profound degradation of the mind, and all its faculties; and without the name of Popery—that your bosoms, your souls, may be infected with the deadly poison, and your consciences be weighed down by the oppressive shackles of Popery. And all this in a noon-day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families; where it may be met with on almost every shelf, and is soliciting you to look to the wisdom that is inscribed on its pages."

NOTICE.

The Christian Hymn Book, compiled by Barton W. Stone and Thos. Adams, at the request of the Miami Conference, will be ready for delivery in a few weeks. We have spared no pains nor expense to make it complete. We have rejected many hymns of the former editions and added others. We hope that our brethren will not be disappointed, and that they will not disappoint us, but actively patronize the work, and make as quick sales as possible, as we depend on the sales to pay the expenses very soon.

NOTICE.

Elder M. Gardner, of Ohio, has just published his last edition of the Christian Hymn Book, revised and corrected. They are to be had in Ripley, Ohio.

TO AGENTS.

To my agents I am constrained once more to appeal. My friends, trusting in your goodness, I have sent the Christian Messenger to nearly 2000 subscribers for almost three years. From these I have received very little more than what has paid my printer and paper maker for the first two years. I am now greatly in arrears with them for the present year. Could I get as much as would pay the expenses of the work, I could cheerfully give my labor to promote the good cause. But my family is large and needs my service, and cannot spare that and money too for the public good. If you do not exert yourselves in making collections speedily, I must stop the work at the end of this volume, with great loss to myself. I am flattered from every state to which the Messenger is sent, with accounts of its favorable reception. This induces me to believe that the subscribers are willing to pay, if the agents should only require it. To a few of my agents I am greatly obliged; but many have let their subscribers move away, without receiving a cent, and have not apprised me of it till many numbers had been still sent on and lost to me entirely.—Many have let their subscribers discontinue, and have not received payment. What shall I do! Let my friends realize my situation, and answer the question. 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. III.] GEORGETOWN, KY. JUNE 1829. [No. 8.

[*From the Christian Baptist, for April* 1829.

PRESBYTERIAN STATISTICS.

AN EXTRACT OF DOC. E. S. ELY'S REPORT.

"There are probably fifteen baptized members, who are pewholders, supporters of, and attendants on, public worship in our Presbyterian churches, for every communicant in our conexion; and if so, then our body in the United States contains 2,194,620 persons. If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last twenty years, in 1848 there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last twenty years. At that time, to give every thousand people in our connexion one pastor, we shall need 5000 ministers. Of our present preachers 600 will probably decease before that time, leaving of the 1479 no more than 879. To these add the 1528 which may be gained in twenty years at the rate of our increase during the last ten years, and it will give us 2507, and will leave a deficiency of 2593 to make up the 5000: so that 2,593,000 of our people, or more than our present whole number, will then be without one man in a thousand to show unto them their transgressions; if our increase of preachers shall not exceed that of any former period, in the proportion of about *three* to *one*. How wide is the field which is opening before us! Truly our portion of the harvest is great and the laborers are few. If we consider the relative strength of the Presbyterian church in the United States, every candid mind will be satisfied that we ought to perform more services in the building of Zion than any other two denominations of christians in our country; for, of those to whom much is given, much will be required.

"*Two thirds* of the colleges, theological seminaries, and other academic institutions in this country are under the control of Presbyterians. The Congregational churches of New England and the Presbyterian church together have the charge of more than *three fourths* of all these fountains of literary influence.

"Baptist and Methodist churches in the United States, contain not far from 1,500,000 people in each; but they are comparatively poor, and contain a larger proportion of slaves than any other denominations.

"Our ministers in the state of New-York alone are 448; and all the Protestant Episcopal ministers of all grades in the United States do not exceed, according to their own estimation, 507. In one synod, that of Albany, we have 206 ministers, and in the state of New-York twenty-five presbyteries. In Pennsylvania we have 317 churches, and 194 ministers. *Four* out of our *sixteen* synods contain 532 ministers.

"The Congregational ministers, exclusive of about one hundred Arian or Socinian or fence-riding teachers, are estimated at 720, and their churches at 950.—The Methodist ministers, exclusive of their local exhorters, who correspond very much to our ruling elders, are 1465, and their numbers of classes 381,997. The Baptist church in the United States is estimated at 3723 congregations, 2577 ministers, and 238,654 baptized persons, which are, of course, all communicants. The proportion of non-communicating members in these two last named societies, is far less than the Presbyterian church.

"Let our ministers and churches consider how much is expected from them by our blessed Lord, and act accordingly. Particularly let them decide whether every communicant ought not to form and express a purpose of our contributing fifty cents, or a less sum annually, to the missionary operations of the General Assembly. The aid of others we *solicit;* but that of the communicants the Presbyterian church has a right to *CLAIM.*"

REMARKS ON THE PRECEDING.

In the judgment of charity Dr. Ely counts *fifteen* disobedient to *one* obedient member in the Presbyterian church. Our *body* (with fifteen dead to one living member) says he, amounts to 2,194,620. Under the divine blessing, adds he, if the Lord keep us "from disunion," or from separating the *fifteen sixteenths* from the one sixteenth, from putting out the fifteen disobedient out of every sixteen members; in twenty years "*our body*" will amount, in these United States, to 5,000,000. That is, we shall, in twenty years, have 312,500 obedient disciples! What a dangerous church will this Presbyterian church yet be! Embracing, as she expects in twenty years, nearly *one third* of the carnal, worldly, and selfish sinners in the land, without one teacher to two thousand "transgressors," should she take it into her head to make a king or a "*long parliament*," what could hinder her? If even the sixteenth should oppose the measure, there will be fifteen votes to one against it. A body of fifteen unsound or putrid members, for one sound and living member, must inevitably become a mass of corruption in twenty years exposure.

Richard M. Johnson, Esq. and such men, who will not, by act of congress, sanctify the *First* day of the week, or make a *Jewish* Sabbath of it, will have to seek some new country, if they wish to wear their heads. For my part, I would as lief live a door neighbor to the Spanish *spiritual* court of Inquisition, as live next door to a council of such spirits as the Editor of the Cincinnati "*Pandect.*"

But this is not all. Dr. Ely says they have two thirds of all the colleges and fountains of learning and literary influence under their *control.* Yes; remember the word *control.* And two thirds of the *money* also. For he says, the two great sects, the Methodists and Baptists, are '*poor.*' The Presbyterian church with *one third* of all the sinners, *two thirds* of all the colleges, and *two thirds* of all the money, my friends, be assured, will one day, some twenty years hence, make you take off your hats and "stop your coaches." I do know it to be a fact, which all history and experience prove, that a society professing any religion, with the control of colleges, population, and money, will be adored, if they have such a proportion of "baptized infidels" among them as gives to them a ponderosity of 15 to 1. I think as highly of Presbyterians as they deserve. I esteem many of their preachers and people as saints, who would not do such things. But what could, or what can these do, under a system, which, as Dr. Ely admits, gives *influence* to fifteen sixteenths of the whole membership, living in disobedience to Jesus Christ? I do not think that all his "*communicants*" are saints either. If the half of them were saints, we would have something to hope, from so much *salt* in so dead a carcas. But we have no good reason to think that more than a half of the *communicants* are real christians. If so, then, on Dr. Ely's data, we would have 30 to 1.

I never saw, from a *Protestant* pen, so proud, so supercilious, so arrogant a display, as this same report of Dr. Ely! Numbers, literature, wealth, arrayed against poverty, "ignorance," and paucity. The Presbyterian sect is as two to one against all the sets in the country, by such a happy combination of literature, money, and numbers.

If I had not other data before my mind, and a different view of religious statistics, than Dr. Ely presents, I would really give up the contest and the ship, and sigh for the destiny of both church and state. But as things are, I do not despair. As a *politician*, then, we will now exhibit our data.

In less than one century the Baptists have risen from about 5000 members, and an influence not in the proportion of *one to a hundred*, to nearly 300,000 members, and an influence of more than *one to ten* of the whole population of the United States. This is a fact for which I can, when called upon, furnish the documents.

The Methodists have, in a little more than half a century, risen from *naught* to 300,000 members, and an influence of 1 to 10 of the whole population. Without giving more than three of the proselytes of the gates to one of the actual members in the Baptist and Methodist societies, such is their real influence in the union. But I have no doubt that we are rather below than up to the actual moral power of these two sets.

There is another sect, called "Christians"—by their enemies, "*New Lights,*" which have, in little more than the quarter of a century, risen from nothing to 1500 congregations, with a mem-

bership of 150,000, and an influence equal to the one-twentieth of the whole population. These are "*poor and ignorant too.*" But let Dr. Ely know that these *poor and ignorant* folks have wrought all the wonders that have been of magnificent influence in the annals of the world. The spoke of the wheel which is now in the mud, will be nighest heaven by and by; and that which is "clean and *dry*," will soon descend. The rich become poor, and the poor become rich; and their children in the third generation generally change seats.

Now what shall we say of the Congregationalists, Episcopalians, Catholics, Quakers, and the swarms of little sects over the continent. Are the Presbyterians, like Moses' rod, to devour them all! The influence of these minor sects is as one to ten; nay, perhaps, as two to ten of the whole population. And when you add that great sect of mere *Mammonists* to the whole, we shall find that if there were to be no Millenium, there is not so much to be feared from the prophecies of Dr. Ely. The Baptists, in a single state of the Union, have immersed more adults during the last year than all the infants which have been sprinkled by all the 1500 Presbyterian preachers during the year in the whole United States. The Christian sect have, in two, or at most three states, made more proselytes during the last year, than the Presbyterians have made during two years. It is easier to carry 15 infants to church to be "*christened*," than to make one proselyte.

Again, these *poor and ignorant preachers*, that never saw a college wall, would, in one year, cut and slash down more stubborn sinners with John Bunyan's Jerusalem blade, than a score of these nice *fencers*, who wear only a *silver*-handled dirk and a pocket-pistol. Dr. Ely and General Braddock may draw up their lines in great array; but take care of these fellows behind the trees! So much for the Doctor's *prognostics*—and so much for my religious *politics*.

For my part, as a christian, I must, in believing the Apostles, look for the downfall of all the sects in a little time. I should not think it passing strange, both from the New Testament prophecies, and from the passing events of the day, if, before twice twenty years shall have run their rounds, Presbyterianism should be gathered unto its fathers, and sleep in the sepulchre of the spiritual kings of Bablon, without the hope of a resurrection from the dead. Such an event is to my mind incomparably more probable than that in 20 years, this sect should *control* the government and establish itself by five millions of votes upon the throne of a new empire. EDITOR.

SECTARIANISM.

In the Christian Advocate, a Methodist periodical of the first respectability, printed in the city of New York, we have lately seen an article which has surprised and grieved us, as coming from such a source. It is an attack upon those who plead for

union, brotherly love, and harmony among Christians; and a plea for Sectarianism as it now exists. We are glad to find that the writer has tacitly acknowleged that neither his opposition nor pleas were founded on the scriptures, for an appeal is not once made to them throughout the whole dissertation. The Bible is too stubborn to bend to the reasoning of man.

The writer represents the advocates of union and brotherly love as "honest enthusiasts," by whom reason cannot be heard—its very arrows, to their imagination, are dipped in gall. This writer must know that the pious and devout Methodists were once the objects of these criminations, but *now* (to use his own language) "the troubled waters are settled within the channel prescribed for them by the author of truth and soberness"—*now* they have evaded the obloquy, and aid in fixing it on others. It is not our design to enter into a long refutation of the writer's arguments against "union and brotherly love," nor to notice every plea for sectarianism—they may pass for their worth. But when brought to the standard, the Bible, they will be found as the dark shades before the rising sun. Such arguments and pleas against us, and from a source so respectable, add incalculable weight to the cause in which we are engaged, and prove to the more intelligent that sectarianism is alarmed, that "the tide of popular prejudice flows along, sweeping in its way all before it." We indulge no fears of the ultimate success of the good cause of "union and brotherly love"—the cause is God's own—it is the universal belief of all of every sect, that yet on earth it shall be accomplished, when the apostacy shall have ceased.

The writer asks—"Are the advocates of a general and unqualified union—a union, which excludes all expressions and signs of attachment to sectarian interests and institutions, prepared to carry the principle through, and abide its consequences?"—We know of none who plead for such a union—a general and unqualified union. God forbid that my eyes should ever witness such a union. Such would be a union of life and death—of the spirit of the world and of the spirit of heaven—of pride and humility—of sin and holiness. It would resemble the union of iron and clay—of the church and state. For such a union as this we believe the writer has never heard any Christian plead; for he adds as explanatory, "a union, which excludes all expressions and signs of attachment to sectarian interests, and institutions." This is the union against which he directs his attacks, and calls its advocates "enthusiasts and deaf to reason." But this is the union of humble, obedient believers, for which we plead, and for which we are willing to bear the reproach of sectarians, and against which reason's bow is too weak to cast a harmful dart.—"We are prepared to carry this principle through, and abide its consequences," standing on the Bible.

We are pleased to find that the able writer has not throughout this article attempted to controvert the principle, upon Bible authority—he feared to touch it—the New Testament frowned too

awfully at the attempt—his goodness of heart recoiled—he only noticed the consequences of such a union in the view of erring reason. We will now attend to them.

He says: "From a difference of education, local circumstances, views contrasted by research or incidental connexions, habits, relations and tempers, men do differ in their opinions and feelings respecting the doctrines and forms of worship in the Christian church. According to these differences; they unite to one or other of the existing sects, as their views and feelings direct." These we acknowledge are facts; but are they therefore right? This is the question. Carry these facts to their legitimate issue, and what christian would not tremble to plead for their rectitude? Let us apply them in the case of the divided church at Corinth. There a party professed to have Paul as their leader—they educated their children to believe Paul was right, and that Peter, Apollos and others were wrong—another party preferred Peter; another Apollos. Each party would teach their children and connexions their opinions. Now, according to this writer, these children and connexions would do right in uniting with the different parties; because "from a difference of education, &c. they differ in their opinions and feelings respecting the doctrines and forms of worship." Would Paul justify such conduct? Did he not reprobate it in the severest terms? Did he not call such persons *carnal?* Apply these facts to the existing parties—all are educated differently, and consequently differ in their opinions respecting the doctrines and forms of worship. Those educated by Catholics unite with Catholics, and give their influence to their interests and institutions. Those educated by Presbyterians, unite with Presbyterian, and are warmly attached to their interests and institutions. So those educated by Methodists, Baptists, Universalists, &c, for the same reason unite with the different sects, and are attached to their peculiar interests and institutions. Is all this right? I need not wait for an answer. All who are acquainted with the Bible, with one voice say, no. Plead for their course, and you labor to destroy all investigation and inquriy after truth—you plead that all the various conflicting sects are right—that it is wrong to endeavor to labor for reformation—and that they are enthusiasts, who are pleading for union and brotherly love, which are inseparably connected, and would ever be manifested, if the craft of men did not interfere.

The writer seems plainly to insinuate that union cannot exist, where there are differences of opinion. This sentiment is contradicted by stubborn facts. Let any sectarian boast of union in their party, and yet say that there is no diversity of opinion among them. They cannot. Therefore their own union is not founded on opinion. He pleads that every one that unites with a party should be attached and give his influence to its institutions.—By this we suppose is meant its pecuniary interests, and the advancement of the party, and its various schemes to acquire influence and power in the world, and to defend its institutions, or creeds, Confessions or Books of discipline. As no reference is made to the Bible in support of these things, we pass them by as unworthy of notice. We passingly remark that these very things have been, and yet are the very evils which have tarnished the glory of Christianity, and kept the family of God apart.

He compares the members composing a sect to those composing a particular family. As there is no criminality in expressing our partial attachment to our own family, and honestly laboring to promote its interest—so there can be none in our partiality for our own spiritual household and our deep interest for its properity. Does the writer believe that God has more families than one? How unnatural and wicked for a natural family to divide, and each member to labor to promote its own interest to the entire neglect of the others; or that the family should differ and divide into separate parties, which have particular attachments, and should endeavor to promote their own interests and institutions to the subversion of others? This is the picture of God's one family according to the writer. Can this be justified by the scriptures? Is it not every where condemned? "A kingdom or house divided against itself cannot stand."

He again compares the different parties to neighbors, who have their own land-marks and division lines; each one should observe the boundaries, which separte his neighbor's right from his.—We ask, who made these land-marks and division lines between Christians? Did God or man? Who gave a right to one child of God, and not to another? Did God or man? We are areally astonished that men—good and great men—in this enlightened day, should substitute such arguments for the support of sectarianism. Are they not reasoning in a circle? Have they not substituted reason for scripture, and call those enthusiasts who will not receive their reasoning? Or have they been so long intent on promoting the interest of their own party, that they think it is right to act as they have acted?

He proceeds in the same spirit:—"But the *mania* of attempting to produce a state of universal harmony and general good will by persuading men to deny feelings which do exist, and to affect a disregard to interests, which will hold a place in their hearts, would every where be treated with merited contempt, should any dare to carry it into the affairs of society or compact. Carry these thoughts to matters of religion, and with all the discrepancies which can be crowded into the contrast, in what respect do they fail of a just application?" Does the writer deny the possibility of universal harmony and general good will, existing among Christians? How then can he pray the Lord's prayer, "Thy will be done on earth as it is in heaven." In heaven universal harmony and good will do exist. This is the will of God. Jesus prayed that all believers might be one as he and the Father were one. Here is perfect harmony—God by Jesus Christ was reconciling all things unto himself, and consequent-

ly to one another. When the work shall have been accomplished, will there not be a general good will and universal harmony?

But the mania of attempting to produce this good state of things consists in the folly *of persuading men to deny feelings which do exist, and to affect a disregard for interests which will hold a place in their hearts.* The application of these thoughts to religion is the same, as the writer declares. Is the knowlege of the New Testament thus veiled by the arts of sectarianism? Cannot a Christian be persuaded to deny himself, by the grace of God, of the feelings of envy, hatred, and evil affections? If he cannot be persuaded to this, and if grace cannot effect it, then is the world in a desperate state. We must conclude that religion has taken her flight from earth!

He compares these enthusiasts, who plead for union, brotherly love, and universal harmony and good will among Christians, to the Pagans, who shouted, "Great is Diana of the Ephesians!!" And that while they are endeavoring to break down partyism, they are very industrious to build up and established their own party, and to keep out of their pulpits, and from their bounds, ministers of other persuasions—that they arrogate rights and privileges, and increase the power of their own body. If any among us thus act, we condemn their conduct. Such things may exist in the East, and in the West, for imperfection is the lot of men. But if this argument has weight, pursue it, and see its end. It will prove that Christianity is false, because many of its professors have not lived, and do not live, according to its direction and precepts. Such arguments are as light as air.

The writer concludes, that the different sects or denominatios have rights just and proper for them to claim. Granted. They have political rights, and those rights, as politicians they may and do claim and exercise. But we deny that Christians have any divine right to divide, and remain in division from one another—they have no divine right to form a constitution, institution, creed or confession, and bind others to believe it, or reject them for not believing it. They have no divine right to exculde from fellowship any believer in the Lord Jesus Christ, the only appointed Saviour of sinners, and prove the genuineness of their faith by an humble obedience to his commands. They have no divine right to call such *raca*, nor *fool*, nor *enthusiast*, nor *Presbyterian*, nor *Baptist*, nor *Methodist*. They have no divine right to build colleges for educating *pious* young men for the ministry, nor for Sundy schools, nor tract societies, nor bible societies, nor rag societies, nor mite societies, nor any such money institutions. We deny not that the different sects have these as political rights, and by the exercies of which they may increase their party, and more effectually strengthen their walls against their neighboring parties; but this is not religion—the religion of heaven. We fear in the contest for these rights, religion will cease to exist among the contending sects.

I advise the brother who wrote this article against union, and

brotherly love among all Christianss, to read more attentively the New Testament before he writes again. Let him give at least one *Thus saith the Lord* in support of his pleas against us, and for the justification of sectarianism. This with us, who value so highly the Bible, as to reject every thing else as authoritative in religion, will avail more than volumes of such arguments as are adduced by him. EDITOR.

HERESY.

The Catholics call all Protestants and Dissenters from their faith, *Heretics.* The Protestants and Dissenters apply the same epithet to one another in their various sects and names, because they hold opinions different from each other. Heresy in popular opinion, is like a bandy-ball, and the heretics like a large collection of boys in an open plain playing at bandy. They are divided in two parties, each party laboring to throw the ball on the ground of its opponent, and to repel it from its own. The contest is hard, and often bruised shins, and bloody noses have been the consequence of the scuffle. To a spectator, not interested in the play, how foolish such conduct appears! He in the midst of the contest approaches them, and succeeds in calling them to a pariey. "Boys, why all this noise, labor and contention?" One party answers, "those boys are endeavoring to throw the bany-ball on our ground, and we are determined to prevent it and throw it over on theirs." But what evil would follow if those boys should succeed and throw it on your ground? O that would be a disgrace on our skill and activity, which we cannot submit to bear. You cannot bear to have a superior, but wish to be the superiors yourselves. This he continues is the spirit of the world—it is pride. This plain talk offends each party, and they both become his enemies, and persecute him from their company.

This is truly the play of the heretical parties now in being. Each party is endeavoring to throw the heresy-ball from their encampment into that of their neighbor, with the same spirit and temper of the bandy boys. And the man, who has the temerity to reprove them, and bring them to a proper spirit, will certainly incur the displeasure of all the parties, and be persecuted from their society.

But, sir, do you so lightly think of heresy, that you represent it in such a ludicrous dress? Is there no criminality attached to it in scripture? Is it not said, "An heretic, after the first and second admonition, reject." Are we not authorized to call those heretics, who hold such abominable doctrines?—and shall we not exclude them from our society?—You, sir, are but one party—and your next-door party claims the same authority to call you heretics, and to exclude you from their fellowship; and who shall deny that their claims are equally good as yours? Thus all the parties act towards each other, not once suspecting that they are all heretics, the Bible being judge; and that while they remain heretics they ought to be admonished, and if this fails, to be re-

jected from the true church of Christ. This we will now prove, however unpleasant it may be to the various parties of our country.

The Greek word (*hairesis*) *heresy* signifies a sect, and so translated in the New Testament, Acts v. 17, xv. 5, xxiv. 5, xxviii. 22. Doc: Doddridge defines it to be "a sect of people separated from, and forming what we call a distinct denomination."—Para: 1 Cor. 11, 19. Doc: Parkhust defines heresy to be "a religious party or faction among christians under some human leader."—Eng: Greek Lex: verb *hairesis*. In this definition the learned are generally agreed.

A heretic is one, who factiously draws away a party or sect after him from the body or church of Christ, and forms a distinct denomination. Tit: iii. 10: "A man that is a heretic after the first and second admonition, reject."—And Rom. xvi. 17: "Now I beseach you brethren, mark them that cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Hence, Paul ranks heretics among the works of the flesh, Gall: v. 20. For who in the spirit of love to the brethren, and in the spirit of humble obedience to the precepts of Jesus, or who "led by the Spirit," would separate from them, and divide them into parties? We boldly answer, none. Love unites, and suffers long and bears patiently: 1 Cor. xiii. In this spirit division cannot take place—heresies or sects cannot exist. Divisions are carnal 1 Cor. iii, or the works of the flesh. For the man who makes division, contrary to the doctrine of Christ, must have some carnal motive, as honor, profit or ease, or, as Paul says, the service of his belly, instigating him to this course; and he must propagate a doctrine contrary to that of the Apostles in order to retain his followers in a state of separation from their brethren. To this the Apostle alludes when he speaks of some bringing in damnable heresies, even denying the Lord that bought them: 2 Pet: ii. 1. For had they preached the doctrine of Christ, having his spirit, union would have been preserved among the members—therefore if any man make and maintain division, sects or heresy, he is condemned of himself, or self-condemned; because he must know that he is acting in opposition to the law of Christ. He is a heretic indeed, and should be rejected after the first and second admonition.

It is presumed that these remarks will not be controverted. But to whom do they apply? I answer, to every sect from the body of Christ—to every scism and division—to every one who does not feel the spirit of love and union with that body. Should I be asked, who is that body, or who are the members which compose it? I answer all those who are baptized by (*en*, in) one spirit into the one body. For Christ has but one body, and every member partakes of his spirit, that holy, loving, obedient, heavenly, meek and humble spirit. And where this spirit is, there is

liberty, life, and union. By these fruits shall they be known. This body is now torn into pieces by heretics, or those who cause divisions contrary to the gospel of Christ. And every one in the spirit of sectarianism is in the very spirit of Antichrist, and should tremble at his approaching destruction. They, who labor in truth and love to unite the scattered members are properly Anti-heretics—are Christians. Says one, "Am I a heretic?" Yes; if you feel not the spirit of love and union with the whole body of Christ; or, if you, dare not, through fear of man, openly avow it, and act accordingly. In acting thus, I should incur the displeasure and censure of my sect, and lose my popularity, my honor, my wealth and ease. These are valuable: but not so valuable as life; and Jesus said "He that loveth his life shall lose it. You must deny yourself, take up your cross and follow Christ if you will be his disciple. But who is clear of heresy? I answer, the man, who has the spirit of the Lord, which leads him to love and obey his Master in all things—who feels the spirit of love and union with all christians, and who is bold enough to act according to his convictions. He believes with all his heart in the divine authority of revelation, and rejects the wisdom of men, which would destroy his liberty in obeying his Lord and Master in all things—

To sect or party, his large soul
Disdains to be confined;
The good he loves of every name,
And prays for all mankind.

It is acknowledged that this state of things is desirable, and that it will ultimately prevail on earth. If it is desirable, why not seek after it? If attainable, why not labor for it? Shall we lie supine, and inactive in the mighty work, as beyond our reach, and wait for God to perform it by almighty power without the use of the means appointed for us to do? Ask yourselves,—is heresy wrong?—Is it contrary to the will of God? The Lord informs you it is. Am I heretic? Do I cause divisions among Christians, contrary to the word of God? You may reply, I do not. But I ask, do you not support and aid others to do it? Are you not bidding them *God speed* by abiding in their party, submitting to their laws, and wearing their name? You cannot divest yourself of the charge of heresy while you live thus. Let the saints of every name withdraw their support from the heretics, and assert and claim their liberty of loving and uniting with each other, and soon will heresy and heretics disappear from the church of God on earth, and pure religion in all her glories reign over the willing sons and daughters of Adam. All this will be effected by faith and humble obedience through the Spirit, which will be poured out on all the faithful and obedient believers in the world. Let us awake to our duty, and with united effort hasten this glorious day. Happy shall he be, who shall be found in this work at the coming of the Lord! But the fearful—those afraid of man—afraid to venture upon the word of the Lord—

afraid to do what they acknowledge right—Alas! for them. Weeping, wailing and great lamentation, with shame and confusion, will be their portion.

But you may say, God has abundantly blessed the people in the different parties in days past, and why may we not expect the continuance of his blessing! I answer, because of the gross darkness and ignorance, which have long covered the people, God pitied them and winked at their ignorance; but now commandeth all men every where to repent. You say, God has abundantly blessed the parties! Alas! I fear that an increase of number, and zeal to proselyte are considered blessings of God; while the real spirit of christianity, faith, love, obedience, peace, humility and christian union, is found in but few. Like the Pharisees, mint and anise are tithed while the weightier matters of the law, justice, mercy and faithfulness, are neglected. These divine graces are borne down under the enormous load of worldly mindedness, pride, oppression, bigotry and party zeal. I dare not call that, the religion of Jesus, where the fruits of the Spirit are not found. "O Lord, revive thy work in the midst of the year."

EDITOR.

AN HUMBLE ADDRESS TO CHRISTIANS, ON THE COLONIZATION OF FREE PEOPLE OF COLOR.

While the greatest and most influential statesmen and politicians of our nation have their approving eyes and hearts turned to the Colonization Society—while they are laboring to advance its interests—while they are attempting to do justice to our long oppressed brethren of color by removing the free ones to the land of their forefathers;—While they thus act, influenced only by the principles of sound policy, and benevolence, shall Christians be idle spectators, and not unite their efforts in the holy cause? Heaven forbid!

All who know me, well know that for more than thirty years I have advocated the cause of liberty, and opposed unmerited, hereditary slavery. My honesty has been tested; for all in my possession I emancipated; nor did I send them out empty. A few are yet with me, not under my control, but entailed a curse upon my children by the will of a deceased relative. They who are unaprised of this circumstance, have branded me as a slaveholden. I have named this circumstance to remove any impression, which might prevent the good effect designed by this address.

The question is no longer now, as thirty years ago—Is the slavery of the Africans right or wrong? It is settled in the nation, that it is wrong, both politically and morally. The light of truth and intelligence has removed our doubts. No man of intelligence now presumes to justify it, whether he be a politician, moralist, or Christian. He would blush in the attempt. The nation has confessed her conviction of the wrong, by sending her

armed vessels to suppress the slave trade. Continually are those vessels cruising along the coasts of Africa to protect the liberty of that nation from the grasp of an unprincipled, avaricious banditti of worse than piratical monsters. The more free nations of Europe have engaged in the same laudable work. Shall we as a nation—shall we as Christians approve this course of protecting and of so expensively guarding the liberty of Africa, and not regard her children among us at home! No: Such a contrast has made America—has made her freeborn sons blush for very shame. The able statesman—the profound politician—the philanthropist, and the warm hearted Christian, all say, what shall we do? What can be done to relieve them? They have proposed and examined many plans by the principles of policy, philosophy and religion. But every plan has been found defective, but that which we now advocate, the plan of Colonizing the free people of color in Africa. To free them among us, and let them live among us, is impolitic, as stubborn facts have proved. Were those now in slavery among us to be thus emancipated, I would instantly remove to a distant land beyond their reach. Yet had I a thousand slaves I would gladly give them up to the Colonization Society to transport them to Liberia.

How many Christians have I heard groaning—and what real christian does not?—How many have I heard lamenting their situation, because they had slaves in their possession, and knew not what to do with them. To emancipate them, and turn them upon the public, they could not—existing facts of the evil forbid it. I could not advise this course, nor could I adopt it were I in a similar situation. But now every Christian—every man who is consciencious on the subject, may free himself from this distress by giving up his slaves to the benevolent Colonization Society, who joyfully receive them and transport them to a fertile and pleasant land, to the enjoyment of liberty, religion, and all the comforts of life. Where is the Christian that will withhold his aid and influence in support of this society! What philanthropist—what republican will! None; none;—I hope.

The time has been when professed Christians were blind to the evils of slavery—I have known some who professed to be the humble disciples of Christ, buy and sell their fellow-creatures for gain, as they would a herd of cattle! Though this was not by the majority considered wrong, yet even then the humble christian blushed and wept at the sight. But the era of darkness is past—no man now bearing the sacred name of religion, is engaged in such traffic. Am I correct in this statement! or is there yet one, a professed Christian, so blinded by the God of this world, and so lost to the truth of heaven, and so destitute of human and divine feeling, and so regardless of Christian character, and so callous to the sufferings of humanity, and so careless about his eternal destiny! Can a professed Christian yet be engaged in such a horrid traffic! If one—tell it not in Gath—publish it not in the streets of Askelon, lest the wicked, scoffing

world rejoice, and reproach the name of Christ; that one, bearing his name, and professing his religion, has done what their infidelity would blush to do. Let every Christian frown indignantly on such a practice—Let them shew the world their abhorrence of it by banishing it from among them—Let the practice be confined to those who fear not God nor regard man.—Once more I intreat all Christians—all the benevolent—all to aid the Colonization Society. Let us associate in every church, in every town, and in every neighborhood, as auxiliaries to the mother society in Washington. Your reward will be certain.

EDITOR.

THE PEDOBAPTIST.

The long expected Pedobaptist has lately made its appearance among us. From its prospectus we anticipated more than is yet realized. We have seen but two numbers; in the first of which infant sprinkling was simply inferred: but they did not inform us from what precept or example in the Bible they made the inference. Till this is done their reasoning can have no weight with those whose faith is founded on revelation alone.—In the second number they have labored to throw the subject of baptism into confusion. According to them it may mean almost any thing and every thing. Yet they incline to sprinkling or pouring; but are not confident that these are the proper modes.

It is not our design to controvert the subject of baptism with this association of Ministers and laymen; not that we fear to enter the lists, (for truth has nothing to fear,) but because our aid is not needed. A number of able defenders of truth are already enlisted. With them the subject is confidently left. The triumph of truth will be glorious. We may occasionally notice a few things on the subject, and make our remarks; but our chief attention shall be directed to what they say on the subject of Unitarianism, Arianism, and Socinianism, which, in their prospectus, they promised to notice. We do this, not because we feel ourselves included in these names, or that we feel any disposition to defend them; but because we know by them the Christians are intended.

In an article of number 2, written by "N——," we find an ill-natured stroke aimed at the Unitarians. He asks, "May we not alter the translations, and instead of saying, baptize you *with* water, *with* the Holy Ghost, and *with* fire, say, Immerse or dip in water?" He answers;—"See how it would read,—I indeed immerse or dip you in water, but he shall immerse——" His tender soul was afraid to add, *in the Holy Spirit*. "The expression," says he "is too appalling (for any but Unitarians, or those who do not believe in the personality of the blessed Spirit) to repeat." *Repeat!*—Repeat!—Where had he uttered it before? He might have done it in some former declamatory discourse for which his conscience had severely lashed him. He for this reason was "appalled" at the idea of repeating it. Have none but Unitarians the hardihood and bold impiety to utter such an expression? And do the Unitarians, who sprinkle infants as Presbyterians do, ever use the expression? Are all the Baptists who use this expression, so awfully hardened as not to be "appalled" at it?—And must they be ranked among the blasphemous Unitarians for using it? Must the learned and honest Trinitarian, and Presbyterian, who know that it should be so translated, be ranked among the unfeeling Unitarians, because he thus translates a plain passage?

Mr. N—— has confirmed this translation, by an argument on p. 19. He was endeavoring to shew the inaccuracy of the translation of Matt. III. 16.—"And Jesus went up straitway, *out of the water*." The preposition *apo*, translated *out of*, is commonly translated *from;* and even in v. 17, of the same chapter it is so translated. He acknowledges (p. 19.) that the preposition *en* is commonly translated *in* by an overwhelming majority of cases where it occurs. Let us use his own argument. The Greek text is "I baptize you *en hudati*—(with water)—he shall baptize you *en pneumati hagio kai puri*"—(with the Holy Ghost and with fire. In this same chapter of Matt. the word *en* is used eight times and translated *in* or *within* in every instance but in this 11 v. It appears to us an unauthorized and arbitrary translation to say, baptize *with* water, *with* the Holy Ghost, *with* fire.—But to render it by *in*, is most agreeable to the language of the writer; as *en*, *in* those days, v. 1—*en*, *in* the wilderness, v. 1, 3. *en*, *in* Jordon, v. 5—*en*, *in* or *within* yourselves, v. 8—*en*, *in* his hand, v. 12.

The same passage occurs Mark 1—"I baptize you *en hudati*, *with water*—He shall baptize you *en pneumati hagio*, *with the Holy Ghost*." In this chapter the word *en* occurs 15 times, and in every case but the one mentioned it is translated in. Let Mr. N—— say why it should not be rendered *in* also, in this text? In Luke 3, the same case occurs—the word *en* is used 11 times, and when translated, is, in every case, rendered *in*, except in v. 16, where it is translated *with* the Holy Ghost. No man of learning and honesty will deny the correctness of the translation we have given—and no such man can, before his God say, he would be "appalled," to use the expression. Should not a man, professing to be learned, blush to insinuate that, to baptize with water is to be taken in the same sense as to anoint the head with oil? Let us pursue the hint.

Mr. N. believes in the personality of the Holy Ghost as a third person in God; and that though this person was eternally proceeding from God, he was the very and entire God himself. Yet Jesus, in baptizing with the Holy Spirit, baptized *with* this whole and entire God, (for God is one and indivisible) by taking hold of him and pouring him upon the people, as John took hold of water and poured or sprinkled it upon the people; or as Samuel took hold of oil and poured it upon the head of David!! See p. 20. This—this indeed is truly 'appalling;' and were Mr. N——'s eyes

open to truth, he would shudder to utter it, and awfully quake to *repeat* it as one of his doctrines of grace, and pillars of his hope. He would not be so severe against those who deny the personality of the Spirit, as a distinct person in God. He would not be "appalled," to use the expression, Immerse in the Holy Ghost.

We ask Mr. N——, which of the two natures of Jesus poured out this spirit, or baptized with it? He may think the query blasphemous. If it is I am not accountable for it—It grows out of his own doctrine. He would be "appalled" to say it was the human nature. His answer must be, it was the divine nature. Now as Mr. N. holds the divine nature of Christ to be the very and entire God himself, then he took hold of himself and baptized with himself, or poured out or sprinkled himself upon the people; as John took hold of water, and Samuel took hold of oil, and poured it on those who were baptized and anointed! O that he would open his eyes, and view the end of his doctrine!

Such insinuations, as Mr. N's, against a respectable people, can have no good effect in reclaiming them from error. The writer of them only exposes the rancor of his own heart, and destroys his own influence in society. Calmness and sobriety will be attended to. EDITOR.

SHENANDOAH COUNTY, Va. April 16, 1829.

Br. Stone—I have never seen thee with mine eye, but I have heard of thee by the hearing of the ear—I am glad to say I never heard any harm of thee. I understand that thou art a minister of the Gospel in old style. Through the medium of the Christian Messenger I have learned that thy burden seems to be reformation; a serious call to the several denominations of professors, and to the world, to return to the ancient order of things in the Church of Christ; to bring the doctrines and commands of men into disrepute, and to exalt the character of God and our Savior; to bring the Rev. Clergy back to the Bible; to break every yoke and undo the heavy burden, that priest craft has hung upon the free born souls of thousands. Thy task is great, brother; thy design is laudable; and the event shall be glorious. Already there is a wonderful shaking among the dry-bones. Thou knowest that the spirit of enquiry is purging out the old leaven, that has been hid for years and centuries, in professing bodies;—the shrine makers are greatly alarmed;—primer-pedlars; and priest-sprinkling are fast losing ground;—the Bible is growing into esteem;—the light of truth is rapidly spreading; sectarian nets are daily bursting;—the kingdom of Jesus is greatly enlarging;—the people that were to be called by a name, which the mouth of the Lord should name, are becoming numerous in the earth. In short, the rapid strides, that some are making towards Legal Authority; the bitter zeal, manifested by others in behalf of human systems; the combinations and clubs formed by the Clergy against the preachers of civil and religious Liberty; the excommunication of so

many from their particular bodies, for reading and teaching for truth in other books, not chosen by their Lords and dictators—all, all these, and a thousand more like them, presage to me an eventful period about to arrive; when the Lord, whom we strive to honor, will himself take up the controversy between truth and error, light and darkness; when Dagon shall fall before the ark of the covenant; the heathen oracles be struck dumb forever; the Temple of the Lord be cleared of the buyers and sellers; and the money changers be driven out—then shall Satan fall again like lightning from heaven—the Kingdom of God come with unparallelled power—and Jerusalem become a praise in the earth.

A glorious revival has taken place in these regions the last season, the door of which is not yet shut—Glory be to God! In the August of 1818, I was found of the Lord, and in 1822 began to try to wield the sword of the Spirit. My heart, my hands, my head and my tongue are united with you in the cause of reform—though feeble in body, and weak in mind, the Lord being my helper, I can do something; and I feel like spending and being spent in the glorious work of calling sinners to repentance, and professors of religion to a thorough reformation.

There will be holden at the Walnut Spring School House, beginning on Friday before the third Sabbath in August, a four or five days meeting, where the greatest concourse of people is expected that has ever appeared at this place; as it is known that the Elders labouring in this quarter in conjuction with others intend to hold a conference. Elders from a distance are, by the Elders and brethren here, respectfully solicited to attend this meeting. You will give this last a place in your next No.

THOMAS COTTERILL.

From the Christian Baptist.

DESULTORY REMARKS.

BETHANY, April 6, 1829.

TO-MORROW, Deo volente, I depart from home for Cincinnati, in the expectation of meeting there the Champion of Infidelity in two continents.

I have explored the different systems, ancient and modern, and have made their difficulties appear in my own eye as large as life. Now I may tell my friends and the public, that, however I may manage this discussion, of one thing I am conscious, that I am much more radically and irrecoverably convinced of two things than I ever was before. The first is, that not one single good reason can be offered against the christian faith; and the other is, that sectarians and sectarianism are the greatest enemies to christianity in the world. *Robert Owen*, Esq. and all his disciples would be like a swarm of grosshoppers amonst a herd of cattle in a large meadow, were this monster beheaded. They might chirp and chirp, till the oxen tread them down or lick them up, but they never could devour an ox. Indeed, a

swarm of grasshoppers may make more *noise* than a herd of cattle, but where is their *strength*? So with these philosophers—they are ever and anon carping; but they never will, manfully attack one of its evidences.

But what I have before me now is this: the sectaries and the sceptics argue as though they had been trained in the same school. Their premises may differ and their conclusions, but their logic is the same. I am resolved, in the approaching contest, to do as the mariner in the storm—cast overboard not only the cargo, but even the tackling of the ship, rather than endanger the mooring of her in a safe haven. I cannot get ashore with so many bales of traditions, with the metaphysical subtilties of creeds, and the various human appendages of the popular establishments. These would be as fatal to the cause of the Bible, as a dead body would have been to Charon's boat. Indeed, I have more to fear from the objections which the sectaries have bestowed to the Deists, than I have from any other source of opposition. But I am under no necessity to try to pilot through the storms the opinions, fancies, or by-laws of any sect. It is the *religion of the Bible, and that alone*, I am concerned to prove to be divine. It would be a vain and endless attempt to demonstrate that a religious establishment, set on foot by King James or King Henry, by John Knox, Charles Fox, or John Anybody, was the institution of Jesus Christ, or of divine authority.

I see some of the clerical order foresaw this as well as myself, and, like the editor of the "*Paudect*," they would rather christianity should be undefended, than their systems be endangered. I would apprize all such of my intentions, and my reasons for my intentions, if I were solicited with becoming temper.

But I do not think this is a matter of ordinary importance; and therefore I start in the most confident expectation of that all-sustaining goodness and gracious assistance which have hitherto been bestowed upon me, and which have always been the strength and felicity of all them who have faithfully, sincerely, and benevolently asserted the Bible cause.

I rejoice to know and feel that I have the good wishes, the prayers, and the hopes of myriads of Christians of all denominations. With such aids and such allies, I know that the truth must triumph over all the schemes of kings, priests, and sceptics.

EDITOR.

OF THE GREEK PREPOSITIONS *UPO* & *DIA*.

These two prepositions are both translated *by*, and have thrown English readers into great difficulties. To a person acquainted with the Greek, these difficulties are removed. Not long since I heard the third verse of John 1, insisted on as decisive evidence that Jesus Christ, or the Word, was God supreme, because it is there declared that "all things were made *by* him." Let it be remembered that the word translated *by* him, is *dia*, and this word with a genitive I have never found in the whole Greek scriptures, to signify any thing else than instrumentality. Had

it been "all things were made (*upo*) by him," the evidence had been good that the Word was God supreme, because *upo* signifies the efficient cause, and not in any known instance ever signifies the instrumenntal cause. The meaning of the two words may be clearly seen, Matt. i. 22:—"All this was done that it might be fulfilled which was spoken by (*upo*) the Lord, by (*dia*) the prophet, saying," &c. It is evident that *upo* signifiies the prime or efficient cause, and *dia* the secondary or instrumental cause. The very same occurs Matt. ii. 15:—"That it might be fulfilled which was spoken by (*upo*) the Lord, by (*dia*) the prophet.'; Again, Matt. iii. 6:—"And were baptized in Jordon by (*upo*) him:" And verse 16;—"Jesus came—to be baptized by (*upo*) him." All must see that John was the prime efficient agent in baptizing. So Jesus was led into the wilderness by (*upo*) the spirit, to be tempted by (*upo*) the devil. The same application is easy. I have only adduced a few cases out of many to establish the position that *upo*, with the genitive, signifies not instrumental, but efficient or the prime cause. From the cases above stated all must be convinced that *dia* does not signify efficient, but instrumental. To convince myself I examined the gospel of John—I found the word *dia*, with the genitive, occur often.—In every case it signified instrumental or by means of. The curious may see, John i, 3, 7, 10, 17.—iii, 17—xi, 4—xiv, 16—xvii, 20:—x, 1, 2, 9. In the last it is rendered *through*, yet evidently with the same idea. If John uses the word often in the very same sense, and never as signifying the prime or efficient cause—if the other writers of the New Testament uniformly use it in the same sense, and not once, it is believed, as signifying the efficient or prime cause, the evidence must be decisive. Therefore the argument from John i, 3, that Jesus is God supreme, is fallacious. That our rendering is true is evident, because, "By (*dia*) him God made the world".—Heb. i, 2. "By (*dia*) whom are all things, and we by (*dia*) him.—1. Cor. viii. 6. "God created all things by (*dia*) Jesus Christ," &c.—Eph. iii. 9. Col. i. 16.

The Greek Fathers of the first centuries give us additional evidence on this subject.

Philo says, "A distinction is always to be made between the efficient and ministering cause. The cause of the world is God, by whose original efficiency it was produced: The operator is the Word of God, by whose ministerial efficiency it was framed." He condemns it as an absurdity in language to say that any thing is made *dia tou theou*, *through* God. Dr. Clark on Trini. p. 91.

Origen says, "The phrase *dia* or *di' hou*, *through* or *by whom*, never signifies the first, but always the second cause. All things were made *dia tou logou*, through or by the Word; not *upo tou logou*, by him as the original cause; but by one superior and greater than the Word." Page 92.

Eusebius says, "When the Evangelist affirms that all things were made (*dia*) by or through him, he therein declares the ministration of the Word to God. For whereas he might have ex-

pressed it thus: All things were made *up 'autou*, by him as the efficient cause; he does not so express it, but thus: All things were made *di 'autou*, *by* or *through him* as the ministering cause; that so he might refer us to the supreme power and efficiency of the Father, as the maker of all things." p. 92:

Again: "The divine oracles teach us to know, that he (the Father) only is the true God, separate from all corporeal substance, and remote from all ministerial dispensation. For which reason the universe is declared (1 Cor. VIII. 6.) to be (*ex autou*) *of* or *from* him, not (*di 'autou*) by or through him." p. 92.

Cyril says, "When the Father willed that all things should be formed, the Son performed them by the appointment of the Father: That so the original, absolute, supreme authority might be reserved to the Father: and at the same time, the Son might have power over the things that he made." p. 93.

I might quote many more, but deem it unnecessary. This says Dr. Clark, was the constant and unanimous sense of the primitive Fathers.

Br. Stone:—For years past I have been convinced that partyism as it exists in religious society is opposed to the word of God; that man-made creeds and praty-names are a real injury to the peace and unity of the church of God; that the scriptures alone should be received as authoritative, and the name *Christian* alone acknowledged by all believers. I am alone in this neighborhood with regard to religious profession. There are none here called Christians; yet we have many good people of every order. I have applied to the different denominations for communion at the Lord's table. They are very willing to grant it, if I will join their party. What shall I do? To live without communion is distressing, and yet to join a party I cannot feel clear. Please give me your advice. Yours.

REPLY. *Dear Brother:* Your case is not uncommon, nor is it difficult on Bible grounds. Yo express convictions that partyism is in opposition to the word of God:—and what man that has read the Bible attentively can deny it? If you unite with a party, will you not act contrary to your convictions, and contrary to the word of God? Will you not be giving your weight against the truth, and in support of practical error? By uniting with a party, will you not lose the fellowship of other parties, and thus perpetuate the scandal to Christianity? You are also convinced that man-made creeds and party names are unauthorized, and a real injury to society. Can you then submit to them, without shutting your eyes against the clear light of heaven? Will you prostrate your liberty at the unhallowed altar of sectarianism, and submit to the hard and galling yoke of bondage? I hope not.

You say, the sectarians would gladly receive you to communion, if you would unite with them. By this they acknowledge

you a christian, or else they would not admit you. They cannot have fellowship with you, because you admit the Bible alone as the law of Christ, and his name alone as the name of his followers! But if you will become a Presbyterian—a Methodist—or Baptist, and submit to their laws, and be called by their name, you shall receive their right hand of fellowship! This rivals the age of darkness. They may say, you hold some erroneous doctrines. This may be true. But will they not receive you into union with their party with all your errors? (provided you will submit to be gagged)—Do they not in this virtually profess that their party-name will remove the criminality of your errors? Will they not publicly debar from their communion all who hold these errors, and yet privately admit you who hold the same? Will they not anathematize all such publicly, and yet privately acknowledge you a saint. This is so near akin to hypocrisy that I have not a discernment of the difference.

Were I in your situation I should labor to walk in the light of the Lord, though for this I should be rejected of all. Never would I exchange the law of Christ for the laws of men—nor the name Christian for any other. Never would I yield my convictions, or shut my eyes on divine light to gain the smiles of any—Never would I add my weight in the scale of partyism against the opposite scale of truth—Never would I prostrate my liberty to man—I should live and walk alone in the truth, and yet not be alone; for God would be with me. I should be consoled in this that when the Lord comes, I should be found with my light burning, and ready to meet him without shame.

You may say, there are many good christians among these parties. Of this I have not a doubt. But these christians are yet in the mists of Babylon—in the city of confusion. Like the Pharisees of old, they think they see, and have all knowledge; but they are deceived in this. Their eyes are not fully open to see the truth as it is in Jesus; but the day is not far distant when Christians every where will be roused by the trumpet voice, "Come out of Babylon, my people." That voice is now heard by many, and many are flying from the city of confusion, and thus escape her plagues. But, like the deafening drums to drown the cries of infants sacrificed to idols, so is the noise at this day to deafen the ears of Christians from hearing the party-killing sound, "Come out of her, my people." Will my brother, having once fled from Babylon, return to her confusion again? Beware, lest you be partaker of her plagues.

Some join with us as a party, without ever having learned the divine principles of gospel liberty. It is no wonder that such, bewitched with the glare of popularity, and pleased with the idea of ceasing from being persecuted, should unite with a party. But how any can do this, who know the truth as it is in Jesus, without the mixture of man's wisdom, is to me unaccountable. To you these thoughts are humbly submitted. Yours to love and serve in the Gospel of peace. EDITOR.

QUERY BY WILLIAM SELBY, of Ia.

"WHAT IS THE CONDITION OF THOSE THAT DIE IN INFANCY?"

ANSWER.

The query is more curious than profitable. Many have speculated on the subject, and have left it in the dark. Many following St. Austin have believed infants to be so morally polluted by the imputation of Adam's sin, that they must sink to hell if they die, unless they are babtized, and have their sins washed away by this means. Others, as the Presbyterian Confession of Faith, talk of "elect infants." These according to the opinion of these theologians, are saved, whether baptized or not; but the non-elect infants, or reprobate infants dying, must be damned for the sin of Adam, committed thousands of years before they were born! An infant of a span long in hell, suffering the vengeance of eternal fire, not for their own sin, but for the sin of Adam!! Who can see any thing lovely in the God that would thus rule? A pagan who thinks that his idol or God is pleased with the shrieks and cries of infants sacrificed in the fire, may receive this doctrine; but can it be received and uttered by a Christian, who knows the God and Father of our Lord Jesus Christ? We cannot believe it.

The Methodist brethren abhor the doctrine of infant damnation, as involving the character of God, as good and just. They have therefore said in their discipline, Art: 2 & 20, & Art: Perf: "That Christ by his one offering of himself, made a perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual,—that he truly suffered, was crucified dead and buried to reconcile the Father to us."—Hence they have concluded that all infants are born in a justified state, and that the Father is reconciled to them; consequently if they die they are saved.—If infants are justified, they must have been previously condemned; if the Father is reconciled to them now, he was not before; for this is plainly implied. If condemned, it must have been for Adam's sin imputed to them. If this sin was infinite, and infinite punishment iis due, then were infants doomed by the first constitution of God to man to suffer infinite punishment. All that died in infancy must bear infinite or eternal punishment. If this constitution was then agreeable to the will of God, it must yet be agreeable to his character and will; for God is unchangeable. Therefore this principle as plainly involves the character of God as good and just, as the Confession of Faith does. It is easier to see the imperfections of other theories than to establish one that is perfect, especially when we have not scriptural *data*. A few principles I consider as axioms in divinity. 1st. That in the final judgment every one shall be judged according to the deeds done in his own body; and therefore not for the deeds done in Adam's body. 2ly. As infants are incapable of doing good or evil, as Esau and Jacob, they cannot be condemned in that day. 3ly. That as moral qualities cannot be transferred from one to another, therefore the sin of Adam cannot be transferred or so imputed to the infant as to render it

condemnable to eternal punishment in the final judgment. 4ly. That natural death is the consequence of the first Adam's sin to all—and that natural life, or the resurrection of all from the dead, small and great, is the consequence of the second Adam's obedience. Therefore when infants are raised from the dead, they experience all the justification they need, being then delivered from the condemnation to death; and having no deed done in the body to answer for, they are brought to heaven, and grow up in eternal righteousness. EDITOR.

OBITUARY.

The deceased, before his death, requessed me to write a memoir of some of the principle incidents of his life, and have it published in the Christian Messenger.

Died, at his residence, in Posey county, Ia. Elder JAMES MOUTRY, aged sixty-two, on the 27th day of September, 1828, after a long and painful illness; perfectly composed in his mind, and entirely resigned to the will of God. During the revival in North-Carolina, Chatham county, about the year 1804, he professed religion, and became a member of the Regular Baptist church. Being zealous for the cause he had espoused, he took an active part in the society, and very soon gave evidence that his talent was worthy of support in the church. He was licenced to exercise his gift in exhortation, and by making further proof of his influence, and usefulness, was licenced to preach, until he was considered qualified to sustain the character of an Elder. He was accordingly ordained in the Baptist Association. In the year 1809 he moved into Indiana, on the Wabash, and was chosen pastor of a Baptist church, called Salem. In the years 1813 & 14 some of the people and preachers, called *Christians*, came into the same section of country. He, possessing a liberal and friendly disposition, occasionally attended their meetings, and invited them to attend his. This liberty soon caused his Baptist brethren to complain; but he contended for the liberty of the Gospel, and still claimed and enjoyed his privilege, until he was arraigned before the Association, to answer to the charges exhibited against him for violating the rules, and regulations, in the constitution of the Baptist Church. But he refused to acknowledge any fault for the past, nor would he promise to retract in future, and consequently was expelled from the fellowship of the church, and Association. He then publicly acknowledged his conviction from both scripture and experience, that man-made creeds, and confessions of faith, were mischievous things in the church; and that the Bible was the best, and only constitution to govern the Church of Christ, containing the most complete and perfect rule for faith, practice, and discipline. A majority of the church, of which he was pastor, went with him, and constituted a church on the Bible. He continued stedfast in the christian faith; enforcing the necessity of practical religion, and zealously insisting on the propriety of the spirit of love and un-

ion being cherished, and cultivated, among the followers of the Lord Jesus. The church increased, until the number of members at one time was two hundred and twenty.

He was remarkable for a mild and amiable disposition, a friend of peace, and always ready to use his influence to promote it. In his family, he was an agreeable husband, a tender and affectionate father. He was esteemed highly as a neighbor and citizen. He was faithful, and beloved in the church. His manners and address, plain and unaffected; his piety and usefulness, universally acknowledged. His excessive labors brought on a pulmonary consumption, which rendered him unable to preach for some months before his death. He was very sensible of his approaching dissolution. I visited him frequently during his illness, and always found him in a calm and serene frame of mind, and entirely resigned to the will of God, with an unshaken confidence, and prospects bright for heaven.

He is gone where the wicked cease from troubling, and where the weary are at rest, and left his family and friends, and the church, to lament their loss.—His funeral was attended by a large concourse of people; and brother Moses P. Condict preached on the occasion, an interesting and impressive discourse, from Job VII. 9 & 10. The closing remarks, made on the character of the deceased, and the address to relatives, and the church, were solemn and affecting. Mark the perfect man, and behold the upright; the end of that man is peace. JOHN M'CRARY.

Also, died in this county, June 1st, Mrs. MARY PEAK, consort of Jordan Peak, and daughter of Capt. Lewis Nuckols. She was young, amiable and pious; and in her last illness and death, manifested an unusual degree of faith and assurance of immortality.

Also, a few days before, died Miss POLLY DOWNING, of Bethel. Her sufferings, were long, and unusually severe; yet the gracious presence of her Lord, whom she had long and faithfully served, supported her, and caused her continually to triumph to the last moment of her earthly existence.

NOTICE.

The CHRISTIAN HYMN BOOK, compiled and published by B. W. STONE & THO: ADAMS, will, in two or three weeks, be ready for delivery. They will be deposited with the Agents of the Christian Messenger for sale. The price will not exceed 50 cents per copy retail; and a considerable reduction will be made to those who purchase by the dozen, and pay when they receive the books. They, who wish to have the books, will call on Mr. *N. L. Finnell*, at Georgetown—Mr. *H. Wilson*, at Paris—Mr. *Js. Batterton*, at Millersburgh—Elder *John Rogers*, at Carlisle—Mr. *B. S. Wilson*, at Cynthiana—Mr. *C. C. Moore*, Winchester—Mr. *Js. Houston*, at Caneridge—Mr. *Keiser*, book-binder, or *B. Cassell*, at Lexington—Col. *P. Dudley*, at Frankfort—Mr. *P. Allin*, at Harrodsburg, &c. To any of our preaching brethren, application for books may be made, and from them obtained.—*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: III.] GEORGETOWN, KY. JULY, 1829. [No. 9.

THE GOSPEL PLAN OF SAVING SINNERS.
NO. III.

It is urged in opposition to the doctrine for which I contend, that John required of them whom he baptized, to "bring fruits meet for repentance." This is supposed by some, to mean an experience of grace—an evidence that they were regenerated. The Pharisees of whom John made this requisition, were a proud, hypocritical race of men, and great lovers of popularity. So many flocked to John's baptism, that it must have become very popular: and the Pharisees, who ever wished to float on the popular current, came also. John perceived their wickedness, and calls them a "generation of vipers;" and asked them who had warned them to flee from the wrath to come. He then tells them to bring fruits meet for repentance. As much as to say, renounce your pride, arrogance and evil life: bring me evidence of a sincere reformation, and I will baptize you. John directed the subjects of his baptism to believe on him that should come after, who should baptize them with the Holy Ghost; of course they had not received it before he baptized them.

The disciples whom Paul found at Ephesus had been baptized unto John's baptism, and yet they had not so much as heard of any Holy Ghost. If then John, or those who baptized on his plan, required of the subjects of their baptism, an evidence that they had received the Holy Ghost, how are we to account for this circumstance?

Again. It is argued, that as Solomon's temple was a figure of the church, and as the materials of that building were all prepared in the mountains before they were brought and placed in the building, so sinners should be regenerated before they are prepared for baptism. This, at first view, is a very plausible argument; but the circumstance of the stones of the temple being prepared in the mountains, will be found upon examination to be no objection to my plan. In the church, or spiritual temple, Christ is the *living* corner stone. This corner stone is now laid in Zion, and every sinner must be brought to Zion, in order to be placed on Christ the corner stone. It is true he has to be prepared in or cut out of the mountains of iniquity according to the plummet and rule of the gospel. As the mason cuts off all the rude and unnecessary appendages of the rocks, in order that they may be