of May we appointed another communion meeting at that place, which I have attended: and I rejoice to state, that from the first communion in April, which I attended, till the close of the second in May, there have been about thirty-five added to the church. The work is still progressing. Since my last communication, in relation to the work of God at Concord, there have been something like fifty more added to the church. Wishing you grace, mercy and peace, I subscribe myself your brother in Christ.

JOHN ROGERS.

We have just learnt that the work of Emanuel is still gloriously advancing at the Republican. Yesterday (June 1st) nineteen were baptized, and ten or twelve more received. At Mount Tabor the same good work progresses. Also at Antioch; the number received and baptized there on yesterday we have not heard particularly. Let us be thankful, and walk worthy of our profession, and great will be the peace and increase of Zion.

EDITOR.

OBITUARY.

On May 21st, 1828, Died, near Georgetown, Mrs. Elizabeth Moseby, Sen'r. after a long and painful illness. Never did we witness more christian patience and resignation in any than we saw evidenced in her. Some years before her death she publicly professed faith in the Son of God, and became a member of the Christian church in Georgetown; and ever after honored her profession by a life of piety. She longed to be with her Lord, long before she expired. At length she obtained the wish of her heart.

OBITUARY.

Died, in Bartholomew county, Indiana, on the 15th April, Mrs. Lucy McCoy, in the joyful hope of immortality.

The Editor has long been solicited to republish our Christian book, corrected and enlarged. For good reasons he has declined the work for two years; but has now determined to do it, providing the preaching brethren especially, shall obtain a sufficient subscription for it. Their approbation will be known by letters post paid.

EDITOR.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

Vol. II.] Georgetown, Ky. July 1828. [No. 9.

From the Gospel Luminary.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.

When I speak of the ancient order, I mean the order of the New Testament; one inch short of that, will not satisfy me. In that book the church is called the body of Christ. "And gave him to be head over all things to the church, which is his body." *Ephes.* i. 22, 23. "Now ye are the body of Christ, and members in particular." 1 *Cor.* xii. 27. Of this body Christ is the head; the members of the church possessing different spitual gifts; its principle of life is the Holy Spirit, by which the whole body was brought into existence, is regulated, and kept in action. Hence Paul says, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: To another faith by the same Spirit. To another the gifts of healing by the same Spirit: To another the working of miracles; to another prophecy; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ." 1 *Cor.* xii. 8–12. Paul considers these different spiritual gifts as being, each in its place, as necessary and useful to the church, as the different members of the human body are to a man. Hence he says, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And if they were all one member, where were the body?" Verses 17. 19. The government, or discipline of the church, was, among the primitive Christians, administered by divinely inspired men, whom God placed in the church, each one in his proper order. Hence Paul says, "And he hath set some in the

church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues."—Verse 28.

This is the *ancient order of things;* every one opposed to this, is opposed to primitive Christianity. To say God caused these gifts to cease, is the same as to say, God has abolished the order of the apostolical church. To say it is not the privilege of Christians in the present day to belong to such a church, is the same as to say it is not our privilege to be members of Christ's spiritual body, because the church here described, is the body of Christ. To divest the church of all these spiritual gifts, would be to take from the body of Christ the senses of hearing, smelling, seeing, &c. To say these miraculous gifts are not necessary nor useful to the church in the present day, would be as absurd as to say, eyes, ears, hands, &c. are not useful to a man. To say, we only need one of these gifts, viz. faith, would be to reduce all the members to one. Then, "If all were one member, where were the body?"

In *Ephesians* iv. 11–16, Paul describes the church thus: "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, &c." From this passage, we learn two things relative to the primitive church; *first*, that their ministers were the special gifts of God; and *secondly*, that those ministers were parts of Christ's body, were given to unite the saints in faith and love, guard them against wavering, and enable them to edify themselves in love. If infinite wisdom saw these gifts were necessary to make the church perfect in that day, who has authority to say the church can be perfect without them in the present day? Surely the church has as great need of being united, built up, and established in the present day, as it then had. These gifts constitute the ancient order of things; if the church is perfect without them, she must have been very imperfect with them, because they were members of Christ's spiritual body; and if that body is perfect without them, they must have been redundant; and superfluous members always render a body imperfect. If a child should be born with two heads and four legs, we should call it an imperfect child. We have not such a church as the primitive Christians had; they had too many spiritual gifts, or else we have not enough.

Some say these gifts were temporary; were only given to introduce Christianity before Revelation was complete, and that God designed they should be superseded by the Scripture.

This appears to me incorrect, because these gifts, as they are laid down in the Scripture, compose the gospel ministry; and the Scriptures that describe them, are our only authority for that ministry; and as this ministry is a part of the gospel plan, to say it was superseded by the gospel, would be the same as to say, the gospel has abolished the gospel. To say we must not look for such a ministry as the primitive Christians had, is the same as to say, we must not look for such a ministry as the New Testament directs us to, because it directs us to no other ministry than that of the apostolical church.

Some say that the phrase, *Till we all come in the unity of the faith*, limits these gifts to that event, which they think took place as soon as the Scriptures were all written. Their argument is, that when any thing in Scripture is said to continue till something else happens, then as soon as that thing happens, it must cease. Thus they say, the Jewish ceremonies, which were imposed on them *until* the time of reformation, ceased as soon as that reformation came.

Although this rule holds good in some passages of Scripture, the following examples will prove that it cannot be applied to all: "Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee." 1 *Tim.* iv. 13, 14. Surely Paul did not mean by this, that on his return, Timothy should cease from all his ministerial duties. "From the days of John the Baptist *until* now, the kingdom of heaven suffereth violence, and the violent take it by force." *Mat.* xi. 12. It is plain from this text, that the kingdom still suffered violence at the time this was spoken; of course the word *until* does not show that the violence had then ceased. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord *till* he come, and rain righteousnes upon you." *Hos.* x. 12. Surely this text does not mean, that as soon as the Lord rains righteousness on the people, they shall quit serving him.

Those who oppose an apostolical ministry, a divine inspi-

ration, and the restoration of miracles to the church, argue that because these gifts were given to the church before all the Scripture was written; therefore God did not intend them to be permanent. If this reasoning be correct, neither Baptism, the Lord's Supper, nor the Church itself, was designed to be permanent, because they were all instituted before *any* of the New Testament was written.

[*To be continued.*]

P. S. Br. Stone is humbly requested by the author, to give this little Essay a place in the Christian Messenger.

WILLIAM KINKADE.

TO THE EDITOR.

Office of the Colonization Society,
WASHINGTON, MAY 1, 1828.

REV. & DEAR SIR:

Convinced that the combined influence and efforts of the Clergy throughout the U. States, in behalf of the American Colonization Society, would conduce perhaps more than any other means, to a clear understanding and conscientious approval, generally, of its objects, and to their final consummation by the powers of the States and the Nation, the Board of Managers beg leave to invite, to the following facts and suggestions, your candid and very serious consideration.

The design which the Society aims to accomplish, has been repeatedly announced to the public, and is concisely this: To colonize upon the coast of Africa, with their own consent the Free People of color of the United States, and such others as may be emancipated by individual humanity and the laws of the States.

This design the Managers believe to be practicable, humane, patriotic and religious.

1st. Of the practicableness of the scheme, the Colony of Liberia affords unquestionable evidence. Eleven years only have elapsed, since the society was instituted. For nearly half the period since, its friends have been strongly opposed in their efforts, and, with scanty resources, obliged to encounter difficulties the most formidable, both in this country and in Africa; yet a Colony of more than twelve hundred people has been founded, exhibiting all the characteristics of a well ordered, prosperous, and religious community.—This Colony holds jurisdiction over more than one hundred and forty miles of coast. It exerts a benign and increasing

influence over the neighboring tribes. Most of those who have resided for two or three years in the Colony, have acquired property, some of them to the amount of several thousand dollars, and are in easy and comfortable circumstances. Schools are established, to which every child has access; churches have been erected; the duties of morality are faithfully performed, and the ordinances of religion seriously and generally regarded. The resources of the Colony are, at present, nearly adequate to its subsistence, and must soon be sufficient to meet the necessities of a large annual emigration.

2d. In regard to the humanity of our plan, but one opinion, we believe, can be entertained by candid and reflecting men. More than 250,000 free people of colour, nominally free, but without the benefits of freedom, with few means or motives for improvement, in a condition not merely unfavorable to enterprise and virtue, but which almost denies existence to all the higher qualities of character, *thus* degraded by circumstances, which, here, admit not of change, but who in Africa are found capable of every thing praiseworthy,—such, and so numerous a class, we would elevate to the position of respectable, free, and enlightened men. Nor need the benefit be limited to those. The will of individuals and the States may give it a wider extent; an application no less derirable to those who are out of the reach of our charities. The aid, too, which African colonization will afford to the suppression of the slave trade, cannot be deemed other than of high importance to the cause of humanity.

3d. Our country has the deepest interest in the proposed work. The population which we would remove is injurious to the morals, the industry, and the strength of our nation. Colonization in Africa affords the only hope of deliverance from the evils of this population; evils of a character and magnitude severely felt already, and truly threatening to the future welfare of our country.

4th. But while the enterprise in behalf of which we respectfully solicit a candid and thorough examination, and if approved, your efforts and charity, is regarded by us as practicable, humane, and patriotic, we believe it has a still higher claim to the favour of the whole American people.—Religion demands its execution. We are urged to prosecute it, by a deep concern for the moral interests of our nation,

and the spiritual as well as intellectual illumination of the millions of Africa. The Colony which we have planted, is already a light shining in a dark place; and its progress will be "as life to the dead," to the degraded and miserable pagans of one quarter of the globe. Already, have the tribes in the vicinity of our settlement, expressed an earnest desire to receive instruction, and several individuals of their number have been evidently and solemnly impressed by the doctrines of the Redeemer of the world. And must not a moments reflection upon the wrongs which Christian nations have inflicted upon Africa, create a desire in every benevolent mind, that some redress may be made to her for past injuries, by imparting to her children that Gospel which offers to the most sinful and the most hopeless, "life and immortality"?

In view of these or other considerations, should you deem our Institution deserving of your aid, we venture respectfully to suggect two modes, by which we believe the design of it may be most successfully promoted.

The first is, by the establishment of State Societies, with subordinate Associations auxiliary thereto, in the several counties or towns of each State, throughout the Union.

The second is, by securing a disposition among the Clergy and Churches of all denominations, to aid the society by taking up collections, annually, in its behalf, on or about the Fourth of July.

We indulge the hope that both of these measures will meet your approbation and receive your prompt and efficient support. A small offering from each church in the United States, on the occasion we have mentioned, would constitute a fund exceeding the amount of contributions to our treasury during any past year,—a fund, rendered useful by the very mode in which it was obtained, as well as by the operations to which it would give rise. To the efforts of the Clergy, the managers feel that they must look for the means (in great part, at least,) of enlarging the Colony of Liberia, and thus planting in the moral wastes and deserts of Africa, the seeds of virtue and truth.

By order of the Board,

R. R. GURLEY, *Secretary.*

TO THE EDITOR.

INDIANOPOLIS, May 28th, 1828.

MR. STONE,

Dear Sir—A correspondent in your last number, no doubt from the most friendly motives, has seen fit to inform you, and through you your readers, that I have "turned *Christian*, and am for destroying the works of men."

The importance of such a notification, either to yourself or the public, must depend upon what the writer would have us understand by the terms. If he simply intends that "turning," which is from darkness to light—which is essential to salvation—which, from a *no-christian* or an *anti-christian*, constitutes one truly *a christian*, or disciple of Christ, I am sorry to think that the evidence of such a change should have but recently appeared, or that he should have deemed me hitherto any otherwise engaged than in "destroying the works of men," so far as they are contrary to the works or word of God. The report of such *turnings* is, no doubt, matter of joy to all good people; but as I trust they are not of rare occurrence at this day, I see no peculiar necessity for giving notoriety to mine, however much my friend may rejoice in seeing "sinners converted from the error of their ways"—in answer, it is to be hoped, to his own fervent prayers to that effect.

But if, as I fear, the term *christian* is to be taken in a more *appropriated, peculiar, technical* sense, implying an essential alteration in my opinions on any of the prime articles of the Christian faith, I beg leave to say that S. H. is exceedingly mistaken, as well as all those who may have taken up that impression from his statement.

True it is, I desire to be known by no other name than that of *christian*—the only distinctive name, as I conceive, which ought ever to have been called upon the Lord's believing Israel; and I join with multitudes in lamenting the continuance of those causes which have operated to supplant the use, and to bar the return, of that primitive designation, among those who are entitled to it. At the same time, I must disclaim an inference which even some well-meaning persons may possibly draw from this kind of admission; to wit: that whenever in matters of religion, we resolve to call no man *Father*, we must, as a thing of course, call every man *Brother*. This conclusion, by no means, flows from the premises; and if we act on this principle in our attempts to "destroy the

works of men," I fear we should run no little hazzard of wronging the truth of God.

So far then as your correspondents' phraseology might be understood in this sense, now alluded to, it is wholly gratuitous, and very ingenious, though prompted, I still believe, by the best intentions. As a matter of justice, therefore, I beg you will insert the present correction, and oblige your friend and servant in the Gospel, GEO: BUSH.

LETTER III.

TO ——— A PRESBYTERIAN PREACHER.

DEAR SIR:

In my last I reviewed some of the first principles of the doctrine of atonement, as formerly published by me, and gave you some reasons why I could not recede from those views. I am well persuaded that you can have no serious objection to them, seeing they are expressed in the very language of the Bible. Had we only preached these views without adverting to, and opposing directly, the *orthodox* speculation of atonement, as meaning satisfaction for sin, we had, in all probability, escaped the imputation of heresy. My dear sir, I requested you to re-examine your fundamentals of religion, and see whether they could be found in the scriptures. Did Jesus ever teach us the doctrine of satisfaction for sin by his blood? Did his Apostles ever teach it? You must acknowledge they never did—the doctrine is not found in the New Testament in one solitary text. If it be an essential doctrine, how can we account for this great neglect in those divine teachers? If it be an essential doctrine, a *sine qua non* of religion, why have the fathers of the first centuries not taught it? Why was it unknown in the church till the eleventh century—the dark age of christianity? Would a person, not prepossessed of this notion, by reading the New Testament, even dream of the doctrine as taught there? We think not.

If the doctrine of satisfaction for sin be not found in the New Testament, is it taught in the old? In one passage, Num. xxxv. 31, 32. we find the word *satisfaction* twice expressed. "Moreover, ye shall take no satisfaction for the life of a murderer, who is guilty of death; but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest."

The word here, in the Hebrew, translated satisfaction, is commonly rendered, by the translators, atonement, or reconciliation. It would certainly have been better, even in this place, to have translated the word atonement, or reconciliation; for these crimes were among the unpardonable offences, which admitted of no atonement. The congregation were never to be reconciled with such persons. But surely, sir, you would never urge this solitary passage in the law, as the foundation of a doctrine, deemed so important by the self-styled orthodox? To do so would surely betray its destitution of Bible authority.

I am confident there are many among you, who dislike the doctrine of satisfaction, made by the death of Christ, to the demands of justice. They are veering considerably towards Bible—atonement, and are endeavoring to shape the doctrine in language more congenial with the truth as it is in Jesus. Doc. McGee, whose doctrine of atonement is highly extolled and recommended by one of your most approved writers, has done much to clear it from the glosses of human wisdom;—for, "As for a vicarious punishment, a satisfaction to divine justice, an appeasing the wrath of God, the sufferings of a substitute, and imputed righteousness and sin, he (the Doctor) denies the whole." *Sparks on Aton.* If, sir, these members of orthodox atonement, be cut off, the doctrine, as held by the *orthodox*, must be annihilated. In fact, the doctrine, as held by them, cannot be found in the scripture, without doing violence to the Bible. You may wonder at the boldness of my assertion. Indeed, sir, neither yourself, nor the self-styled orthodox of the present day, have any reason to wonder; for you have set us the example. Never did an *infallible* pope speak with more imposing authority and self-confidence than many of the orthodox do at this time. This imposing style of the populars has an immense weight of influence on the minds of the generality of mankind, who never engage in the labor of inquiring and investigating for truth; but take for granted what their preachers may please to dictate to them.

Do, sir, re-examine your system of atonement, as stated in your Confession of Faith, before you again call it a fundamental, and before you presume to reject all who deny it from the name and privileges of a christian. See it stated in Chap. 8, Sec. 5. "The Lord Jesus, by his perfect obedience and sacrifice of himself—hath fully satisfied the justice

of his father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him." Do, sir, examine the texts adduced by the Westminster Assembly, in support of these doctrines. They are Rom. v. 19. Heb. ix. 14–16. Rom. iii. 25, 26. Heb. x. 4. Eph. v. 2. Do read these texts with their connexion. You will find not one idea of satisfaction to justice—nor of purchasing reconciliation—nor of purchasing an everlasting inheritance for any one. I must confess that my mind has long wondered, that so learned a body of men should think that these texts could support such doctrines. But my wonder ceases when I think that they were just emerging from the cloud of papal darkness. But I am really at a loss to account for the tenacious adherence to this book by the orthodox *now*, when their most learned commentators have given a very different exposition of the texts referred to, and which are generally acknowledged correct.

Again: Chap. 11. 3. "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." Rom. v. 9, 10–19. 1 Tim. ii. 6. Heb. x. 10–14. Dan. ix. 24–26. Isai. liii. 4, 5, 6, 10, 11, 12. From reading these texts with their connexion, can you find one idea of *debts fully discharged?* Do you find any thing like a *proper* satisfaction—a *real* satisfaction—or a full satisfaction to the Father's justice? You cannot. But why do they confine it to the Father's justice? If the Son and Spirit be co-equal, co-eternal, and co-essential with the Father, does not their justice require an equal satisfaction?

Again: Lar. Cat. 2. 38. "It was requisite the mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death—." Acts ii. 24. Rom. i. 4. Do read these texts, and say would not any other two texts, in the Bible, have answered as well to prove these points? Here is not a word of wrath—of the infinite wrath of God, borne by the Savior. Could the Westminster Assembly seriously believe that these doctrines were contained in these texts? If they did, I am confident, sir, you do not—you cannot. Will you condemn me for rejecting doctrines not contained in the Bible?—the doctrines of men? If you do, I appeal to the proper Judge—the Judge of all for justice. It will then be determined whether I am a modern deist—an apostate infidel—a blasphemer, and deceiver. It will then appear whether our opposers, who thus call us, and labor to crush us, have acted correctly; or whether they were influenced by other motives than purity and honesty.

I have no doubt, sir, but if you would do as I have done, i. e. study every doctrine of your Confession, and examine the scriptures adduced in proof of it, you would come to the same conclusion that I have. You would wonder that such doctrines were based upon foundations so weak, and so foreign from truth. For the sake of truth and a good conscience, I have given up a rich salary—a good name—my earthly honor—my ease—my all. This you know. Had I more to sacrifice, it should not be withholden; my life itself should go, rather than that the truth and a good conscience should be wrested from me. I stand unmoved in my faith on this doctrine, and thus must stand, till good arguments from the word of God be advanced in proof of your doctrine, and to the condemnation of mine. If you know of any text that teaches the following doctrines, do, sir, point them to me. Where is it said that the blood of Christ reconciled God? Where is it said that his blood purchased an everlasting inheritance? Where is it said, that his blood made a proper, real and full satisfaction to the Father's justice for the elect, or for any one? Where is it said, that his obedience and death discharged our debts? Where is it said to have made God just in justifying the ungodly? I know he was set forth *a mercy seat to declare* that God could be just in justifying him that believeth in Jesus; but to declare just, and to make just, are very different ideas. Where is it said, that Jesus bore the infinite wrath of God? Where is it said that he was the surety of man? I might propose other queries of a similar character; but if the scriptures can be shown where these things are plainly taught, I will then submit, yea, joyfully submit. That we may be led into all truth, into the very spirit and power of truth—and that we may be delivered from all error in mind, heart, and practice, is the prayer of your rejected brother!

I shall, hereafter, address you another letter, in which I shall state the result of my re-examination of the doctrine of trinity, and of the Son of God.

EDITOR.

A FEW REMARKS

On a Sermon lately published by Mr. Samuel Steele, *a Presbyterian Preacher, on Baptism.*

The object of the Sermon is stated to be "To prove that the infant children of believers are entitled to membership in the church of God." His arguments are not new; for he has pursued the long beaten track, the correctness of which he appears not to have called in question. He, in the first place, labors to prove the identity of the Church which existed before the coming of Christ with that which existed after his coming—That infants were received into *that* Church before Christ's coming—That this right has never been taken from them, but confirmed by Christ and his Apostles in the New Testament—Therefore, if infants have a right to Church membership, they ought to be baptized.

To establish his first proposition, that the Jewish and Christian Churches were the same Church he produces two texts, on which he principally relies. One is in Matt. xxi. 33—44. It is the parable of a householder who planted a vineyard and let it out to husbandmen, &c. Mr. S. says, page 15, "The Vineyard is the Church of God—The Father is the householder—he lets out the Vineyard to the Jews as the husbandmen. These husbandmen beat and slew his servants the prophets, and last of all slew his son, Jesus Christ. In p. 6. Mr. S. defines the Church to be "an assemblage of persons, called out for the worship and service of God, according to divine direction—or the congregation of the Lord." Let us make the application of this definition to the Vineyard, as explained by Mr. S. The Vineyard is the Church, or an assemblage of persons, or the congregation of the Lord, composed of the Jewish nation: This Vineyard is let out to the Jews, says Mr. S.; that is, the Church, or the assemblage of persons, composed of the Jewish nation, is let out to the Jewish nation, or to themselves! This to us, is perfectly unintelligible, and borders on impossibility. It may be called a mystery, and yet affirmed to be true, with equally as much propriety as other popular doctrines are. The conclusion of the parable is, "That the kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." Mr. S. says, "It is evident that the kingdom here mentioned was God's Church or Kingdom in this world—and was soon to be transferred (from the Jews) to another nation, viz: the Gentles." p. 7

15. Now according to Mr. S. the kingdom of Heaven or Church, or the assemblage of persons composed of the Jews, was to be taken from itself, and given to the Gentile nation; that is, the Jews, who composed the Church, were to be taken from themselves and given to the Gentiles! Now suppose this church, composed of the Jewish nation, were *an assemblage of persons,* amounting to two millions; take this number from the Church, and how many would remain?—Not one. Again, were this Church, or the assemblage of two millions of persons given to the Gentiles, then it would follow that the nation of the Jews is yet a Church incorporated with the Gentiles? If so, nothing is taken from them. Yet the difficulty remains, How this kingdom or Church, or assemblage of persons can be taken from itself! We confess, we cannot so view it.

Another text adduced to prove the identity of the Jewish and Christian Church, is Rom. xi. 13—24. By the olive tree in this passage, Mr. S. understands the Church of God, or congregation of the Lord, composed of the Jewish nation—these were cut off from the Church—from themselves, and the Gentiles grafted in among them. The Jews then are still the Church, or assemblage of persons cut off from the Church, or from themselves; and the Gentiles incorporated with them! This exposition we cannot receive. Let the vineyard, or the kingdom of Heaven in the parable, or the Olive tree, mean what they may, they cannot mean the Church of God in the passages referred to. Therefore, those texts cannot prove the identity of the Jewish & Christian Churches; consequently the inference that because infants were received into the former Church, they should also be received into the latter, is not conclusive.

To us there are insuperable objections against the doctrine that the Church of God before Christ, is the same as the Church established since the coming of Christ. These we shall briefly state:

1st. In the days of John the Baptist, many of the Pharisees and Sadducees came to him to be baptized, and pleaded their right to the ordinance from their being the children of Abraham. John lets them know that this plea will no longer be admitted—the terms are different from what they formerly were. "Think not to say within yourselves, we have Abraham to be our father, for God is able of these stones to raise up children to Abraham. And now also the

axe is laid at the root of the trees; therefore every tree, which bringeth not forth good fruit, is hewn down and cast into the fire—Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, and he will burn up the chaff with unquenchable fire." Mat. III. The meaning of the address appears to be this. Under the old dispensaition the Church of God was like a garden of trees, some of which bore fruit, and some were fruitless; the good and the bad, the saint and the sinner, were all promiscuously blended together in one Church or congregation; but now God's purpose is to establish a holy Church on earth—He will cut down the fruitless trees, and not permit them to be in his Church With his fan he will purge his floor, and no longer permit the wheat and the chaff, the saint and the sinner, to be blended together. The wheat only shall be gathered into the garner, and constitute his Church on earth.—If then the terms of membership be altered, positive proof is required for infant membership. Whether such proof can be advanced will hereafter be enquired into.

The commonwealth of Kentucky nearly thirty years ago was under its first constitution, but is now under the second, which is different in some respects from the first. Suppose under the first constitution it was declared that all women and children above ten years old, had an equal right with the men to vote in the election of officers in government. But in the second constitution this article is omitted; and it is declared that all males above 21 years have the right to elect to offices. On the day of election the women and children come forward to vote; they are informed that they have no right; they plead that under the first constitution they had this right, and the second does no where expressly deny this right to them. They are informed that the commonwealth has abolished the first constitution by the adoption of the second, and that by this alone we are to be governed. In this constitution males above 21 are only entitled to vote.

Let us apply this to the case in hand. To Abraham and his seed God gave the covenant of promise; and the law was added 430 years after. These formed the constitution under which Israel lived. This constitution admitted infants to church membership; to circumcision, and the passover.—But a second covenant or constitution was made and given by Jesus Christ. In this all the good articles of the first are

incorporated. From *this* we are to learn the will of God in all things. *This* is what the Apostles are commissioned to preach, and *this* is the only infallible rule of our faith, our practice and government. If in this constitution we find no warrant to baptize and admit infants into the Church, vain are our pleas drawn from the old constitution.

Mr. Steele's maxim, that all who have a right to church membership, ought to be baptized (which he thinks none can deny) is not so universally admitted. For it is contended by some that no man has a right to church membership, who has not been baptized. This is the opinion of Mr. S. himself. He asks, "How are they to be received into the church! Certainly not without baptism; for this is appointed as the door of entrance—Except a man be born of water and and of the spirit, he cannot enter into the kingdom of God." p. XXII. How can he say that an unbaptized person of any age has the right to church membership, I cannot see; but it may plainly be seen, how a person may have a right to baptism, who may not have the right of entering into the church; as no one till born of the water and of the spirit can enter there. It appears to us that Mr. S. by acknowledging that none but baptized persons, and such as are born of the spirit, can enter into the church, has cut off infants from church membership under the Gospel. For if it be asked, what entitles a person to baptism? It will be answered, a profession of faith that Jesus is the Christ the son of God. Now as infants are as incapable of believing as of disbelieving, (for neither can exist in a subject incapable of understanding evidence)—as they are incapable of making this profession; we have no warrant to baptize them; and until they are baptized, they cannot claim the right of church membership; they cannot enter into the kingdom of heaven, the church on earth.

Again, Mr. S. by admitting baptism the door of entering into the church, has overturned all his arguments to establish the identity of the Jewish and Christian churches. For if baptism be the door of entering into the Christian church, then it follows that no unbaptized person has entered into it, and, therefore, cannot be a member of it. The Jews, then, who were members of the old church, were not members of the new church, established by Christ, seeing they were unbaptized. The 3000 Jews who were baptized on the day of Pentecost, entered by this door of baptism into the church of Christ; therefore, previous to their baptism they had not

been in it, nor were members of it. But if the Jewish and Christian churches were the same church, these Jews had always been in the church, they entered into it by no door.

2. Another objection against the identity of the two churches, is in Dan. ii. 44. "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed," &c. This kingdom, all agree, is the church of Christ, which was set up after Christ came in the flesh. But the Jewish church was not this kingdom for that church existed then, in Daniel's day, and had existed for centuries before; therefore, the Jewish church, and *that* which was to be set up in the latter days, were not the same. To this future kingdom, the Jews looked forward with longing desire for its coming. John the Baptist came preaching, "the kingdom of heaven is at hand—is nigh." The 12—the 70—and the Lord of all, preached the same doctrine prior to his resurrection—and just before his passion, he said to the multitude, "Verily there be some standing here, who shall not taste of death, till the kingdom of God be come." From all this we must infer that it had not then come, but was shortly to appear; therefore, this kingdom could not be the Jewish church; for that had been in existence centuries before.

Mr. S. in reply to the objection made from Dan. ii. 44. says, "That the prophet foretold the fact, that God would set up his church, or kingdom, in the *Heathen* or *Gentile* world, where it had been before unknown." p. 7. Does the prophet speak any thing of *the fact*, that this kingdom was to be set up in the Heathen or Gentile world? Not a word. He does not say, that in the Heathen or Gentile world God will set up this kingdom, but "In the days of these kings."—Time and place are two ideas very different. But had it been said, that in the Heathen or Gentile world God would set up this kingdom, it would not affect our objection; for this kingdom was to destroy all other kingdoms, the Jewish kingdom or church not excepted.

In our next number we will notice the direct arguments of Mr. S. for infant church membership and baptism.

[TO BE CONTINUED.]

From the London Retrospective.

ON THE PROGRESS OF REFORMATION.

Nothing, probably, has tended so much to retard the progress of reformation, both in individuals and societies, as the idea that they had already reached the zenith of improvement. This narrow and selfish opinion, which the pride or the indolence of men has prompted them to adopt, has been the bane of almost every community. But in none have its effects been more striking than among the different sects of professing Christians. Armed with this self important and exclusive notion, the arguments of reformers, however well directed, fell powerless on "the mother and mistress of all churches." The keys of "St. Peter, the prince of the apostles," had been regularly transmitted through a long line of successors, and nothing could be known of the Divine mind, but what was unlocked by these keys, and dispensed from the treasury of the church; nor could any thing be professed, under pain of the severest penalties, but what had been "delivered, defined, and declared, by the holy synod of Trent."

Men of intripid and enlightened minds, however, were enabled to break the fetters in which they were bound, and to throw off some of those degrading superstitions which had long passed for gospel truths; and by their zealous labors, they were not less successful in freeing from the same shackles the minds of many of their countrymen. Among these, as some of the earliest champions in the work of reform, rank the names of Wicliff, Lord Cobham, Jerome of Prague, and after them, Luther, Melancthon, Zuinglius, Calvin, &c. all of whom are entitled to our gratitude, for their noble efforts to dissipate the thick moral darkness, in which Christendom was shrouded. But a superficial acquaintance with ecclesiastical history will convince us, that most of them did little more than demolish the outermost pillars of the temple of superstition, while many of its bulwarks and strong holds remained untouched.

Indeed, the superstitions they assailed, and for assailing which many of them sacrificed their lives, are, for the most part, such as we now regard with sentiments of the utmost contempt: and the doctrines which were debated between them and their *orthodox* opponents, we now almost infinitively proscribe, astonished that the minds of men should ever have been so bewildered in the mazes of tradition and ignorance, as to admit such puerilities. Yet even these absurd dogmas, we find often touched by the early *reformers*, with the most cautious hand—their truth, in part, frequently conceded—and only their more rough and deformed exterior,

attempted to be lopped off. It was as far as they could go. The field of liberal investigation was contracted by the iron arm of papal tyranny, and their own minds were still trammelled by the strong bias of a grovelling superstition, in which they had been educated.

Under circumstances of this kind, churches were established in accordance with the opinions of the leaders of the reformation, and calling themselves, therefore, reformed or protestant. These were generally patronised by some of the civil rulers of the countries or provinces where they were located; and no sooner did they gain a pretty firm footing, than they began to fancy themselves to have arrived at the summit of truth, and to exercise little less intolerance toward their dissenting brethren, than their Catholic opposers had exercised toward them.

Others seeing the supineness in which these sat down, and the inconsiderable progress they had made in the work of reformation, which had been so nobly commenced have undertaken, at different periods, to reform some of the corruptions in doctrines or practice, which still existed in the protestant churches. Hence new sects have arisen, and by some of them, most important effects have been produced. But, with few exceptions, these have fallen into the general error of their predecessors. They have come to a period in religion. Creeds and confessions of faith have been formed and adopted, which if any transgress or attempt to push reformation a little farther, they are immediately stigmatised as *innovaters*, *disorganizers*, or by some more opprobrious epithet; and that too by those who are "garnishing the sepulchers of the righteous," and saying: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the" Reformers! But their works bear witness against them, that they are the children of them that opposed and killed them.

The use of such epithets as I have mentioned, is much to be deprecated, as well as the temper of mind from which they proceed. No protestant, probably, will doubt, that previously to what is termed the reformation, abundance of both Paganism and Judaism, absurdity and idolatry, had become mixed with what passed for Christianity. Nor will dissenters from the English church be less willing to admit, that no small portion of the *old stuff* which attaches to that section of Christian professors; and which they consider to have removed but one degree from Popery: Indeed all are keen enough to spy in *other sects*, some of the *relics* of the dark ages—something needing reform. But which of them all, has ever suspected that any thing of the kind was needed by themselves? They have each their great names—a Luther, a Calvin, a Hooker, a Fox, or a Wesley—and nothing must be admitted as truth which differs from their decision. Thus the progress of truth is retarded, and the very shades of the venerable dead are invoked, as it were, to paralize the work of reform, which they had commenced when living!

The subject which I have endeavored to bring a little into view, in the preceding remarks is forcibly and very beautifully illustrated by the celebrated Milton, in the following extract from an address to the Parliament of England, 1644, in favor of the liberty of the press.

"Truth indeed came once into the world, with her Divine Master, and was a perfect shape, most glorious to look on. But when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who—as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the Osiris—took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the merciful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, lords and commons, nor ever shall do, till her master's second coming; he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection. Suffer not these licensing prohibitions to stand at every place of opportunity, forbidding and disturbing them that continue seeking—that continue to do our obsequies to the torn body of our martyred saint.

'We boast our light; but if we look not wisely on the sun itself, it smites us into darkness. Who can discern those planets that are oft combust, and those stars of brightest magnitude that rise and set with the sun, until the opposite motion of their orbs bring them to such a place in the firmament, where they may be seen evening or morning? The light which we have gained, was given us, not to be staring on, but by it to discover outward things more remote from our knowledge. It is not the unfrocking of a priest, the un-

mitering of a bishop, and the removing from off the Presbyterian shoulders, that will make us a happy nation; no, if other things as great in the church, and in the rule of life, both economical and political, be not looked into and reformed. *We have looked so long upon the blaze, that Zuinglius and Calvin have beaconed up to us, that we are stark blind.* There be who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. 'Tis their own pride and ignorance, which causes the disturbing, who neither will hear with meekness nor can convince, yet all must be suppressed, which is not found in their *Syntagma. They* are the troublers, *they* are the *dividers of unity*, who neglect and permit not others, to unite these dissevered pieces which are yet wanting to the body of Truth. To be still searching what we know not, by what we know—still closing up truth to truth, as we find it, (for all the body is homogenial and proportionate)—this is the golden rule in theology, as well as in arithmetic, and makes up the best harmony in a church; not the forced and outward union of cold and neutral, and inwardly-divided minds."

Extract of a discourse on the reciprocal duties of a minister and his people, by C. Morgridge.

He is constituted your watchman upon the walls of Zion, and is required to watch for your souls, as those who must give account. He is warned beforehand that if any souls shall perish through his neglect, their blood will be required at his hand. If any tender plant in his enclosure withers away and dies, if any child of promise becomes a prodigal, or any tree upon which he had bestowed much labor, proves unfruitful, he feels painfully reminded of his fearful accountability. He cannot but reflect that if that withered plant had been more frequently watered, it might have become a fruitful vine; had that prodigal child been more affectionately entreated, he might have been virtuous, and dutiful, and lovely; and had that fruitless tree been more faithfully pruned, it might have conferred honor upon the husbandmen, and brought forth much fruit to the glory of God. Your pastor often looks forward to that solemn day when he must render an account of the hundreds and thousands that shall have been committed to his charge. And should not you, in anticipation of that day, sympathize with him, participate in his great concern, and share with him in his accountability? Who would dare to undertake such an enterprise without the hope of mutual succour from his people? Whenever he hears of the death of any one that was under his care, he is constrained to ask himself, What was the state of that soul? Was I faithful in discharging my duty to him while he was alive? Did I do all I could for his salvation? Shall I ever meet him in the kingdom of heaven, and hear the Saviour say to him, come thou blessed of my Father? Or is he one for whom I have labored in vain? And can I say, before God, I am pure from his blood? May he not reproach me at the day of judgment for my too feeble exertions in laboring for his salvation; and shall I not then wish that my prayers had been more fervent, and that I had warned him with a stronger voice? Ah, my brethren, these are reflections which at times are overwhelming to the mind of your minister. If you do not fulfil all your obligations to him, you will augment the hazard of his awful responsibility on your account!

Extract from an Address of the Rev. Justin Edwards.

Would you rise to the highest pitch of sacred eloquence, let the same mind be in you which was also in Christ Jesus. Let no trials, no sacrifices, no temptations turn you from the path of duty.—Walk with God. Live by faith. Reside at the throne of grace, and habitually commune with him who sits upon it. One hour's communion with God daily, admits the realities of eternity, and will do more to make a man excel in sacred eloquence, than a whole life of laborious study without it. Select your text, prepare your sermon, and preach for *eternity*. This will make you truly eloquent.—This was the grand secret in the eloquence of Baxter where there was scarcely a family, through an immense congregation, which was not a family of prayer; and which did not become such through his instrumentality. It was because the fire was kindled from heaven, which glows on the pages of his 'Saints Rest,' that it has lighted its thousands to glory. It is because it was thus kindled, that it continues to burn, and will continue with increasing brightness and glory till the last conflagration.

This was the grand secret in the eloquence of Brainard; as it echoed through the trees of the forest, the savage dropped his tomahawk, and, with streaming eyes, cried have mercy upon me.

This was the very soul in the eloquence of Paul, as kings on their thrones trembled and beggars leaped for joy. It made songs of triumph echo in the dungeon, and carried transports of joy to the rack and the flames.

Nor has it lost the least degree of its power in eighteen hundred years. No, even now it melts icy hearts on the cliffs of Greenland, lights with celestial brightness the plains of Hindostan; it removes blackness even from the Hottentot; and opens upon the Otaheitan the "light of the world."

REVIVAL IN GERMANY.

"The cause of religion," says a letter from Berlin, "appears to be prospering more every day in Germany. I have heard lately a letter read from Pomerania, giving an account of a revival which might have been taken for a description of such a season in our own country. The same inward experience was detailed, and even the attending external circumstances are almost precisely the same. This revival, which is epresented as very extensive, has been in a great measure produced by the efforts of several young military men belonging to noble families, who had been brought to a knowledge of the truth in Berlin. The Clergy of that district are said to be peculiarly cold and neological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighbourhood six hundred are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the crown prince (who is military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of this kind being conducted apart from and in opposition to the clergy, many disorders have occurred; but all things considered it has terminated very faborably."—*Chr. Adv.*

Extract of a letter from Elder JOHN SECREST, *to the Editor.*

"BARNESVILLE, (O.) May 8, 1823.

"I will now give you a short sketch of my labors and practices, for two years past. My labors have been mostly in Belmont, Morgan, Monroe, Guernsey, Tuscarawas, Jefferson and Harrison Counties, Ohio. I have preached two or three times a day, and have had but few days rest in that time,

perhaps not more than ten or twelve. My health has been almost miraculously preserved, considering the hardships I have gone through. I yet feel strong in body, of good spirits, and an unshaken confidence in the Lord. The first part of this time, I did not keep a particular account of the numbers received into fellowship and immersed; but for the last year I have immersed about seven hundred, all of whom appear to be doing well, except three or four individuals.—The work still goes on with good success. Great excitement is among the people; many are inquiring what shall we do? We tell them to reform and be immersed in the name of the Lord Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit; and then to continue stedfast in the Apostle's doctrine and fellowship, and breaking of bread or the Lord's supper, and prayers: And when they obey, we can truly say, from all appearances the promise is fulfilled, and like the Eunuch, they go on their way rejoicing. Our assemblies are large; seldom less than 100 or 150 at a week day's meeting, and on the Lord's days 4 or 500, and at big meetings, from 3 to 4000. I think the people in these parts are as open to conviction by the truth, as any I ever travelled among. We are scarce of laborers. Brothers Comer, Crist, and Mitchell, have formerly travelled in connection with me; but have all since gone east of the mountain. Many were immersed by Comer and Crist in these parts, before they left us. Brother Ezekiel Parmer preaches in this country with good success. I have now in conjunction with the different branches of the churches where I travel, ordained Elders, Bishops, or Stewards, in every congregation where we find men fit to fill the offices, according to Paul's directions, to take the oversight of the church, and feed the flock of God. We appoint several in each congregation according to its numbers. We take the Lord's supper as often as convenient. The Brethren are living in peace and love, and still searching for truth.

Brother Stone, we have a big meeting appointed at Fairfield, 40 miles west of Pittsburg, to commence the 15th day of August next. We respectfully invite our preaching brethren from a distance, of all names and orders, to attend with us. Our design is not to make laws for the Church, nor new arrangements; but to worship God, administer his laws and edify each other, if the Lord will. I must break off, for it is 12 o'clock at night. I subscribe myself a lover of all mankind, especially them that obey my Lord and Master. J. S.

TO AGENTS AND PATRONS.

To our agents and patrons we once more appeal. The ninth No. of Vol. 2, is now presented. We design prosecuting the work in a third Volume, should we meet with sufficient encouragement. Our subscription list is respectable; but unless our agents and patrons are more prompt in making payment, we shall be under the necessity of stopping the work, and to our serious loss. Should there be any who are unwilling to patronize the work, any longer than the end of Volume 2, they will please to inform our agents, or the Postmaster at whose office the numbers are sent, and they will be so kind as to give us information, at farthest by the middle of October. This will save us from a great loss:—For we have sent to many without knowing they had discontinued. Money can be remitted by mail at our risk. We should be glad that our agents would procure some more subscribers, such as will receive and pay for their numbers. The ministers in the Christian Church, we solicit to engage in this work; and any others who may feel interested in it. Let such send me the names of subscribers for the 3d Volume against the middle of October. Agents will please write the letter A on the left hand lower corner of their letters: none else, unless post-paid, will be attended to. EDITOR.

TO CORRESPONDENTS.

D. PURVIANCE's communication is received, and shall appear in our next. We have also received a communication from a "Bible Christian." Had he given us his name, we should more cheerfully have given it a place in our columns. We insert no communication without the author's name. It may appear in our next, if not pushed out by more useful matter; though it shall be the last we shall publish without the author's name.

Elder JOHN GARRISON, of Pike County, Ill. earnestly solicits the help of preaching brethren. The prospects there are good, and certainly should induce such as can, to go.

Bro. WM. D. JORDAN requests that all letters and periodicals, addressed to him, be hereafter sent to Burksville, Ky.

An error appeared on the last page of No. 8, and observed too late for correction. Instead of "*Christian Book*," read "*Christian Hymn Book*."

Revivals continue among us as stated in former numbers.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

VOL. II.] GEORGETOWN, KY. AUGUST, 1828. [No. 10.

TO THE CHURCH OF CHRIST AT ANTIOCH, CLINTON COUNTY, OHIO.

BELOVED BRETHREN:—I have read your communication to the editor of the Christian Messenger. So much has been written on the subject of church government, and the order of her ministry, that it is with a degree of diffidence and reluctance that I again enter upon it; but as your epistle is written in the spirit of meekness, and you appear to be searching for the good and the right way, I shall beg your indulgence, to submit a few friendly remarks, to the consideration of you and other brethren.

You say, "The word, *ordain*, occurs a number of times in the New Testament, and always appears to have one invariable meaning."

Again: "It simply means, to choose, appoint, elect, or set apart by a decree."

Now, I think, it seldom, if ever, signifies to choose, appoint or elect. Read Rom. vii. 10–13. 1 Cor. ix. 14. Gal. iii. 19. Eph. i. 10. Heb. v. 1. You quote Mark iii. 14. and Luke vi. 13. in proof of your definition. Those texts seem to favor your construction; but Jesus says, "I have chosen you and ordained you, that ye should go, and bring forth fruit."—(John xv. 16.)—which may imply, that they were first chosen and then ordained. If the words are synonimous, one is redundant, as used by the Saviour—it is perfect tautology.

You say: "Tradition says Paul was ordained at Antioch." You believe that hands were laid on him, to impart the gifts of the Spirit. Let us attend to the word. Acts xiii. 1, 2, 3: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As