need say nothing; he has been too long in the fore-front of the refornation, batling the enemies of the King, to require us to say one word in relation to him.

In relation to the proposed periodical, permit us to remind you of the mighty influence of the press for good, or for ill. Let us remind you how many minds are enlightened by its agency, upon whom, otherwise, no ray of knowledge would even fall. Let us direct your attention to the mighty efforts, which the enemies of the reformation are making by it—and having done this, let us ask you, as members of the congregations, and as individuals, to do your utmost to support it.

In conclusion, brethren, we would say a few words as to the necessity of co-operation, and united effort. The

foes of the cause, for which we plead, are banded together, and wealth and learning are made subservient to their views. To oppose them, we have the word of God, and the power of truth. Let us ever remember that very much depends on us. In olden time there was a temple built with hands, rearing its proud front on Mount Zion, dedicated to the Lord of Hosts. and shadowing forth his glory, its splendors are dimmed, its courts are forsaken, its glories buried, its guardian angels departed. Now the Church of Christ is the temple of the living God, built of living stones, dwelling in the light of heaven; to show to the world the perfection and truth of God; like a city set upon a hill, it cannot be hid. It is for us to determine by our conduct whether the battlements of that city shall rise in beauty, and continue in strength, or whether her towers shall be thrown down, her palaces deserted, walls desolation and her gates, dust.

Dear brethren, we commend you to God and the word of his grace.

This letter having been approved by the meeting, bro. John Rigdon, at the unanimous request of the brethren, consented to act as an evangelist for the next six months. The brethren present pledge the churches, of which they were members, to furnish him with $150 for the support of his family during this time.

Bro. J. T. Jones of Jacksonville was appointed corresponding Secretary—Brethren, Adams and Gray of Springfield were appointed Treasurers.

It was agreed to hold a general co-operation meeting at Jacksonville to commence on Friday before the last Lord's day in May next, to which the brethren throughout the State are earnestly invited.

It was agreed by the brethren to recommend to the churches the patronage of the Christian Messenger, to be edited by our bro. B. W. Stone after Decembe next, in Jacksonville. Let as many subscribers be procured as possible, and their names communicated to him by

Dec. 25th.—We advise the brethren to be prompt to this business.

M. O. BLEDSOE, Ch'rm.

Bro. J. T. Johnson; it is the request of the brethren that the above proceedings be published in the Messenger. I agreed to have it done. Please let it appear in Nov. No. We had an interesting meeting in Springfield Perfect unanimity marked the whole meeting. Nine were immersed during the meeting, and 2 more were added to the church at Springfield. I was truly gratified to meet with so many preaching brethren—many of whom are workmen who need not be ashamed.

A DISH OF ORTHODOXY.

Jamestown, O. Oct. 16, 1834.

Bro. Johnson--

I find that some believe, or profess to believe in the succession of Apostles, and in a special call of God, to the ministry.

Those who make such profession have to swallow the following absurdities whole, with all the sharp corners sticking out, worse than the five points of Calvinism.

The Apostles were witnesses. See John xv, 27. Acts 1, 8, v. 32, and xxii, 15th.

Ab. 1st. { Who ever heard tell of a succession to a witness? Or of a witness who had neither seen nor heard?

This will take a hard gulph to swallow it, but down it goes.

If there be no original, there can be no succession.

Absurd. 2d. "Then, of the million or more of Priests, of different grades, and denominations, now on the earth, who among them, are the successors of the original twelve apostles? For there can be but twelve successors at any one time."

This will take two gulphs, and a hard struggle, to get it down, but down it goes.

Next. To say that any one is now, specially called and

sent of God, to recite, what has already been spoken and written, or in other words to read, the depositions of his witnesses, (Apostles and Prophets) is by some considered wise and prudent, and with them it goes down as sleek as butter, but others smell a Priest's-hook in it, and will not swallow at all.

Here comes the Triangle.

1st. Jesus said that he had finished the work assigned him to do on the earth. See John xvii, and 4th.

2d. None but those who had seen and heard what he done, and said, could be apostles, witnesses. See Acts i, 21, and 22, v.

3d. Jesus has not done, and said, the same things, over, and over, and over: nor has he been crucified, buried, and raised, but once.

The notion of apostles or witnesses now, catches every corner of this triangle. But orthodoxy (so called) has gulped, and gulped, and gulped, and by hard straining has swallowed all the preceding dish—But, by the by, all who have partaken, have become dyspeptics.

As ever yours,

M. WINANS.

Franklin co. Tenn. Oct. 23, 1834.

Dear Brother—

The cause of truth, is advancing some, even in this section of the country. Bro. J. C. Anderson and myself have been together about a month; in which time we have immersed about 20 persons, making in all, 43, that I have planted with Christ, from the first of May to the present date. Many others have been pierced to the heart, with the sword of God's Spirit. Alas! for poor man! While they acknowledge their conviction, from the truth, and the imperious necessity, of obeying the form of doctrine (which God has given to the world) that they might receive the forgiveness of sins, and the comforts that God has to bestow on the obedient, many of them are standing still; whether it is for fear that they will be called schismatics, heritics, or some other approbrious name, is left to the Lord, and them to decide. O! that God may have mercy on such persons, and spare them a while longer is my prayer. Amen.

T. V. GRIFFIN.

I have heard something, wispered in this section of the country about all the sects forming an alliance in order to send out missionaries to unite themselves together and to operate in co. against the cause of the reformation for which we plead. May the Lord grant that light may go forth from his word, like the sun beams of morn which shoots from east to west chasing away the nocturnal gloom from our landscape. Amen.

Yours as ever,

T. V. G.

Calloway, co. Ky. Oct. 25, 1834.

Bro. Stone and Johnson—

Since my last to you, we have had our annual meeting which commenced the Friday before the first Lord's day in the present month; and I can truly say it was a comfortable time with the brethren, and during the meeting there were 7 immersed for the remission of sins. A few days after, one more, at the same place; and I do believe if there were sufficient laborers in the good cause that sectarianism would fall like dagon before the ark of God. I will just remark that prospects are flattering in places where I labour. May the good Lord advance his own cause and kingdom.

Yours in hope of a better state of things,

JOHN M'CARTNEY.

Bardstown, Monday Oct. 6. 1834.

Dear bro. Johnson—

Bro. Creath and myself held a meeting at Cedar creek, on Saturday and Lord's day last. Owing to the inclemency of the weather on Saturday, (it being a very rainy day) our congregation was small, but on Lord's day (yesterday) the congregation was tolerably

large. We received an addition of four valuable members, 2 gentlemen and 2 ladies, 2 made the good confession, the other two had previously been immersed. One of them (a lady of considerable intelligence) had obtained a letter from the old Baptist church at that place, to join any other church of the *same faith and order*; upon examining the living oracles, became convinced of the impropriety of all human creeds and confessions of faith as bonds of union, returned her letter back to the old church, informing them of her opposition to all human creeds, and confessions of faith, and of her determination to take the word of God as the only infallible system for faith and practice, and to unite with those who were built upon the one sure foundation, the apostles and prophets Jesus Christ himself being the chief corner stone. So that you see that notwithstanding all the opposition we have to contend with, truth will prevail.

Yours in the kingdom and patience of Jesus.

SAML. CARPENTER.

Rutland, Ohio, Oct. 13th, 1834.

Bro. Johnson grace and peace be unto you from God the Father and the Lord Jesus Christ. Amen.

Since my last letter to you, bro. Sanders and I have immersed forty happy converts into Christ, and the prospects are truly flattering on our circutous route in general. Bro. Sanders is a fine preacher, he wields the sword of the spirit with great dexterity and success. We are endeavoring to preach by example as well as precept wherever we travel. This I think should be the general practice of the proclaimers. It is a given up point that we have the best theory in existence, viz. (the Bible.) But a good theory avails but little unless we live in all things accordingly. O that both preachers and people may consider of the great necessity there is in adorning their profession, by a well ordered life and a Godly conversation, while in this probationary state, is my earnest prayer.

I think there is nothing to fear but all things to hope; for it is true (as you very well know) that we meet with much opposition in general from the sects of the day, and they say many hard things about us; but what of all this, a student of the Bible can put a host of such to flight when tried by way of argument. There is nothing wanting now but a steady march according to the oracles of God, and little time to effect a general reformation. My dear bro. let us pray much to the heavenly Father that this may be the case.

I received the prospectus for the Advocate and am rejoiced that you have undertaken to edit said paper in Ky. I will do all that is in my power to obtain subscribers for it, and O that you may have long to be useful in the redeemers cause.

JOHN SARGENT.

Louisa Va. 7th Oct. 1834.

Brother Johnson—

Brethren Higgason and Bayly the proclaimers in our neighborhood, have immersed some 15 or 20, this summer, and we are making a subscription to keep an evangelist constantly in the field during the next year, by whose efforts we hope much good will be effected among us, and many prejudices put down by the exhibition of truth to the minds of the people.

If I can procure any subscribers for your paper, I will do so and send on the names. I believe my agency in respect to arrears is closed. You will please notice the receipt of this letter, and may you be enabled to go on in your labors of love is the wish of your brother in Christ.

THOS. G. MEREDITH.

Dry creek, Ky. Oct. 26th, 1834.

Last week I preached 3 times near the Baptist Meeting house at 10 Miles, Ky. and 3 persons (all of them having been baptists) came forward and acknowledged the supremacy of our Heavenly King and his laws to the exclusion of all creeds and opinions of men; and sinners

appeared to be deeply impressed with the idea of the necessity and importance of their acknowledging Jesus before men. I am your bro. and well wisher in hope of eternal life.

JNO. G. ELLIS.

Bro. J. T. Johnson.

Cheviott, Oct. 27th, 1834.

Brother J. T. Johnson—

Our meeting which began on last Friday, came to close last evening. Through the meeting sixteen persons were added to the church in Barnes' neighborhood. In this place 18 months ago we numbered about 20; now nearly one hundred. The work is still going on. Prospects are good. Some have already come out of Babylon, and many more are beginning to search for themselves.

Yours in hope of eternal life,

J. H. GOUDY.

Tuscumbia, Ala. Sept. 26th, 1834.

Dear bro. Johnson,—

The good cause of our divine Master, is progressing somewhat amongst us, though it is treated like he was himself when upon earth, by many who have now a zeal for God, but not according to knowledge. About a dozen disciples of us, were organized into a congregation of worshipers, some 3 or 4 months since and the Lord has added to our number almost weekly since that time such as are saved, and we have now about thirty who are seeking for glory, honor and immortality.

Yours in the hope of a blissful eternity.

Wm. H. WHARTON.

Lexington, Oct. 4th, 1834.

Bro. Johnson,—

On the fourth Saturday, and Lord's day, of last month, I was at the Forks of Dicks river, where I had the pleasure of seeing two Cumberland Presbyterians, and one of the baptist denomination, unite with the congregation at that place. On Wednesday following, I immersed three upon confession of faith in Lincoln; a more happy season is seldom witnessed, than we enjoyed both at the confession and immersion of these persons;

like the Eunuch, they seemed disposed to go on their way, rejoicing.

At my last meeting at Cynthiana I immersed one upon confession of faith in the Lord Jesus; & in the vicinity of Centerville as I returned, I immersed another. Your bro. in gospel bonds,

THOS. SMITH.

Bardstown, Tuesday, Oct. 1, 1834.

Dear Brother Johnson,—

Brethren Creath and M'Call, have been with us at a three day's meeting at Urill Errben 4 miles east of Bardstown. We received four by confession who were baptised on yesterday. One lady and three gentlemen. Prospects for further increase quite good.

Opposition runs high—the sects are combined against us, but truth is mighty and will prevail. Let me hear from you in haste.

Yours in the kingdom and patience of Jesus,

SAM'L. CARPENTER.

P. S. I think (if I mistake not) that in my last letter I stated to you that I had lately immersed two intelligent ladies at Cedar Creek, and one young gentleman at Bardstown. S. C.

I have received the following from bro. Stone too late for this No. His Prospectus will appear in the next.

The object of bro. Stone is to add to his present list of subscribers. I hope the brethren will be liberal in their patronage of his paper. J. T. JOHNSON.

Bro. Johnson, will you please print the Prospectus, I have issued in the next No. of the C. Messenger. It is urged by my friends as necessary. Please add to the bottom the following:—

"My agents and patrons will confer a lasting favor, if they will draw off in writing my Prospectus and send it to friends, who may be willing to patronize the work and obtain for it, subscribers. There are many who would cheerfully undertake this office, if they knew how to effect it." B. W. STONE.

On Friday before the 4th Lord's day in December, Eld. John Rogers, with other brethren, will hold a 3 days meeting in Georgetown.

Elder John Smith will hold a 3 days meeting commencing on the 2d Saturday in December next.

The undersigned members of the Board of Trustees of the Ky. Baptist Education Society, respectfully request the next Legis

lature to so amend the charter as to authorize nine trustees to form a Board to do business instead of a majority of said Board as at present required by the charter.

RELIGIOUS INTELLIGENCE.

Buffalow Creek, Carter co. E. Tenn. August 26, 1834.

Dear Brethren, Stone and Johnson,

I have anticipated some time since of sending you a few lines on the success of reform in the circle of my labors; and now to take my pen to write, knowing that you are at all times gratified at hearing of the work of the Lord spreading. Last Lords day I immersed nine and wednesday before fifteen into the name of the Lord for remission (in the Holston river.) Bro. I. Miller and myself, since the second Lord's day in June last, have immmersed one hundred and thirteen into the kingdom of Gods beloved Son; one of which was a Cumberland Presbyterian preacher of promising talents. Near one hundred of these are added to the Boons creek church, Washington county Tenn. The word of the Lord is quick and powerful, it brings into subjection the old and the young. Not many days past an old man went into the water with me, to be immersed, with his staff in his hand, and came out rejoicing. Blessed be the name of the Lord.

Yours in hope of eternal life.

JOHN WRIGHT.

Walnut Grove, August 8th, 1834.

Dear Brethren Stone and Johnson—

When I last saw you in Georgetown, I informed you I then would emigrate to the state of Illinois, On my return to Christian, as I then expected, have located myself in Tazwell county, about 5 miles from Hollands Grove, where there is a post office—where you will forward the Messenger to me. Since my arrival in May about 15th I have introduced into the peerless name of King Jesus, 30 persons or upwards, and have induced others to abandon the traditions of men, and come under the government of the Prince of Peace. We have great need of assistance. Bro. Henry Palmer has been out here and talks of moving—Sectarians are redoubling their diligence to possess themselves of this rich valley. I reside in the Walnut Grove Tazwell county, Illinois. If any of the teaching or other brethren visit this county I would be glad they would call on me. We are healthy—My christian love to all the disciples of Jesus. Accept for yourself the best wishes of your brother in the kingdom and patience of Jesus.

W. DAVENPORT.

Bro. Th. Smith and myself took a trip of a few days in New-Castle, at Clear creek and at Shelbyville—The brethren and friends were much elated with the prospects. During the tour, three intelligent and respectable persons, 2 ladies and a young man, came forward and bowed to our King, much to the gratification of the soldiers of the *Cross*.

While sinners are coming to the King for pardon, the Holy spirit and eternal life, the pillars of the sectarian kingdoms are tottering to their foundation.

J. T. JOHNSON.

We have just had (1st Lord's day in Nov.) a goo d meeting at Mt. Vernon in Woodford county, in the neighborhood of Dr. Fishback, one of the foremost, at this time, in the opposition to reformation—Brethren, Rogers, Fleming and myself were present. On Saturday and Lord's day 3 ladies were received. On Monday morning I had to attend a meeting at a distance. The other brethren had another meeting on Monday morning, from which I have received no intelligence.

J. T. JOHNSON.

OBITUARY.

Communicated for the Messenger by Thos. J. Scott.

Died on the 24th of September 1834, Thomas Scott, in the 80th year of his age. Forty four years of his life he passed in Jessamine county, Ky—he then removed to Henry co. where he resided six years. During the last few weeks of his life, his mind seemed to gain strength, and the evidences of that religion which he had long professed grew brighter while his faith in a crucified but now risen Lord became stronger. He gloried that he had lived long in the service of God—to whom he was now willing with all confidence and unshaken faith to commit his spirit in the valley of death. With great calmness and composure of mind he resigned himself and fell asleep in Jesus.

RECEIPTS FOR THE C. MESSENGER.

T. Howe, D. Eckols and Samuel Higgins, Spencer, Ia. paid for vol 8. Simmons, Brownsboro, Ala. pd. for Moore vol 7. Jep. Smith, Georgetown, Ky. pd. vol 8. Mrs Garnet, Versailes, Ky. pd. vol 8. Robert Scarce, do. Mrs Haggin, Harodsburgh, Ky. pd. vol 8. Mrs Keene, Georgetown, Ky. pd. vol 8. Robt Prewitt, do. Eld. T. M. Allen, Union, Ky. pd. $3, vol 8. Eld. T. M. Henley, Lloyds, Va. pd. vol 8 by A. Campbell. J. Robenson,

Winchester, Ky. pd. vol 7. Tho. Moore, do. Wm. Poston, do. J. D. Nelson, Georgetown, Ky. pd vol 8. Samuel Garth, Brownsville, Ky. $1 75. John Stone, Bethel, Ky. pd vol 8. J. Higbee, Lex'n, K. pd vol 8. Mrs Duncan, Georgetown, Ky. pd vol 8. Wm. Potts and J. Hall, Carlisle, Ky. pd for vols 7 and 8 $2. W. R. Cole, Wilmington, Ohio, pd vol 8. Eld. Stevenson agt. Little-rock, Ark. pd for vol 7 and 8, $5. E. Randolph agt. Jasper, Ala. pd vol 8, $10. Js. H. Cleveland, Salvisa, Ky. pd vol 7. W. S. Major, Hopkinsville, Ky. pd vol 7, $5. E. Ward, Tarrehaute, Ia. pd for vols 7 and 8, $5. Jno. M'Cartney, Waidsboro, Ky. pd for self and 2 others for vol 8, $2 75. J. Elliott, Georgetown, Ky. pd vol 8. Ben. Emison, Eagle, Ky. pd for vo. 8, $5. Mrs Theobald, Erankfort, Ky. pd vol 8. Z. Graves, Leesburgh, Ky. pd vols 7 and 8. B. Keiser, J. Keiser, L. Wheeler, Lex'n. Ky. pd vols 8, and 6. M'Connell, J. Steele do, pd vol 7, H. Lindsay, Nicholasville, Ky. pd vol 7. Mr Henderson, Cynthiana, Ky. pd vol 8. T. Oder, do, T. Ware, do, J. Miller, do, S. Morrisson, do, J. January, do. T. Phelps, Elkton, Ky pd vol 8. T. Drinnon, Flemingsburg, Ky pd vol 8. W. Byrn, Union, Ky pd vol 8. S. Stark, do in full for Eld T. M. Aliens agency. T. Garrett, Falmouth, Ky pd vols 7 and 8. Loyd Benton, Lexn. Ky pd vol 8. Wm. Conn, Centerville, Ky pd vol 7 and 8. Al. Allen, Georgetown, Ky. Polly Anderson, Anderson, Ia. pd vols 7 and 8. Mr Chiles, Shelbyville, Ky pd on his agency $9. Mrs Love, Lancaster, Ky pd vol 8. Abigail Green, Georgetown, Ky pd vol 8.

The above received before the departure of Elder B. W Stone.

Mrs. Ann West, B. O. Austin, Georgetown, Ky pd vol 8. J. Colcord, N. P. Rogers, Caneridge, Ky pd vol 8. R. Haley, Cane-run, Ky pd vol 8. C. G. M'Hatton, Indianopolis, Ia. pd vol 8. Levi Benton, Georgetown, Ky pd vol 8. Jas. Sail, Russelville, Ky. pd vol 8. L. Sebastian, Georgetown, Ky pd vol 8. W. G. Ellis, Dry creek, Ky pd vol 8. Archd. Alexander, Clermont, Ia. pd $5. Jesse Miller, Colemansville, Ky pd $6 for vol 8 for self, J. Berney, Gen. Perrin, W. Swinford and Church. James Clark, Georgetown, O, pd vol 8, for Josh. York. D. Whitaker, Fayetteville, Tenn. pd vol 8. H. Johnson, Georgetown, Ky pd vol 8. J. Johnson, Monroeton, N. Carolina, pd $5, for self, Jane and Lelitia Johnson, A. Berel, B. W. Braswell and T. Thomson. Jno. Price, Turkey-foot, Ky pd vol 8. W. Cowden agent, Cornersville, Tenn. pd $5. Jno. Rogers, Carlisle, Ky $3 for J. Sanders, A. Howe and Js. Matchitt. T. Judah, Bethel, Ky pd vol 8. W. Graddy, Versailes, Ky pd vol 8. O. Majors by L. J. Fleming, Frankfort, Ky pd vol 8. F. Randolph Jasper, Walker co. Ala, pd vol 8 $3. V. B. Bohannon, Hannibal Mo. pd $3 vol 8 for self Wm. Dare and R. Turner.

O. Adams, by H. Thomas agt, Paris, Ten. pd vols 7 and 8. J. Houston agent Caneridge, Ky pd vol 8 for C. B. Colcord and A. B. Wilson. A. Chinn, Shelbyville, Ky pd vol 8. Jep. Brite, Mitchells mill, Ky pd vol 7 and 8. E. L. Frazier, Simpsonville, Ky pd vol 7 and 8. G. W. Jeffries, Brownsville, Ky pd $5 for Ezl. Wilhoit, Rutland, O, pd $5, for Ben. Bell, jr, M. Graham, S. Ross, R. Williams and self vol 8. D. Warford, agent Vincennes Ia. pd $10 for vols 7 and 8 for Chr. Polk, S. Johnson, J. Gude, D. Davis and self. H. G. Poston, Winchester, Ky pd $5, for J. M'Daniel, for 6, 7 and 8 vols, and F. Jackson for 7 and 8. J. Guthrie, Defiance, O. pd vol 8.

Beloved Brethren—

I have presented you proposals for publishing a new periodical; and I have availed myself of the Messenger as a medium of its extensive publication. Any assistance by our friends witl be thankfully acknowledged.

J. T. JOHNSON.

PROPOSALS,

BY J. T. JOHNSON AND B. F. HALL,

FOR PUBLISHING, BY SUBSCRIPTION, IN GEORGETOWN, KY.

A Periodical, to be denominated

THE GOSPEL ADVOCATE.

PROSPECTUS.

THIS work shall have for its object the recovery of primitive Christianity from the rubbish of sectarianism, and its farther illustration and development in its native simplicity, beauty and excellency. It will advocate that cause in which the Apostles and first Christians labored, and suffered and died.

Subservient to this object, the following subjects will be attended to:

1. The Gospel as the power and wisdom of God for salvation shall occupy a conspicuous place in the Gospel Advocate.

2. The constitution and worship of the first Christian Churches will be shown and illustrated, and a return to their order recommended and insisted on.

3. The Living Oracles, the great arbiter of all religious controversies, will be advocated as the only means of faith and directory of conduct, as the religion of Christians and system of Orthodoxy.

4. The incompatibility of all Sectarian establishments, with the genius and design of the system of faith and practice inculcated in the Christion Scriptures.

5. A notice and review of different publications—the success of the Gospel, &c. &c.

We have been induced to engage in this work from the following considerations: The removal of the Christian Messenger to Illinois, leaves Kentucky without a periodical to advocate the principles of the reformatio., and as a medium of correspondence for the brethren. Comparatively few persons in this country take any of the periodicals devoted to the cause of reform, yet many would be induced to take one, if published in the State. One of the Editors is well known to the patrons of the Christian Messenger, having been pleasantly associated with the excellent Elder Stone for the three last years in the publication of that paper. The other is known generally to the brethren, whom he has had the pleasure of visiting in the Western, Southern and Eastern countries.

Beloved brethren, friends and advocates of reform, to you we look, and from you we expect aid in our undertaking. While infidelity stalks abroad and boldly calls for the aid of its sceptical advocates to extend its baneful and demoralizing influences; while hydra-headed sectarianism arouses to action the energies of its friends; while sin of every species is supported by the tongues and pens, and money of those under its influence; while our opponents are rallying their forces and exerting their combined influence to stop the progress of the wide-spreading reformation; shall the friends of the Apostolic Gospel and primitive order remain inactive? or shall they not exert their best energies in a cause wrothy of their support, and come up to the help of the Lord against the mighty?

CONDITIONS.

1. This work shall be printed monthly on good paper, in numbers containing 24 duodecimo pages each, making in the year a volume of 288 pages.

2. The price of the work per annum is ONE DOLLAR, if paid on the receipt of the first number; ONE DOLLAR & TWENTY-FIVE CENTS, if not paid within six months.

2. All who will obtain 10 subscribers, and act as Agents, shall have ONE copy *gratis*.

4. All holding prospectus will forward the names of subscribers by the first day of January, 1835. The first No. will appear as soon afterwards as possible, provided there be a sufficient number of subscribers to justify the undertaking.

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N. B. Subscribers are requested to be particular in naming the Post-Office to which they wish their papers sent.

October 10th, 1834.

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 12.

EDITED BY BARTON W. STONE & J. T. JOHNSON

Elders in the Church of Christ.

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

GEORGETOWN, KY. .....DEC. 1834.

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Glasgow, Ky. Sept. 4th, 1834.

To Mr. Morris, Editor of the Western Christian Advocate, Cincinnati,—

(*Concluded,*)

The third position says, "Immersion, regeneration, and the New-Birth all mean the same thing." This was a charge alledged against us by Mr. J, (I call it a *charge*, in the sense in which he used it,) and presented by him, as an item to be discussed.

In our preliminary arrangments, I told him, we never had taught or believed, that these terms were synonymous in the common acceptation of the term regeneration &c. According to popular usage, regeneration &c. meant a change of heart; and we were so far from believing that immersion changed the heart, or nature of the Sinner, that we did not believe he was a proper subject of baptism, until his heart was changed. That the sense, and the only sense in which any of our friends had ever said that these terms meant the same thing, was with regard to a change of *state* or condition, and not a change of heart; that the term regeneration occurred but twice in the Bible, where its meaning was very different from its popular acceptation. That it was in this qualified or restricted sense alone that any of our friends had ever said they meant the same thing. All this, my opponent seemed perfectly to understand, before we went into the discussion; he knew it was in the above restricted sense alone, that I assumed the position. And to make the matter still plainer. I told him the only reason why I would agree to discuss this position was to remove a false impression, which had become almost

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universal concerning us, vz. that we teach that baptism changes the heart, or is regeneration &c. in the popular acceptation of these terms. In our first speech upon this head, we read Matt. 19, 28, Showing, that the term could not mean in this place what is popularly meant by it; because it would imply an absurdity which none could acknowledge, that is, that Jesus was a wicked sinner, and had to be changed in heart; for the apostles followed him *in* that regeneration in which he was engaged. We contended, they could not follow Chirst, where he had never been, & that the regeneration here alluded to, was a change from the Old to the New dispensation. We then read, Tit. 3, 5, "He saved us, by the washing of regeneration and the renewing of the holy Spirit." The washing of regeneration" we contended, meant immersion, and the renewing of the holy Spirit" a change of heart. The just and sensible criticisms of M'Knight were read, as sustaining our views, but they all meant nothing, in the estimation of my Rev. competitor. Yes, strange as it may appear to the reflecting; he contended that Matt 19, 28, meant a change of heart; that the apostles had followed Christ in having their hearts changed; if he has a mate in all creation in his blasphemous views of this passage I know not, where he is, nor who he is. Such a definition, if true, would make Christ out a wicked sinner, who had to have his heart changed, for all will agree, his disciples, could not follow him where he had never been. He also contended that "the washing of regeneration, being "born of water" &c. all meant spiritual regeneration. We agreed, that "renewal of the holy Spirit" "being born of the Spirit" meant spiritual regeneration ,or a change of heart, but that the others meant immersion.—He would have it, that they all meant the same thing, and that there was no baptism hinted at, in any of these pages, and that we denied a change of heart entirely, and had nothing but a *cold water regeneration*. While on this head we were copious in pointing out the difference between a change of state and a change of heart; showing that nobody was a proper subject of baptism until his heart was changed, or, renewed in the spirit and temper of his mind.

In our efforts, to be understood, we compared baptism to the marriage ceremony, which we all knew did not change the *nature*, but, simply the *state* of the parties. By this little ceremony they entered into the married state for which they were previously prepared by a union of hearts: So persons who were previous y wedded in heart to the Lord Jesus: by baptism, enter into a new state; become members of the church or kingdom of Christ &c. Baptism was also compared to the oath of allegiance by which a european is constituted an american citizen, which does not change his nature but his state. The effort has been almost uni-

versal among the orthodox clergy and editors to make the false impression, that we teach, that baptism changes the heart; just because we try to understand scripture phrazes, scripturally, and not according to the popular notions of the day. After predicting the course my opponent would pursue viz. (give currency to the old round of misrepresentation upon the subject) I took my seat.

Such is a brief sketch of the ground we occupied on this topic. Which was opposed by asserting and proffering to prove, in the first place, that we believe in no change of heart at all. Then going on as though he had proved it; he lamented with great apparent concern, the condition of a people that were so deceived, that had no heart-felt, no experimental religion; no change of heart, nothing under heaven, but a cold water religion, a religion obtained by diving in rivers and ponds &c.—Such was the logic, and the moral honesty of my oppoment on that occasion; he offered no opposition to the position as contended for by me. He opposed and abused, with unusual violence, what no body believes, viz. that baptism changes the heart. On this, he offered as many bribes as he could raise to the passions and the prejudices of the audience; but nothing to their reason.

Your informant also says, that on this head I seemed "discouraged;" he is mistaken, I was *disgusted*, deeply disgusted at the downright dishonesty of his friend, for he would not meet my arguments with arguments, nor contend against my positions in the sense in which I held them, but simply try to misrepresent my views and thereby axcite prejudice in the minds of the uninformed and the unthinking. I have seen hundreds, with whom I differed in sentiment, but whose honesty and integrity I respected, for how ever much they were mistaken, *truth* seemed to be their object; I am sorry I cannot begin to say this for Mr. J.

Another question, he desired to discuss, is the following. "Immersion alone is the act of turning to God." Bro. Campbell, somewhere in writing on a passage of scripture that says "many believed and turned to the Lord" Acts, thinks it is equivalent to saying many believed and were baptised, or immersed. And that the act of turning to God there alluded to was immersion.—He says "Immersion alone is that act of turning to God." Now, why did Mr. J. desire me to assume the above position? vz. Immersion alone is the act &c. And why does he tear this passage from its connexion in bro. C's. writings and try to make such a false impression by it? The sentiment accords with Mark 16, 16, and with the general tenor of scripture when taken in its connexion, out of its connexion it means nothing, but is used by him for a wicked purpose. Such is the "calibre" of his moral honesty in religious discussion.

The next position concerns remission of sins.

"Immersion is an essential prerequisite for remission of sins." In our preliminaries, I desired this proposition to read thus. Immersion is taught in scripture for the remission of sins." But, no, he agreed, that it was taught for remission, but not in what he called the C—ite sense. I told him we did not believe baptism was in all cases, an essential prerequisite for remission, that when infants died, I had no doubt but they went to heaven, without faith, baptism, or any act of their own; that I would say the same of idiots, and of all, who had it not in their power to obey, for God required no impossibilities of his creatures. But, no, he was, with this, as with the two first propositions, afraid to have it fairly stated.

On this our arguments were short, as we had determined to get through that evening. We first read the commission as recorded by Luke 24, 47. When the apostles were told to "preach repentance and remission of sins, among all nations, beginning at Jerusalem." We then went to Jerusalem to learn how they obeyed the command; there we were informed by infallible testimony, that they taught, believeing penitents "repent and be baptised in the name of Jesus Christ for the remission of their sins, and they should receive the gift of the holy Spirit" Acts 2 ch. Paul's case &c. were presented, but the above case was relied upon as all sufficient to sustain the position. Our opponent would not lay hold of the passage at all—but seemed to rely upon Peters language to Cornelius as sufficient to destroy the force of what he had said on penticost and in order that it might give the stronger support to his cause, he read it thus, with the book in his hand, until I had to correct him. "To him give all the prophets witness, that whosoever believeth in him, shall receive remission of sins" It reads, that "through his *name*, whosoever believeth in him shall receive remission" but he left out the phrase "through his *name*' Peter was here telling believers, how they might obtain remission, viz. through the *name* of Christ. How through the name of Christ? why Peter answers the question himself on Penticost, when he says, repent and be baptised in the *name* of Jesus Christ for the remission of your sins &c." John says "I write unto you little children, because your sins are forgiven you for his *name* sake" 1 Ep 2 ch. It is through the name of Christ, every blessing proceeds to man. It is by this name the church is called. It is in this holy name, we are to pray to God, to meet for worship, &c. &c. In short Paul tells us, "all things, whatsoever we do, to do all in the name of Christ," Col 3, 17. Peter was sent to tell them words, whereby they might be saved Acts 11, 14. And he did not tell them they should receive remission of sins, through faith alone, but it was through the name of Christ, and as an evidence that he taught the same doctrine there, he had done at

Jerusalem, he commanded them forthwith to be baptised. They were commanded to preach the same doctrine among all nations beginning at Jerusalem. If they taught right then, on Penticost, that's the very lesson that every inquiring soul should be taught. Not stopping there, however, but going on to perfection, labouring to learn and do the whole will of God.

There is another subject to which some attention was paid, that is, the miraculous outpouring of the Spirit, which occurred at the house of Cornelius. It was evidently miraculous, because Peter says, "it fell on them, as on us at the beginning" Acts 11 ch 15. It was visible, and in figurative language is called a baptism, or an overwhelming of the Spirit. v. 16.

This I esteem, very different from our receiving the Spirit in our hearts as an abiding comforter. Not only different in degree, but a different kind of operation of the same Spirit, and intended for a different purpose. The great object in that miraculous overwhelming of the Spirit, by which they spoke with tongues and magnified God, was to prove to the Jews that were with Peter, as well as all others; that it was God's will, that the Gentiles should be taken into the church of Christ. We know, how difficult it was to convince the Jews of His will in this mattter. Peter says, "What was I, that could withstand God, v 27—and "God which knoweth the hearts, bear them witness, (how) giving them the holy Ghost, as he did unto us" ch 15, 8. Now, it is evident, that the great object here was to demonstrate the will of Jehovah concerning the Gentiles; and, if we never baptise any body until we behold the Spirit as cloven tongues and magnify God, it is evident to me, that we may fold our arms, from henceforth till we die, and to say, that the joy, unspeakable and full of glory, which is experienced on believing the Divine Word is the same thing, is preposterous.—No, on Penticost they, that gladly joyfully believed his word were baptised" for the remission of their sins, that they might receive the gift (not miraculous gifts) of the holy Spirit, that is "the holy Spirit himself" as an abiding inhabitant of the soul.

The last proposition was concerning faith, "the *direct* operations of the spirit are unnecessary to faith. The pith of the proposition is this, I contended, that the word or testimony of God, was sufficient to produce faith, without any secret or mysterous opperation of the Spirit to help it; he that it was not. I never heard a man try to make so light of God's word before; indeed the pen ink and paper were held forth as proper objects of contempt, as far, as producing faith or any efficient operation is concerned.—He said "faith is the fruit of the Spirit, and not the fruit of the word."

According to our argument, faith is the fruit of the Spirit and

the fruit of the word also. The word was given and demonstrated by the inspiration and power of the Spirit, it is therefore by by the word, that the spirit produces faith: "faith comes by hearing and hearing by the word of God" Rom. 10, 17. The apostles were clean by the word which Christ had spoken unto them" Jno 15, 3. Christ prayed for all that should believe on him thro' the apostles word: Jno 17, 20, Jno 20, 30, was also read in addition to a great deal more, that was said on the subject, in defence of our position. I am sorry to say, that our opponent made but a poor effort in opposition to our arguments on this head. Indeed he had become so deeply involved in the grovelling work of abusing and misrepresenting bro. C. and all his friends, that he found but little time to attend to our arguments. Such work appeared much more congenial with his feelings, than sober argument.—He seemed to detest most horribly a religion that was obtained by diving in ponds, rivers &c. while he thanked God devoutly for a religion that come from above" &c. &c. I need not tell his object in uttering such billingsgate as the aobve; his hypocrisy in trying to make such impressions as his language was calculated to make is apparent to all, who will think, and it is useless to talk to those who will not.

Then the discussion closed, the people retired, and if my opponent had any grounds of triumph, it was because the Methodist and some other violent opponents of reform seemed to approbate his sayings and doings. The more abusive his epithets, the better some of them seemed to be pleased. But, if any friend to reformation, or neutral in religion, was convinced by his effort, I never have heard of it. My opposition to their traditions caused the enemies of the ancient gospel to rally around him, and manifest all their burning hatred against us on the occasion, and thus he was triumphant in convincing those that were convinced before; and casting a little fuel upon former prejudices.

But, in looking over your correspondents report, sir I see a few more things, that need correction.

He says "Mr J. when discussing the fourth proposition mentioned one circumstance, which has ever been a matter of great concern with many, in our country, namely, that scores of well meaning persons had been unhappily deceived by being persuaded by our C—ite brethren, that they would receive pardon of sin, and the *New-birth* in the very act of immersion." Now, I will venture the assertion, that neither Mr. J. nor your correspondent, ever heard any C—ite brother (as he calls them;) propose baptising any body, until they had believed, repented, and had what is popularly called the New-birth, or regeneration, or was changed in heart; I know I never have, and I have heard many more of them, than ever they did. But, he also informs you, that "some

of this (deceived) class Mr. J. said he had taken into the Methodist society as mourners in Zion; hundreds more he contended were deceived in the same way." If I, and many more do not mistake, he said he had received scores of C—ites into the Methodist church, who confessed, they had been deceived by the C—ites, had got religion in their church &c. He has since denied having made the above statements, and it has been proved that he did make it, and that it is false. More, "all our C—ite brethren may not be willing to make their open acknowledgements upon the subject" vz. that "orthodoxy triumphed" I can assure you sir, that if there be one of our friends who have any "acknowledgements" either "open" or secret to make, I have never heard of it. As, far as I have learned' they are all still more confirmed in the truth and excellency of the Gospel, as being infinitely superior to Methodism.

In conclusion, he says "at the close of the debate, a number came forward and joined the church, adult baptism was than administered by pouring, and nine or ten children were also dedicated to God by the same ordinance, whilst a *great many* have professed a change of sentiment in favour of the views advocated by Mr. J. in opposition to C—ism." The above language would make the impression upon any mind that was not present, that all this took place *immediately*, "at the close of the debate."—Whereas, it was after a "sermon" next day, that a *few* came forward and joined, persons, who have always been opposed to us, every one of them. There was some water poured upon one individual, an old gentleman, who I presume, knows little or nothing about our sentiments, only as the Methodists tell him; his family and relations are Methodists, &c. as far as I know. It is a fact, there were several of the children of Methodists, who were "dedicated" to the Methodist church by the ordinance of "pouring" most of whom struggled hard to avoid it; and were carried away crying, but none rejoicing as far as I saw. As Mr. J. was about to begin the above process of "sealing in the forehead" by the ordinance of pouring, Paul's language to the Hebrews occurred to his mind, when he says "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" ch 10, 22. We had pressed it upon his attention the day before as sustaining the doctrine of *believers* immersion. Knowing, that Paul's language was against him he found it necessary to darken divine counsel by his words. He told his audience that the forehead was so prominent a part of the body, that to have a little water poured on it, meant to have the *body washed* with pure water &c—Thus I reckon he quieted the apprehensions of his friends and gained another wreath of triumph to himself.

But once more and I have done with your correspondent. "A

great many have *professed a change* of views in favour of the sentiments advocated by Mr. J. and in opposition to C—ism." Now, this statement is not true concerning *one* individual in the land to my knowledge, I have inquired diligently since I read his report, and cannot hear of *one* such occurrence; Then why should he make such a statement? unless to deceive the unwary abroad.

Yours, respectfully,
JOSEPH W. DAVIS.

Mr. JOHN S. WILLSON.

Mount Sterling, 1*st. Nov.* 1834.

Dear brother Johnson—

You are aware, that a correspondence between myself and the above-named gentleman, has been in progress,; respecting a discussion of the principles of the reformation. As this correspondence has been dropped by him, I think it may duty to present you with it, as well as with some account of its origin &c.

Many of your readers, however, have not so much as heard whether there be such a person; and therefore know nothing about him. I will just remark, then, that he is the same person who formerly lived in Elkton, Todd co. & is one of the men, who have set themselves against the Gospel of Christ, in its apostolic form; and is a *valiant* defender of the Baptist Gospel. At least, he is a Baptist of some sort; and is, by a certain class of Baptists, recognised as such.

Without education, as is proved by his incapacity to write a letter that is spelled correctly, or that is at all grammatical;—he seems to imagine himself perfectly acquainted with all the learned and critical questions connected with this reformation. I am told he has declared himself versed in all that relates to it. I am also told that he has carefully and prayerfully read all the writings of A. Campbell; and understands the whole matter, from beginning to end.

Indeed, he has acted, in his opposition, as if he considered himself a full match for brother Campbell;—a man, against whom, the learning and talents and ecclesiastical influence of the dominant sects in these United States, have been, for years, arrayed. And the public may observe with what degree of success.

Men may boast of their courage, and yet not have sense enough to distinguish between courage and madness. Now, it does put me in mind of a fly rushing into a candle, for such men as myself, or John Willson, to talk about meeting and debating with Alexander Campbell; even if we had ten times the learning and talents we have.

It does shew a degree of vanity, and a degree of ignorance, and at the same time, a lack of judgment, that are hardly to be looked for, in a man with any tolerable share of common sense.

The champions of sectarianism, belonging to the Baptist and Paidobaptist coalition, have, one after the other, hidden their diminished heads;—fairly driven from the field of argument, they have been. Some of the most talented and learned heads and pens on this continent, have been compelled to yield to the power of truth:—and now steps forward this *lilliputian*, declaring, as plainly as his actions can that he considers all his predecessors in opposition, but a pack of dunces. For in what other light can be regarded, all the bravadoes he has, from time to time, uttered? What can he mean by expressing his willingness to meet, "even Mr. Campbell," except that he can do something more and better, than any body else has done? That he is a man of such transcendent powers, as to be able to vanquish one who has driven from the field *every opponent*? Can any thing be more ridiculous?—I wonder that his friends about Bloomfield (if he had any) did not tell him that he was exposing himself to the contempt of sensible men, by making such a proposition. They, had they been really his friends, would certainly have done it.

A number of the most respectable citizens of Bloomfield (Nelson co. Ky.) and its vicinity; concur in stating,

that, on the second Lord's day in May and the Monday night following, this same Mr. Willson, had the vanity to declare in substance as follows: "That he was willing to meet any man, in a public discussion, holding the doctrines of the reformation; and who had the confidence of" what he was pleased to term "the party." He is said to have added: "even if they had to go to Bethany for one;" and "that he was a stranger to fear," and "was never known to flinch."—Well done!

The fact of Mr. Willson's having thus given a general challenge to the reforming brethren, was made known to me by several persons; who, at the same time, asked if I were willing to accept it. I replied, in substance, to them all:—that if Mr. W. would submit, in writing, any definite propositions; and would agree to discuss them in a fair and honorable manner, he might consider his challenge accepted.

In the mean time, brother G. W. Nuckols of Shelbyville, having witnessed some specimens of Mr. Willson's impudence in that place; and having heard of his defiance of the disciples elsewhere; addressed him a note, informing him of my willingness to meet him; and that he might consider his challenge accepted. Mr. Willson wrote in reply the following note, which I publish exactly as he wrote; that I may give proof of my assertion, as to his incapacity to write correctly. A critical examination of it, by a good scholar, might shew nearly 40 blunders in this little example of Mr. W's. learning and talents. And this is the man, who is willing to meet "even Mr. Campbell himself;"—one whose *learned* adversaries concede to him a conspicuous place in the front ranks of such as are distinguished for a critical and profound acquaintance with the whole circle of profane and sacred literature!—Surprising!—But the letter speaks for itself:

Louisville, July 3d, 1834.

Doct'r. Nuckels

Dr. Sir—Not having time to call on you, as requested in your Letter, I wrote you a few lines, agreeing to meet Jno. smith in Bards-Town; but before I had oportunity to send it, I fell in with a couple of Methodist preachers—(one of whome was Just from Bards Town;) from both I learned that *Fall*, and not Smith, was the Person whose Tallents and standing would command the confidence of that place. since I reached home a Letter has been received from Bloomfield, confirming the same statement Personally, I used to like Smith, and would not have his feelings hurt; but as Fall preached *four Hours in one day* at Bloomfield, I take it for granted his Health is much better.

You recollect I told you there is no necessity for any other advances, than a *mutual agreement*; I herein only express a willingness to discuss, *provided* he is willing also.

as to the *Place*, you recollect what I said at your House; and now add, that as it is the *doctrines of the Reformation* which are to be examined, of course. it should be done whare they are Influential. *You* would not administer Medicine except to the diseased? It is necessary also that the friends at Bards-Town should *desire* it.

I received a Letter from Philip* since I saw you, it is a *very long one*; he writes on the same subject. I Intend to answer it shortly.

as to the proposition of discussion, it may be stated thus;—*are the distinguishing doctrines of the "Reformation" according to the word of God?* This would give my Friend the *affirmative*. But if he would prefer it, I would take the burden of Proof myself; thus—*The distinguishing doctrins of the "Reformation" are contrary to the Word of God.*

very respectfully Yourrs

J. S. WILLSON.

P. S. discussions of this sort are always painful to me; and I never submit to them but under a sense of *duty*. I always feel myself badly treated when remarks are *tortured* into the light of a *bosting challenge*. I am however

*Philip S. Fall of Frankfort is here alluded to.

willing to construe for the best, and tharefore feel no resentment——.

J. S. W.

—

The above letter is given in full; because, had I not done this, however unnecessary, I might otherwise have been charged with having presented, "garbled extracts." I do not blame Mr. Willson for his want of education; for I have not much to boast of myself:—but I should think myself guilty of a degree of arrogance altogether unpardonable, were I to offer to debate questions, which would have to be settled, by a resort to learned criticisms, if I could not write a more correct letter than the above.—I have seen several other letters from the pen of Mr. W. and this is a fair specimen of the best.

Mr. Willson, as he promised in the letter above given, did reply to the letter of brother Fall upon this same subject;—and stated, in substance as above: namely that two reputable persons, and a correspondent at Bloomfield, (Samuel M'Kay I presume) had said that he, and not myself would be preferred by the people of Bards Town.

I have just to remark on these letters, that *in them* Mr. Willson does not refuse to meet *me*; but only says he would prefer another.

For many good reasons, not necessary to name in this place, bro. Fall declined an *oral* discussion with Mr. Willson, and gave precedence to me; still insisting that Mr. W. should make good his promise to meet any man who had the confidence of "the party."

While a correspondence was going on between bro. Fall, and Mr. W. I was absent from this State, and on a tour to Alabama. I did not hear of Mr. Willson's willingness to meet me before I started. But as soon as I returned, I addressed him the following letter which together with his answer and my reply, is now submitted to the public.

JOHN SMITH.

Near Mount Sterling, Sept. 2, 1834.

Mr. John Wilson—

Sir:—On my way to the State of Alabama, in July last, I received a letter from bro. P. S. Fall, informing me of your challenge, publicly to discuss the following proposition viz: "The distinguishing doctrines of the Reformation, are contrary to the word of God." It would be better to state it thus: 'The distinguishing doctrines of the Reformation, are not taught in the word of God.'

The circumstance of receiving the information, while on a journey to a distant state, will account, why I have not, sooner attended to your invitation. I now inform you, that your challenge, is accepted by me; provided, the distinguishing doctrines, be definitely stated, previously to our public meeting. It is to be presumed, that you would not have given a challenge, to discuss the distinguishing doctrines of the Reformation, without knowing what they were, and therefore you can be at but little loss to present them. But in order to prevent this correspondence, running to a great length; and that, possibly, you in common with our opposers generally, may wish to oppose only *your inferences*, from our doctrine, and not the doctrine itself, I will here give a fair statement of the principal points of difference, which distinguish the people now called "Reformers," from the Baptists with whom you stand connected; as I presume you did not allude, to what distinguishes other sects, from whom, you differ yourself.

Then, 1st. We believe, and teach, that all men are sinners; that all have sinned, and come short of the glory of God &c: But we neither, believe, nor teach, that man by nature, is totally and entirely depraved in a moral point of view. You do, and this is one point of difference.

2d. We do believe and teach, that God so loved the world, (not a part of it) that he gave his only begotten

Son, that whosoever believeth in him, may not perish, but have everlasting life.

3d. We do believe, and teach, that the faith, which God requires, comes by hearing the word of God, and not by any opperation of the spirit abstract from it.

4th. We do believe, and teach, that the first reception of the Spirit of Christ into our hearts, comes through faith in the word which God has given of his Son; and not, while we are in unbelief and disobedience.

5th. We do believe, and teach, faith, repentance, and baptism for the remission of sins: In other words,—that believing penitent sinners, ought to be immersed in the name of Jesus Christ for the remission of sins.

6th. When persons are thus introduced, into the kingdom or church of Christ, we teach them, that they must walk in all the commandments and ordinances, of the Lord blameless, and that they, must be faithful unto death if they obtain a crown of life. Here I will remark, that every thing, which God requires of men, is essential in its place, and that nothing is essential out of its proper place in the divine arrangement, and

7th. Although we approve, and practice, supplications, prayers, intercessions, and giving of thanks, for all men, we have no confidence in the unauthorised prayers of any body; and therefore, when believing penitent sinners, desire the remission of their sins, we do not tell them to come, to an alter, mourning bench, anxious seat, nor around the feet of the preachers, that prayer may be made for the pardon of their sins.—No, you have just as much authority from heaven, to send them, in such cases to the Roman Pontiff for pardon, as to any such places.

8th. When persons apply for baptism, we do not require them to tell their feelings, their foolish dreams, or what *you* call their christian experience, in order to entitle them to baptism, as in *your* custom.

9th. After they are immersed, we do not bring them under any creed, covenant, or decorum, of human composition or device, nor into any baptist association, according to your custom. We are well assured, that all these things above named, which we do not teach, or practice, are as destitute of principle, example, or authority from the word of God, as Roman Catholic absolution, or the sand scrubbing of the Mahommedans, or even baby sprinkling itself.

10th. Our frequency in attending to the Lord's Supper, forms another distinguishing point between us and the Baptists.

I do not now recollect any other distinguishing point of prominency between us and the Baptists, except

11th. Our denying, their divine call to the ministry, as you hold it.

I feel assured that every candid person, who is acquainted with our doctrine, will say, I have stated plainly, the most prominent points of difference, between us, and the Baptists, with whom you stand connected; and if you are in good earnest in wishing to show, that the "distinguishing doctrines of the Reformation are contrary to the word of God," you have only to select all or any, of the points herein named, and you shall have a fair opportunity of doing it. Should there be any other point or points, which may have escaped me, and which are not herein named; or any point, of your doctrine or practice, which I might wish to assail, I will agree, that we should in that particular be controlled by the following rule viz. "Any points of doctrine &c. of the Reformation," which Mr. Wilson may wish to assail, shall by him, be reduced to writing, and put in the words and sentences, in which it is contended for by Mr. Smith; and if he fail to do so, Mr. Smith shall forthwith, reduce the same to writing, in the words and sentences in which he receives and defends it, and Mr. Wilson shall then meet it, or give it up. So on the other hand, any doctrine &c. of the Baptists, with whom Mr. Wilson stands united, that Mr. Smith may wish to assail, he shall be governed by the same rule. This will cut all matters

short, & prevent each from assailing (should it be attemped) of doctrines and practices, which have no other foundation, than the prejudice, or imagination, of the party.

Frankfort is about mid-way, between Louisville and Mount Sterling, and I propose that as the place of meeting. As to the length of time each shall occupy &c. there shall be no difficulty. I will submit to any proper rules and regulations.

Very respectfully,

Mr. John Wilson. JOHN SMITH.

Louisville, Sept 12th, 1834.

"The King of France, with twice ten thousand men, marched up a Hill, and then marched down again."

Thus—sir you *accept* a supposed Challenge; and in the same breath *qualify* the whole, untill you refuse to defend any thing else but a few enumerated articles of *your own* creed. and even this, you *endeavour* to express in Scripture language, as if you were afraid of your own shaddow!

Now I ask, what does all this timidity mean? why take hold of a few little Twiggs of the great Tree—the root of which is rottenness?

I fain would, if I could, conclude that this faltering Indicates a consciousness of the Indefensibility of those distinguishing doctrines—contained in the Standard Records, and popular publications of your party. now my friend! will you have the candour to *embrace* and *defend*, or else *protest* against them? such a Letter as you write me, does not do Justice to the noble and Independant features of your face; (which I took to be an Index to your Heart) and is not worth the hundreth part of the postage.

I should, viewing you in your present *Identity*, think is as easy to *prove you a Campbellite, and that Campbellism is no better than atheism*, as to prove the proposition sent you by Philip. would this cover the ground? But enough. I have had a long (and I am afraid) unprofitable

correspondence with Philip, to which I refer you on the subject of *Challenging*, *Debating*, its *expediency*, the *place*, &c. &c. which had you seen, (as it was his duty to have shown you,) The aspect of your Letter would, (or ought to) have been very different.

I take it for granted you are Ignorant of the above communications &c. and therefore forbear to make any additional comment.

In great haste

I wish I could subscribe

myself your affectionate

Brother.

Mr. Jno. Smith. JOHN S. WILLSON.

P. S. your Letter was received on yesterday, but pressing engagements have deferred any answer.

J. S. W.

Mt. Sterling, Ky. Sept. 22, 1834.

Mr. John S. Wilson—

Sir—Yours of the 12th inst. came duly to hand. Absence from home, on the business of proclaiming the apostolic Gospel, has prevented me from paying earlier attention to your communication. You refer me to the correspondence between yourself and Philip (S. Fall) for information "on the subject of challenging, debating &c. On this day I wrote a line to bro. Fall on the subject.

Little value as my letter was to you, if you did not intend to discuss fairly, the points of difference between the people called Reformers, and the Baptists, you must allow me, to trouble you, with a few lines in reply to some statements found in your letter to me. With regard to the *bombast* contained in the two first lines of your letter, I do not know what idea you wished to convey by it, unless it was this,—that *you* with a large train of sectarians, had marched up to the summit of high bantering but finding your challenge accepted, you now intend to march down again without battle. You then add—

"thus sir you accept a supposed challenge."—Is it but a *supposed* challenge? If so tell me plainly and the matter will be at an end between us.

But that you may know the ground, of my address to you, I will here give you the extract from one of your letters, which bro. Fall sent me viz: "The proposition of debate is one that covers the whole ground, and may be stated as you like, either in the form of a question thus: Are the distinguishing doctrines of the Reformation *according* to the word of God? In this form the burden of proof would rest on you: or if there is any hesitation as to the form, it may be stated thus: The distinguishing doctrines of the Reformation are contrary to the word of God? This I assert and you deny.—As to the *length of time*, the *opening* and *closing* there *shall* be no difficulty." Now sir, taking it for granted, that you had challenged, and laid down the proposition as here stated, I accepted your challenge in the form last named in the extract, provided you would state definitely (previous to our public meeting) what these distinguishing doctrines are.—And in order to bring the matter to a speedy issue, I named some ten or eleven points of difference between us and the Baptists. I also added that "should there be any other point, or points, which are herein named," that they could be brought forward and discussed upon fair terms.

Now sir, with all this before your eyes, how could you say, in your answer that I "refuse to defend any thing else but a few enumerated articles of your own creed" (The Bible,) when you knew, that according to my letter you had the privilege of discussing any point which I have named, or any other distinguishing doctrine or practice of the Reformation which you might think proper to name.—Such a statement does not do justice to the character of a respectable teacher of sectarian human traditions. If you can thus misrepresent with my letter before your face, I need not be surprised, if you should misrepresent the doctrine of the Reformation in

the *basest* manner, when there were no one present to detect you. In the next place,—if expressing my religious faith and practice in Scripture language is a mark of fear or timidity, (as you seem to intimate) you may always expect to find such timidity in me. How did Peter and Paul express their faith and practice?—In the language of the Holy Spirit? And so do I.—Is it a mark of bravery, for you to express your faith and practice, in the language of mystery Babylon? I think not.—Why not then, express your faith and practice in the language of Scripture?—For the best reason in the world.—There is no scripture language to express such faith and practice in. You then ask,—"Why take hold of a few little twigs of the great tree, the root of which is rottonness?" Look at this.—You first say "even this" (the articles of my creed) "you endeavor to express in scripture language," and you then call this scripture language "the little twigs of the great Tree, the root of which is rottenness."—Most astonishing!!! And what is the great tree, that bare for us those little scriptural twigs? The apostles and prophets? And is this root rottenness? So say Mr. Hume, Voltaire and Mr. John S. Willson.—But hoping that this, and some other things in your letter, which I have named were owing to some oversight in you, I forbear any further comment at present.

With regard to what you say about "the standard, records and popular publications of the party with whom" I stand connected, I remark—We have no standard records but those contained in the Bible. But I now plainly say, that whatever doctrine or practice we receive, and which we proclaim or practice as a distinguishing doctrine of the reformation, I will defend or give it up, in whatever publication, popular or unpopular it may be found. Now friend Wilson, will you have the candour, to embrace and defend all the distinguishing doctrines contained in the "standard records" and "popular publications" of your party, or enter "your

protest against them?" You say "viewing me in my present identity" you can as easily "prove me a Campbellite, and that Campbelliteism "is no better that atheism," as to prove the proposition sent by bro. Fall,—now sir, you have only to state fairly and definitely what a Campbellite and Campbellism are, and you shall be met, and have a fair opportunity of doing so, if it can be done. But sir, it does appear to me most vague, and dastardly, for any man to be crying out, Campbellite, Campbellism, distinguishing doctrines of the reformation, standard records of the party &c. without making one specification. Why all this timidity and faltering? When I know, the public know, and you ought to know, that many things which are presented to the public by our opposers, both from the pulpit and from the press, as distinguishing doctrines of the reformation, are but the mere beggarly abortions of sectarian spleen. But as you have referred me to the correspondence between you and Philip, for information on the subject of challenging, debating &c. to Philip and the correspondence I will go. But at the same time allow me to say to you, that I never will ask you to defend either as an item of faith a practice what any individual Baptist may have written or published, upon his own responsibility, but that which is adopted, taught and practiced by the Baptists as a religious society, I would have a right to call on you to defend should I think proper to do so.—The same fairness I have a right to expect from you. In conclusion; if you have challenged the Teachers of the Reformation as I have been informed, or as stated in Philip S. Falls extract, and found on the first page of this letter, and then will not accept of any of the specifications which I have made, and yet refuse to present any definite specification yourself, I shall consider it an unfair abandoment of your challenge.

Respectfully,
JOHN SMITH.

P. S. Justification by faith alone, and the unconditional pardon of sins, are two other propositions, which have occurred to me to name, which if you wish to enforce, or any other, you may select and name, you shall be met.
J. S.

Mr. John S. Wilson.

This communication Mr. Wilson returned in a blank sheet of paper. And so has ended all the bombast of this puissant little divine!

Respecting the preceding documents it may be as well to remark:

1st. Mr. Willson did give, (and although he speaks of his remark being tortured into the light of 'a bosting challenge;' yet he does not deny that he did give) at Bloomfield, a general challenge to the Rerformers; and did say, that they might send "even to Bethany" for a man to meet him.

2. This challenge was accepted by a man, in every respect the equal, and in many the superior of Mr. Willson;—and, who possesses the confidence of the brethren with whom he stands connected, and of all who know him, at least, as fully as does Mr. W. that of the Baptists.

3. By returning the letter last published, he is to be considered as having refused to meet a man such as he himself particularised in his challenge. He does not, consequently, stand to our optics, in the light of one who "is a stranger to fear;" —or who "never flinches." At any rate, these assertions, it is thus proved, are to be received with some qualifications.

4. Let it be further noticed;—that if the voice of the disciples of Christ, in Kentucky, could be distinctly ascertained; they, would, in our opinion, pitch upon John Smith, as the very man to meet Mr. W. and to teach him a very salutary lesson:—but it is much doubted whether the Baptists in Ky. would fix upon *Mr. Willson* as a proper person to conduct their side of the question. His only recommendations, certainly, would be his arrogance and self-sufficiency; and these do not weigh much among the more sensible Baptists.

5 We remark, lastly: that by proposing to meet bro. Campbell, Mr. Willson has produced in our mind; the impression, that he did not expect his challenge to be accepted by any one.

He knew Mr. C. would have nothing to do with him; and was so ignorant of the meaning of christian courage, as to suppose that nobody else would notice him, as he had challenged, confessedly the most learned and talented man in the west. And now, that he finds himself met by a man he is really afraid of, and

whom his aiders and abettors are afriad he should meet,—he very wisely returns his letter without reply.

J. T. JOHNSON, Ed.

Extract from Bro. Stone's letter—

Jacksonville, Nov. 18th, 1834.

My dear bro. Johnson—

We are all enjoying good health. I informed you in my last that on the first Lords day of this month I had a several days meeting at Rushville about 28 miles distant. The congregations were very large and attentive. The seed was sown. The next week we received a letter from the church to hurry back, and finish the work—I with bro. Hewitt had to attend a 3 days meeting in Carrollton on 2d Lords day—The meeting was good, yet not more than 3 were immersed. Bro. Hewitt could not go with me last Lords day to Rushville. I went there thro' rain and cold in company with bro. Baker. A more disagreeable season we could not have had for our meeting. But few could attend. We immersed 5. If the people could have attended I doubt not there would have been more than treble the number baptised.

Extract from a letter of Bro. Martin Scott, of Bloomington Ill.

"The reformation for which you so earnestly contend is advancing rapidly in theory; but we have to lament that it is not carried out in practise as we should rejoice to see. The congregation of Christ in this place is living in peace & harmony. There are 100 members of the Blooming Grove church. And they are satisfied to be governed by the laws of King Jesus without any addition whatever.

Bro. Peeler has recently immersed nine persons in this place.

Yours, &c."

M. SCOTT.

May the Lord bless the brethren at Blooming Grove—And oh! that they may never rest satisfied, until by a general co-operation and effort, the ancient Gospel and laws of our King are practised in the their purity—Then will the army of the Saints strike terror into the hearts of the Kings enemies, and be as terrible to them, as an army with banners.

J. T. JOHNSON, Ed.

Carlisle, Nov. 23d, 1834.

Dear brother Johnson—

I am happy to inform you that in Mason and Bracken counties the churches are awaking from their lethargy, & sinners are confessing, and submitting to the Savior. Bro. O. Kane, from Indiana, seems to have been the instrument of heaven, in effecting this good work. He labored in the counties, above named, for three or four weeks, until his strength was exhausted, and he was compelled to retire from the field. May the Lord restore him to his wonted health, and long preserve him to do good. I was strongly requested by letters from Mays-lick, to attend a three days meeting at that place, appointed by bro. O. Kane embracing the 3d Lord's day of this inst. There I hoped to meet him, but was disappointed, as he had gone home, near a week before, on account of his ill health. In consequence of the inclemency of the weather, I did not arrive at Mays lick until Lord's day, where I found a good audience, all things considered. We continued our meeting twice a day, till Monday night. Nine were immersed—most of them young,—none of them old.—Since the work commenced, about 60 have submitted themselves to the Lord Jesus

The churches in the counties above named, (as well as Fleming) are awaking to a sense of the importance of having efficient evangelists in the field; doubtless, they will co-operate in the good work.

I had the pleasure of meeting bro. Rickets at the meeting above named, and of hearing him address the people several times. He promises to be a very successful fellow-laborer in the word and doctrine. May the Lord bless him—and the brethren sustain him.

The third year of my labors as an evangelist in connexion with bro. Smith, has nearly closed. I had expected (as I told you, and many of the brethren,) at the close of this year to retire from the wide field of my operations, and occupy a narrower boundary, that I might be more with my family. But upon farther consideration, I have concluded, (God willing) to devote myself to this good work another year. I have been led to this conclusion, by the earnest solicitations of many of my brethren, where I have been travelling; and from a belief that the interests of the cause of Bible christianity require the labors of all its friends: and that I cannot in any other way, better subserve the interests of this best of causes. For, if I know myself, I have no interests apart from those of the church of Jesus Christ. It is pleasing to know, that in the bounds of our labors, in the last three years, some thousands have confessed, and put on the Savior; yet pleasing as is this fact, it would be still much more pleasing to know, that all those persons are acting out the holy principles they have professed—and that all those churches, with which they are associated, are walking in all the commandments, and ordinances of the Lord's house, blameless. How few regard the Lord's day, and its privilege as they should!

May the churches awake to this subject.

Yours in hope of a better
state of things,
JOHN ROGERS.

P. S. Bro. Rickets will be with me at Georgetown.

J. R.

THE MT. VERNON DIFFICULTY SETTLED.

Dr. Fishback had pursued such a wayward, arbitrary course towards a part of his brethren that they remonstrated in a manner becoming the free sons and daughters of the Lord Almighty. The mild remonstrance of the brethren excited the Dr. to such a degree, that he had some of the remonstrants expelled and others took letters. The brethren thus driven from the Dr. formed themselves into a congregation—and occupied the house every 1st *first day* in each month & occasionally the 3d *first day* in the month, until the Dr. at one of our two days meetings made an appointment and occupied the house—thus forcing us to worship in the woods in the forenoon of the day The Dr. on that day committed himself and congregation by a pledge to submit the law and facts to disinterested men. Our brethren had always been willing to such a course; and as their friend I was authorised and pledged them to such a course.

In a few days afterwards the parties chose Col. Wm. B. Blackburn and Col. M'Connell both of Woodford county as the umpire. These gentlemen were eulogised by the Dr. in his address, in high strains of eloquence, for their intelligence, integrity and impartiality—For ourselves, we were highly gratified when we heard that these two distinguished gentlemen were selected as the umpire to decide. We felt perfectly safe in their hands, knowing that if our friends had rights, those rights would be guarded by so fearless, impartial and intelligent a tribunal. After the evidence closed—and discussion on both sides—The award was rendered. The substance we learn was "That both parties were occupants, for whom the house was not *originally* built; and that as *occupants*, they had equal rights—and the time was equally divided between the congregations.

We hand these things to the public as we have learnt them, partly by our own observation. We are informed that the Dr. intimated that in the event of a failure before the arbitrators, he would decline his pastoral charge—recommend his brethren to select a Baptist preacher—Thus get into the Baptist ranks again, and recommence operations for the house as a Baptist congregation. For the present we forbear to comment on the Drs. conduct in such manner as it merits. We may hereafter.

We rejoice that the difficulty has been settled by two gentlemen of such high standing and unimpeachable integrity as Col's. Blackburn and M'Connell.

It is only to be regretted, that the condition of the religious world is so depraved as to force professors of religion to appeal to the gentlemen of the world to settle their rights to property—more especially their right to use a public house in which to worship.

J. T. JOHNSON, Ed.

TO THE PATRONS OF THE CHRISTIAN MESSENGER.

This number closes my participation in the editorship of the C. Messenger. The Editors have been sustained by you, in a manner, which calls for an expression of my grateful remembrance. The confidence of our patrons kept pace with our labors of love, and every year an increased patronage gave additional impulse to the work.

I take my farewell of you, my friends, in the greatest effection and with the deepest solicitude for your welfare and happiness.—I leave you in the care of an able advocate of the truth.—And I implore the blessings of Heaven upon you and him. It has been but a few years since the ancient Gospel dispelled the darkness of human-isms from my mind. Since then I have labored most ardently in the good cause. Whether for good or for evil, the facts will speak and develope. As yet, I have never faltered in the onward march. Be assured my resolution is as unshaken as the day I marched into the field of battle. My confidence in the truth of the cause I plead grows with my growth and strengthens as I advance. Brethren, let us pray for one another; that we may be more zealous, more devoted to the work of the Lord, more enlightened in the truth, more eloquent to open our mouths boldly in favor of that glorious gospel which is the power of God for salvation to every one who believes. May grace, mercy and peace be multiplied to all the *obedient* disciples of the Lord, from God our Father and the Lord Jesus our Saviour is the prayer of your fellow laborer in the vineyard of the Lord

J. T. JOHNSON, Ed.

I have to apologise to many of my friends to whom I have not been able to send a Prospectus of the Gospel Advocate. The number on hand has been exhausted some time past. To obviate all difficulties, I had it inserted in the eleventh No. of the Christian Messenger. Our friends will be so kind as to make use of that and transmit the names of the subcribers as soon as they are obtained. It is highly important that we should have a list of the subscribers, immediately. Our friends will not relax

their exertions, as we design publishinging an extra No. of the Advocate to meet all contingencies of increased patronage.

J. T. JOHNSON, Ed.

On my return from a recent visit to Alabama, I spent several days in the neighborhood of Gallatin Ten. when a few brethren and sisters last May came together as a congregation of Christ. Bro. Adams was with me two or three days. During our visit eight persons were immersed and one other made the good confession. Among the number was a Cumberland Presbyterian gentleman, and a Methodist lady. The prospect for many more additions is flattering.

The brethren of that congregation now number, I think, more than fifty zealous and interesting members. They meet regularly every first day to break the loaf, attend to the contribution, &c.

December 10th.

B. F, HALL.

Payette county, Indiana, Nov. 7, 1834.

I have been to the north west this fall in company with brother Elijah Martindale in a country where until then the doctrine of Remission in the name of Jesus had not been announced and the opposition was violent—We had the satisfaction of receiving the good confession of four, and immersing them into the church of Christ. I never saw a better prospect of doing good than at this time. I travel and preach considerable; but I expect in company with brother Martindale to travel and preach this year constantly.

The brethren are beginning to awaken up to their duty on the subject of sending out Evangelists to labor in word and doctrine, and I hope the day is not far ahead when we shall have laborers in the field who will be able to counteract the influence of sectarians, teaching by exhibiting the original gospel of the Apostles of Jesus in all its native simplicity and beauty.

I see that I must be done that you may continue to labor for the promotion of the truth in opposition to error is the ardent wish of yours in hope of eternal life.

John T. Johnson. B. B. FIFIELD.

With great pleasure the following Prospectus is copied in the Mesenger. I have no hesitation in recommending it to the brethren as one of the best works that has appeared. The price is very low; and I do most earnestly urge the brethren to procure a copy of the work. The prospectus herein can be used to obtain subscribers on a separate paper.

J. T. JOHNSON.

PROPOSALS,

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5. All the agents for the Harbinger, Evangelist, Messenger, Christian Advocate, Apostolic Advocate and Christian Casket, are requested to act as agents for this work. In getting subscribers to a work involving so great expense, care should be taken to get none but such as will pay. It is hoped that agents will certify the progress of their subscriptions, by February 1st, either to one of the general agents, or to the publisher.

GENERAL AGENTS.—*Alexander Campbell*, Bethany, Brooke Co. Va.; *John T. Johnson*, Georgetown, Scott Co. Ky.

Cincinnati, Nov. 10, 1834.

PROSPECTUS
FOR
PUBLISHING A RELIGIOUS MONTHLY PERIODICAL, TO BE ENTITLED
THE
CHRISTIAN MESSENGER.

B. W. STONE, an Elder in the Church of Christ, proposes to continue the publication of the "*Christian Messenger*," in Jacksonville, Illinois, when the last number of the present volume shall have been finished in Kentucky, which will be in December next. The work will still be devoted entirely to religion—the religion of the Bible. It will insist much on the unity of Christians in accordance with the prayer of Jesus, and the doctrine of the New Testament; and, of course, will frown upon sectarianism in every form, and will labor in the spirit of Christian moderation to raze its foundation. Religious intelligence, obituary notices, and religious communications from talented brethren will fill many of our columns. Such communications, written in a decorous, Christian style, are earnestly solicited. We have edited the "Christian Messenger" for eight years in Gergetown, Ky., with increasing patronage. It is hoped, that it will be extensively patronized in the "Far West."

Jacksonville, Oct. 8th, 1834.

CONDITIONS.

1. The Christian Messenger will be printed on good paper, with the same sized type of this prospectus, at *One Dollar* a year, or for twelve numbers, to be paid to our Agents on the delivery of the second number; or *One Dollar and Twenty-five Cents*, if not paid within six months from the commencement.

2. The volume will contain twelve numbers, and each number twenty-four pages, duodecimo.—One number will be issued every month, folded and stitched, and sent by mail to subscribers at a distance, to whatever Post Office we may be directed.

3. The postage to be paid by the subscribers.

4. All letters covering subscriptions, and money for this work, must be post paid or directed to my Agent, the "*Post Master, Jacksonville, Illinois.*"

5. No discontinuances till the end of the year.

Those friendly to the work, espicially preachers, post masters, and men of influence, will confer a great favor on us by becoming agents. For every eight subscribers they may obtain, and shall endeavor to collect and remit us the money when collected, one copy, or volume, shall be sent them gratis.

Agents are particularly requested to be active in obtaing subscribers, and forward their names on or before the 25th day of December next, as I wish to Issue the first number of volume the 9th, in January next.

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