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.

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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

prepared for a place in the building; so by a sincere repentance, the love and practice of sin must be destroyed. The sinner's old man must be crucified; but after all, this may be a dead stone. Every stone in the spiritual temple must be a *living* stone. How are they to be made alive? I answer, by a union with Christ the living corner stone. But where is the corner stone? I answer, it is laid in Zion. And as I have shown that we put on Christ, or are united with him in baptism, let the penitent sinner be baptized: and when the administrator puts him under the water, like the mason placing the stones in a building, he becomes a living stone—is united with Christ, the living corner stone, and occupies a place in the spiritual temple. Of course he is not made *alive* in the mountains of iniquity, before he is brought to the corner stone.

But it is argued that the plan proposed, throws the door of the church too wide—that it will admit corruption into the church, and destroy its holy character. I have shown that the apostles acted on this plan; and as they acted under the guidance of the spirit, their plan must have been the plan of heaven. I shall never be afraid of throwing the door of the church too wide, while I imitate Christ and his apostles. The plan of heaven is generally opposed to the schemes devised by the wisdom of man. Suppose I were to require what is generally called an experience of grace, of those whom I baptize: I would sit in judgment upon his experience, and if it accorded with my *views* of the manner in which converson is effected, I would pronounce him a Christian, and baptize him. But it is possible that I might be mistaken; for however wise I might be, still my decision would be founded on the "wisdom of man." Besides, the person who relates his experience, may be in error; yet my passing judgment in his favor is calculated to confirm him in his mistake. Further, he might not be able to satisfy my mind; he might not have experienced all that I did; yet he might be a Christian. But my decision against him might be calculated to throw him into doubt and despair. By my fallible judgment, he would be deprived of his christian privileges, and rendered unhappy. These things I say are possible; but upon the plan I propose, it is impossible; because his faith rests not in the wisdom of man, but in the power and faithfulness of God. He rests his all on the promise of his maker; and as it is impossible for God to lie, so it is impossible he should be disappointed. I am far from recommending baptism to any, but to those who have become subjects of sincere repentance. When the love of sin is destroyed—when the penitent's cry is "what shall we do to be saved," then let him determine to renounce all sin, and be baptized *for* the remission of sins; and I would as soon expect that God would cease to exist, as that he would not receive the remission of sins, and the gift of the Holy Ghost.

We often hear it asked of those, who relate their experience, Did you believe that God could not be just and save you? Did you think that your day of grace was past, and did you believe that you were lost—that God would never save you? Did you believe that God was your enemy, and that the sword of justice was ready to cut you down and send you to hell? An affirmative answer to these questions is thought of importance, to prove it a work of the spirit. And yet every one of these ideas are false. For God could be just and yet save him. His day of grace was not past, neither was God his enemy, &c. These things he has proved by sweet experience. And shall Christians require of their fellow mortals to believe lies, in order to fellowship? Surely not. I know that many think, that the plan which I have proposed, is presumptuous—that it is unsafe, and leads sinners to venture upon God in a very unprepared situation. But it is the will of God that they should *presume* or venture upon him; and it is the business of error and Satan, to make people afraid to venture upon God.

But perhaps one is ready to say, must we not "be ready to give an answer to every man of the reason of the hope that is within us. I answer we certainly must; and if you please I will give you a reason of the hope that is within me. I could probably give you as satisfactory an experience as many of my brethren, but I rest my hopes on another ground. I put my trust in God. In my hours of dark temptation, I do not look back to my experience for consolation, but I look to my God for deliverance. I believe that he is true and faithful, and if I put my trust in him, I believe that "I never shall be confounded." I feel like "leaving the things that are behind, and pressing to the things that are before." Come my Brother, tell me, have you a better ground of hope?

I and others in this country have acted on the above plan, and we have never yet known it fail. If we had but *one* apostolic example on which to found our practice, we believe we would act safely. But we think we have many examples as well as precepts. Should any yet dispute its correctness, we should be glad that they would introduce *one* precept or example from the scriptures, showing that it is wrong. We should be glad also, (if possible,) that they would cite us to *one* authority in the book of God, for requiring "an *experience of grace*" to be related, antecedent to baptism.

Thus I have endeavored to illustrate the simplicity of the gospel plan in saving sinners. It is hoped that all who read these numbers, will candidly consider the subject, and if the doctrine advanced be supported by the scriptures, it is hoped that they will embrace it, however much it may be opposed to *their* views of propriety. JAMES E. MATTHEWS.

A REPLY TO JAMES E. MATTHEWS.

The Gospel Plan of saving sinners, as preached by the Apostle Paul, Romans x. 6–10.

"But the righteousness which is of faith speaketh on this wise,

Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above;*) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Brother Matthews,—I have perused your numbers in the Christian Messenger, I hope, with impartial interest; and am not a little surprised at the sentiments contained in them; being written by one, who seems to be so well versed in scripture. And that which increases my surprise, is that you have presented to the public a plan, which I suppose you will call complete, without once naming, or even hinting at the blood of my dying Lord; and have apparently substituted water in its stead. O how chilling to the weeping heart of a poor mourner! I hope, my dear brother, you will not think it a crime, if I should offer to the public a "more excellent way," founded on scriptural evidence.

The plan laid down in the New Testament, through which God is pleased to save poor lost sinners, has engaged the attention of the Christian republic from its earliest establishment. God's plan—the Gospel plan—the ancient plan—the Apostolic plan—the Scripture plan—the plan of heaven—have been the various titles, by which their various theories have been designated; and the most of them differ in doctrine and precept as much as the means, through which they were to receive the remission of sins. But I think that the fragment of Peter's language, on which so much stress is laid, contains no assertion that is in any wise congenial with your premises. The historian seems to be silent on the great subject of dispute—he does not inform us, whether he had or had not, an evidence of the remission of their sins previous to the act of baptism. Therefore, the strongest evidence that can be drawn from this circumstance, can only be the dim shade of inference, and conjecture, which cannot be admitted as legal testimony in this disputed point. But, perhaps you, or some other person in the ranks of the public, may say, that in this I am mistaken; for did not Peter expressly command the multitude to "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost!" I answer, he did; but, wherein does this language support the proposition to be proven? Did Peter tell then that baptism was a means of the forgiveness of sins?—That their sins should be remitted in the act of baptism?—Or that baptism was the only channel of regeneration or the new birth! The answer of these questions, I leave to the candor of James E. Matthews, and an enlightened public.

But, how shall we arrive at a correct understanding of the expression of the apostle? Our brother, with many others, in order to be consistent, will probably say, that the sense of the passage must be determined by the particle or preposition, *for*, as the whole weight of the passage is leaning upon that. But I will urge, and I think correctly, that the true sense of the particle, *for*, must be determined by the connexion of Peter's language, in concert with other scriptures. Mr. Johnson, I think, informs us in his Lexicon, that this small particle is susceptible of upwards of forty definitions, according to their various situations in language; and among all these different acceptations, and situations, who can tell us which is the right one, unless we take the language of Peter as a guide by which to determine? This being admitted, I am, therefore, forcibly led to reject the definition adopted by you, viz: (*in order to,*) as incongruous to the general tenor of the scripture. That which seems to suit the apostle's language, and the nature of obedience best, is, *because of*, or, *on account of*, which sweetly harmonizes with every nerve of the apostle's discourse. Let us hear it. Peter saith, "Repent (or reform,) and be baptized, every one of you, in the name of Jesus Christ, for (*because of*, or, *on account of*,) the remission of your sins," &c. This view of the passage, to my mind, makes it plain, and easy to be understood. The other throws a dark chilling gloom over that sacred ordinance, that the faint throbbing heart of a poor mourner cannot relish. The watery grave, to him, would appear a dark and a dismal vault without a gleam of light reflecting through its gloom. But when the soul is full of light, love, and joy, he can willingly lay his body beneath the wave, even if he should never expect to return.

The remission of their sins was not promised in the act of baptism; because the language only suggests one promise, and that is, "ye shall receive the gift of the Holy Ghost," which was to be received through the medium of baptism, and as an additional blessing in consequence of their obedience. But to climb to the summit of this argument, I would ask, what did the apostle Peter preach to the gazing crowd? I answer; he stood up with the eleven and declared, that the prophecy of Joel was then fulfilled; and next he declared that they had been guilty of murdering the Lord of glory; and in the third place, he preached unto them that he had risen from the dead, and was then pouring out his spirit upon them; and in the fourth place, he declared that he was then on the right hand of God, and had authority to judge the world, to give repentance and remission of sins to all that call upon him. And when they heard this they were pungently convicted in their hearts. Yes, they were much alarmed; and as Peter had not yet preached obedience to them, they did not know what to do, nor did they know whether it was possible for them to be saved. They then came as true penitents and begged of the apostles to tell them what to do. Peter then began to preach again, and repeated the passage above quoted.

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and expressly told them, that the promise was to them and their children, and to all them that were afar off. This gave the desponding creatures hope, which was a lively hope. Yes, this doctrine made them glad in their hearts before they were baptized, according to the 41st verse; which gladness constitutes the very essence of the new birth. And hence the conclusion is unquestionable, that they submitted to the ordinance of baptism from a principle of love to God, and on account of the remission of their sins, expecting to receive the gift of the Holy Spirit.

[*To be continued.*] JOHN OKANE.

REMARKS ON THE FOREGOING REPLY.

We are always pleased to see the spirit of inquiry on subjects of importance. To express freely, humbly and meekly our ideas, is a good way of arriving at truth. But any expression of a harsh and arrogant spirit, will produce bad effects. Such it is humbly hoped will be avoided by our correspondents. As an Editor, I have the liberty of making remarks on all communications addressed to me. With the brother, whose communication is given above, I have no acquaintance, having never seen him.—He expresses great surprise at brother Matthews' sentiments, "especially as he is so well versed in scripture." This implies that all who embrace those sentiments are ignorant of "the law."—Did my young brother know it, there are many in the west, both among Baptists and Christians, who hold the same doctrine; and those too, who rank high in biblical knowledge, and are ornaments in the kingdom of Christ. He thinks the sentiments chilling to the weeping mourner, because the blood of Christ is not once named in the plan; but that water appears to be substituted for it. Do, brother, look at the plan you have adopted, Rom x. 6–10. Is there one word in it about either water or blood? Look at the plan of Peter and adopted by bro: Matthews, Acts ii. 38. Is there one word about the blood of Christ? You say, Peter preached this doctrine before he proposed the plan of salvation through obedience as well as faith; so does bro: Matthews. But Peter was careful not to confound the doctrine of Christ; and from his example we might learn wisdom. As well might we argue that there is no necessity of repentance or baptism, or any other duty, in order to salvation; for Paul says, 'Believe in the Lord Jesus Christ and thou shalt be saved.' 'Whosoever believeth that Jesus is the Christ is born of God.' &c. In these nothing but faith is expressed; shall we blame the apostles that they neglected repentance, baptism, the blood of Christ? No: Let us then not blame one another for following their example. Let us not call them *blind*, because they have misconceived the nature and force of that evidence by which another is convinced. To tell a man that he is ignorant and blind, is not a happy nor weighty argument to convince him that is a fact.

He tells us his design is to prove, that bro: Matthews' arguments are insufficient to establish his proposition—and that it cannot be established by any man without a new revelation from heaven. If this be proved by the old revelation, I for one will relinquish the propostion with joy, and yield to what may be established from the same source with delight. The Christian Baptist with the Christian Messenger would no longer teach the doctrine, "Reform and be immersed in the name of the Lord Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit." Nor would the honest brethren among Baptists and Christians teach nor receive it.

We will now proceed to his weighty arguments against the doctrine, that Baptism is an appointed means of heaven for the remission of sins, and for the reception of the gift of the Holy Spirit.

1st. "It cannot be proved, says he, whether the people on the day of pentecost had or had not their sins forgiven previous to the act of baptism." But it can be proved from the whole Bible that they were not forgiven before they repented; for the scriptures every where represent repentance as preceding forgiveness—Therefore Peter spoke to such as were in their sins, unforgiven. Had he said, Repent for the remission of sins, and then be baptized—this would have expressed our brother's views—But Peter unites repentance and baptism together immediately, as previous to forgiveness and the reception of the Holy Spirit. This is no inference: it is as plain as Mark xvi. 16. "He that believeth and is baptised shall be saved." As well might our brother say, He that believeth and is saved, should then be baptized, as to say, repent for the remission of sins, and then be baptized.

Though our brother's plan seems to contradict the institution of Christ in Mark xvi. 16, which is, that faith and baptism are the appointed means of salvation; tho' it seems to contradict the advice of inspired Peter, to poor trembling believers, Acts ii. 38, which is that repentance and baptism are the appointed means for the remission of sins, and the reception of the Holy spirit: yet he asks, Did Peter tell them that baptism was a means of the forgiveness of sins? I will ask him one question, Did Peter tell them that repentance was a means of the forgiveness of sins? And will any one presume to deny that it is a means? If one is, so is the other, for they stand in the very same relation. He asks again; Did Peter tell them that their sins should be remitted in the act of baptism? No: he has not expressly told us whether in the very act, or a minute, a day, a week, a month, or any specified time after. Nor are we curious to know; it is enough for us to know that it is a means appointed by Christ for this purpose. "Ask and ye shall receive;" but the time is not specified when; whether in the very act of praying, or a day, or month, or year after. He asks again; Did Peter tell them that baptism was the only channel of regeneration? No: neither Peter nor the most stupid ignoramus amongst us, ever spoke such a sentiment. Whoever heard of an unbelieving, impenitent person regenerated

by baptism? Surely our brother does not think us so stupidly *blind*.

2dly. His next weighty reason against the propostion, advocated by us, is founded on the indefinite meaning of the preposition *for;* as repent and be baptized *for* the remission of sins. He says, Dr. Johnson in his dictionary says, that this word *for* is susceptible of forty or more definitions. But of the forty our brother has chosen one, which is as far removed from the word used by Peter, as any he could have selected. He has taken *because*, or *on account of*, as the true definition of *for;* then it will read thus, "repent and be baptized *on account of* the remission of sins, or because of the remission of sins: that is, because you are now forgiven and your sins remitted, therefore repent and be baptized! Will our brother, in order to enlighten our blindness, thus pervert the whole economy of heaven, and make us believe that a man must have his sins remitted before he can repent and be baptized! The word used by Peter is *eis*, here translated *for*, but commonly rendered *into, unto*, &c. Let us examine a few of many texts connected with our subject, and read them with our brother's definition, and with ours. Matt. xxvi. 2: "This is the blood of the new testament, shed for many for (*eis*) the remission of sins." Did he shed his blood *because of* the remission of sins, or *in order* that they might be remitted or forgiven! Jesus says, I came not to call the righteous, but sinners (*eis*) *to* repentance. Matt. ix. 13. Did he call sinners *because*, or *on account of* their having repented! Or did he call them *in order to* their repenting! Paul says, "Godly sorrow worketh repentance (*eis*) *to* salvation." II Cor. vii. 10. Did godly sorrow work repentance *on account of* salvation! Or did it work repentance *unto* or *in order to* salvation! Was not this repentance a means of their salvation! "That God may grant them repentance (*eis*) *to* the acknowledgment of the truth." II Tim. ii. 25. Surely this repentance was the means which led them *unto* the acknowledgment of the truth. II Peter, iii. 9: "God is not willing that any should perish, but that all might come (*eis*) *to* repentance. God's will is that all should come to the Saviour *in order to* repentance, for he is exalted to give repentance as well as the remission of sins. I might fill pages with such references; but these are deemed sufficient. It is very doubtful with me whether *eis* has ever the signification of *on account of* or *because of*.

Our brother O'Kane thinks, that to be baptized *in order to* the remission of sins throws a dark chilling gloom over the ordinance that the faint heart of a mourner cannot relish—the watery grave to him appears a dark chilling vault &c. This may pass for argument with theorists; but fact proves it fallacious. All arguments not taken from the bible will have no effect in removing our blindness.

He thinks these people on the day of pentecost were all regenerated before they were baptized, because it is said, "Then they that gladly received his word were baptized;" which gladness, says he, constitutes the very essence of the new birth—!! If our brother be correct, then were the Gentiles at Antioch regenerated before they believed in the Lord Jesus. For when Paul preached "I have set thee to be a light of the Gentiles that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad,—and as many as prepared themselves unto eternal life believed." Dod: Was Herod who heard John gladly, regenerated? Were the common people who heard Jesus gladly, regenerated? Mark xii. 37. "Were the people who were waiting for Jesus, and gladly received him, all regenerated? Luke viii. 40. Had the stony ground hearers the very essence of regeneration, because they received the word with gladness? Mark iv. 16. Our brother cannot believe this. Yet his conclusion is, that the inference is unquestionable that they submitted to the ordinance of baptism from a principle of love to God, and on account of the remission of their sins, expecting to receive the gift of the Holy Ghost. Were his premises equal to his conclusion, we should all bow submission.

The subject under discussion is important, and the many communications on this point pouring in upon us, convince us that it is considered important by our brethren. To print all, would fill up our pages to the exclusion of every other subject; and not to print them, would probably offend our brethren. It is not our wish to make it a subject of controversy, but of calm investigation. We are advised by our friends to pursue the following course. Let two experienced elders of different opinions on the subject, enter upon the investigation; to them let all communications from brethren far and near be directed. From these communications they will take every good argument, and arrange all in the clearest point of view. This will clear our pages from the repetition of the same arguments, found in the various communications. It is not doubted but that this plan will meet the approbation of all. It is therefore hoped that no brother will be offended that his essays are not inserted entire, over his proper signature. We have learned by unhappy experience the evil of controversy, and wish to avoid the spirit of it among ourselves, who profess to be inquirers after the truth as revealed from heaven. Let brethren direct their essays to the Editor of the Christian Messenger, post-paid. They shall be faithfully attended to. The two elders are already engaged, and their essays shall immediately appear over their proper signatures. EDITOR.

ON BAPTISM.—No. I.

Much is now said and written on the subject of the remission of sins; and as out of the abundance of the heart the mouth speaketh, I am satisfied that more has already been said than proceeds from humble and forbearing hearts; and because of the warmth generally felt, or at least shown, by those, who are engaged in this, and other controversies of the day, it was my intention, knowing my irritability and inexperience, to have but little to

say in the contest at present; but as the Editor of the Christian Messenger and other brethren seem anxious that I should take part in the investigation, I have yielded to their wishes. I know that the truth spoken by a wise God is strong, and from that I have labored to form my views of sin, the forgiveness of sin, and the means of obtaining that forgiveness. If I am mistaken, I know it would be to my advantage to know it. I will, therefore, ask the Editor of the Messenger the following questions, and wait his answer before I enter further upon this subject:—1st. What is sin? 2d. What is the forgiveness of sin? 3d. Has God appointed more than one plan for the forgiveness of sin? If he has, why contend for one more than another? If he has not, have we any authority for believing that any ever has been, or ever can be, in the gospel age, forgiven out of that plan? 4th. What is the design of baptism? 5th. Who have the right to administer baptism? 6th. Has any authority to baptize the same person more than once? THO: ADAMS.

REPLY.

1. What is sin? I answer in the language of revelation, "Sin is the transgression of the law," 1 Joh. III. 4. Rom. IV. 15.

2. Sin, sometimes signifies the punishment of sin, and therefore the Hebrew word *hetta*, commonly translated *sin*, is sometimes translated punishment, as Zech: XIV. 19: "This shall be the punishment (*hettuth*) of Egypt, and the punishment (*hettath*) of all nations," &c. Gen: XIX. 15. comp: Rev: XVIII. 4.

3. Sin sometimes signifies, a *sin-offering;* as Gen: IV. 7. Dan: IX. 24. Hos: IV. 8. 2 Cor: V. 21. Heb: IX. 28. Rom: VIII. 3. &c.

Query 2d. What is the forgiveness of sin?

Ans. The terms *forgiveness*, *remission*, and *pardon*, are the same, and translated from the same words in the Greek and Hebrew. The Greek word *alphiemi*, translated *to forgive*, *to remit*, and *to pardon*, literally means, and is often translated, to *send away*, *to dismiss*, *to put away;* as Matt: XIII. 26: "Then Jesus *sent away* (*apheis*) the multitude," Mar: IV. 36. Matt: XXVII. 50. 1 Cor: VII. 11, 12. Luk: IV. 18. &c.—In the forgiveness of sins two ideas are included, one is a remission of the punishment of it, or a deliverance or an acquittal from obligation to punishment; the second is a forgiveness of the offence, or to remember it no more. "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." Heb: VIII. 8. In the first part, is intended the remission of punishment, in the second, the forgiveness of the offence. Pardon is often represented under the figures of sin being buried in the depths of the sea—of being covered—of being cast behind the Lord's back, so as to be seen no more. The same is intended when sin is said *to be taken away—borne away*. The pardoned sinner is justified freely by grace—he is *now* treated as righteous—as one that had never sinned—one to whom sin is not imputed. "Blessed is the man, whose trasgression *is forgiven*, whose sin *is covered;* blessed is the man to whom the Lord, *imputeth* not iniquity." Ps: XXII. 1. 2. Paul introduces this text to prove the doctine of justification by faith, Rom: IV.

Query 3d. Has God appointed more than one plan for the forgiveness of sin? If he has, why contend for one more than another? If he has not, have we any authority for believing that any ever has been, or can be forgiven, in the gospel age out of that plan?

Ans. God has had but one general or fundamental plan from the beginning of pardoning sin. This general plan is that the sinner must repent in order to be forgiven. This law is founded in the very nature of God, and of his government. For when God declared his glory to Moses, among the perfections of his nature, is found *forgiveness*. Exod: XXXIV. 7. Forgiving iniquity, transgression and sin, and that will by no means clear *the guilty*, or rather, the impenitent. The word *guilty* is a supplement, and evidently contrary to the doctrine of God. In accordance with this sentiment, it is very frequently stated in the Bible that God forgives *for his own name's sake*. If there is a principle in God, opposed to his forgiving the penitent sinner, then the idea of perfection and unity in him is forever lost. Neither can his law nor government oppose it; else they would be in opposition to his nature; but they are holy as God is holy—or in *orthodox* language, they are the transcript of his nature. Two opposite principles cannot exist in the one perfect Jehovah.

That the plan of God both in the Old and New Testament, is to forgive the penitent and none else, we presume none will deny. In this, we are confident to say, all the intelligent of every party agree. This is the plan, on which the first penitent sinner, and every succeeding one from Adam to this day, received pardon. There is no other. As soon as the poor sinner repents, he is brought into the sphere of God's forgiveness, and the pardoning act passes upon him.

All the dispensations of God in every age were mercifully and wisely designed to lead a guilty world to repentance; in order that they might receive the forgiveness of sins. The sacrifices under the law were designed to effect repentance—they were the foundation of repentance. Heb: VI. 1, 2: "Therefore leaving the principles (the first elements, the A, B, C) of the doctrine of Christ (the gospel); let us go on to perfection; not laying again the foundation of repentance from dead works,—or works of death. These works of death were the offering of sacrifices slain, by which a remembrance of sin was made, and brought to view. Heb: X.—These sacrifices were typical of the great sacrifice Christ Jesus, which is the foundation of repentance under the new-covenant dispensation. "They shall look on me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as

one that is in bitterness for his firtt born." Zech: xii. 10–14. This prophecy was literally fulfilled on the day of pentecost; for when Peter preached Jesus crucified and risen from the dead, the people were in bitterness, they mourned and repented. And from that day to this the same things take place, and from the same cause. The cross of Christ, or his sacrifice is, under the new covenant, the foundation of repentance. All true penitents know that the hearing of the law, and the thunders of Sinai might have made them quake with fear, yet never broke their hard hearts, or brought them to repentance. Every true penitent knows that it was the hearing of faith—of Christ that died, was buried, and rose again, that brought him to repentance.

Hence the doctrine, "without shedding of blood is no remission—that Christ's blood was shed for the remission of sins—How? Because the blood of Christ leads to repentance; and remission of sin follows repentance. Will any affirm that God forgives the impenitent sinner? We think none, will. Then the reason why God foreives the sinner is because he repents; and the reason he repents, is, because he believes in Christ that died, was buried, and rose again. In this the love, grace and goodness of God are mainifested, and the goodness of God leads the sinner to repentance. To keep in view the foundation of repentance and forgiveness, that is, the death, burial and resurrection of Jesus, the Lord instituted baptism or immerson in connexion with faith and repentance, as a means of the remission of sins, and of salvation. In the commission given to the apostles, Christ says, "Go ye out into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Only faith and baptism are here named as prior to salvation; is therefore repentance excluded? Certainly not; for "except ye repent ye shall all likewise perish." "Repent and be baptized for the remission of sins." Acts ii. 38. Here repentance and baptism are only mentioned as prior to remission of sins; are we therefore to conclude that faith is unnecessary? By no means; for "He that believeth not shall be damned." Again; "The like figure whereunto, baptish doth now save us." 1 Pet: iii. 21. In this text faith and repentance are not named, but baptism only, as prior to salvation; must we therefore conclude that faith and repentance are unnecessary? Again; "Believe on the Lord Jesus Christ and thou shalt be saved." Acts xvi.—and "He that believeth that Jesus is the Christ is born of God." 1 Joh: v. 1. In these passages baptism and repentance are not included; shall we therefore infer that they are unnecessary to salvation? Again: Rom. x. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved." Here repentance and baptism are omitted; are they therefore unnessary? Again: "Whoever shall call upon the name of the Lord shall be saved." Here faith, baptism, repentance, and confession are all omitted; must we

therefore conclude they belong not to God's plan of salvation? Again, "Whoso heareth and doeth these sayings of mine"—is the Lord's servant, approved and saved. Matt. vii. ult. In this text, neither, repentance, baptism, confession, nor prayer, is named; are they therefore unnecessary to salvation?

God has but one plan under the gospel, and this plan includes all those things already named, as faith, repentance, confession, prayer, baptism, and obedience. For by hearing we believe, and believing we call upon God and repent, and confess, and are baptized and obey. All are necessary to salvation, or remission of sins, according to the plan of our Lord ordained in the gospel.

Though this be the Lord's plan of saving or forgiving, as ordained in the gospel, yet we are very far from saying that he will forgive on no other. This would be to cut off all the heathen, who have not heard the gospel, from forgiveness, however penitent they might be—this would contradict a matter of fact, recorded of the Gentiles at the house of Cornelius. Acts 10. They received the holy spirit before they were baptized—and many ever since, no doubt, have received the remission of sin, and the gift of the holy spirit prior to being baptized. God, in pity to our ignorance in the long apostacy, has bestowed these blessings on honest, penitent souls. But should this encourage us in disobedience to his plan, because he has in pity blessed us out of it? No.

Query 4th. What is the design of baptism?

Ans. It is designed to show forth the Lord's burial and resurrection, as the Lord's supper shows forth his death, till he come. Rom. vi. 4, 5. Col. ii. 12. The water and the blood, or baptism and the Lord's supper, are the two witnesses on earth that Jesus is the Son of God: 1 John, v. 8. We, receiving the two witnesses, confess by this, our faith in the death, burial and resurrection of Jesus Christ, and hold forth to the world this truth, which is the sum of the gospel, (1 Cor. xv. 1, 2, 3.) and we declare our faith, that though we die, we shall rise with him. By being baptized into Christ we become united with him, and with his body, the church. 1 Cor. 12, 13. For in (*en*) one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." Gall. iii. 27: For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." The body of which Paul speaks is the Church—both Jew and Gentile, bond and free, male and female, come into this body; or become united with the church, by being baptized into Christ—all, being thus baptized into Christ, have put on Christ. They are no longer called Jews nor Gentiles, Paulites nor Cephasites, but Christians. Paul thanks God that he had baptized none of them *into* (*eis*) his own name, lest they should have a reason why they should divide and remain divided. But this pretext is cut

off, when it is said that they were all baptized into the name of Christ. I farther remark, that *in one spirit* they were all baptized; that spirit in which the 3000 were baptized on the day of pentecost was the spirit of gladness, "they received the word with gladness." How glad is the trembling sinner to hear, that by reforming and being baptized, he shall receive the remission of sins and the gift of the holy spirit. That he shall be washed from his sins, and be saved. Baptism then holds forth the burial and resurrection of Jesus—and is ordained as a means, in connexion with faith and repentance, of the remission of sins, of receiving the holy spirit, of union with Christ and his body—and of putting off party names, and putting on the name of Christ, or Christian.

Query 5th. Who have the right to administer baptism?

Ans. The apostles had; for they were expressly commissioned to baptize. Philip, who was not an apostle, had the right; for he baptized the Samaritans; and no doubt the other six ordained with him by the apostles, had the same right. We have never read in the new covenant of any person, not ordained by prayer and laying on of the hands of the eldership who had this right. They who practice differently should have a divine warrant. They appear to me to exercise a right not granted them.

Query 6th. Has any one authority to administer baptism to the same person more than once?

Ans. Though John's disciples were rebaptized by the ministers under the new dispensation; yet we have no precept nor example of the apostles to rebaptize any who had been baptized under the new dispensation.

I have given a concise answer to your queries. To find truth, and communicate it to others for mutual edification, is my object. I will now propose a few queries for your consideration.

1. Can you find one instance under the new dispensation, of the apostles baptizing any *because* they were saved, or forgiven, or had received the gift of the holy ghost? Cornelius and household excepted?

2. Have we any authority to believe that we shall receive the gift of the holy ghost in these days?

3. If we have, upon what plan do we receive it?

4. What do you understand by the expressions, believing with the heart and with all the heart?

May God lead us into all truth. EDITOR.

TO THE RELIGIOUS PUBLIC.

(FROM THE PEN OF AN OLD BAPTIST PREACHER.)

The following queries, for the purpose of promoting a genuine Scriptural reformation amongst the sincere professors of Christianity, are respectfully submitted for their consideration.

1st. Is not the Christian community in a sectarian condition, existing in separate communities, alienated from each other?

2d. Is not such a condition the native and necessary result of

corruption; that is, of the introduction of human opinions into the constitution, faith, or worship of Christian societies?

Is not such a state of corruption and division anti-natural, anti-rational, anti-Christian?

4th. Is it not the common duty and interest of all concerned, especially of the teachers, to put an end to this destructive, anti-scriptural, condition?

5th. Can this be accomplished by continuing to proceed as hitherto, that is, by maintaining and defending, each his favorite system of opinion and practice?

6th. If not, how is it to be attempted and accomplished, but by returning to the original standard, and platform of Christianity, expressly exhibited on the sacred page of the New Testament-scripture?

7th. Would not a strict and faithful adherence to this, by preaching and teaching precisely what the apostles preached and taught for the faith and obedience of the primitive disciples, be absolutely and, to all intents and purposes, sufficient for producing all the benign and blissful intentions of the Christian institutions?

8th. Do not all these intentions terminate in producing the faith and obedience that justifies and sanctifies the believing and obedient subjects?

9th. Is not every thing necessary for the justification and sanctification to the believing and obedient, expressly taught and enjoined by the apostles in the execution of their commission, for the conversion and salvation of the nations, and fully recorded in the New Testament?

10th. If so, what more is necessary, but that we expressly teach, believe, and obey, what we find expressly recorded for these purposes? And would not our so doing happily terminate our unhappy, scandalous and destructive divisions?

N. B—The two following queries are subjoined for the sake of a clear definition of the leading and comprehensive terms, viz: faith and obedience, which comprehend the whole of the Christian religion.

11th. Are not law and obedience, testimony and faith, relative terms, so that neither of the latter can exist without the former; that is, where there is no law, there can be no obedience, where there is no testimony there can be no faith.

12th. Again: is not testimony necessarily confined to facts, and law to authority, so that without the latter the former cannot be? that is, where there are no facts there can be no testimony—no authority—no law—wherefore in every case faith must necessarily consist in the belief of facts, and obedience in a practical compliance with the expressed will or dictate of authority.—N. B—By facts, is here meant, something said or done.

CONCLUSION.

Upon the whole, these things being so, it necessarily follows that christianity, being entirely a divine institution, there can

be nothing human in it; consequently, it has nothing to do with the doctrines and commandments of men, but simply and solely with the belief and obedience of the expressly recorded testimony and will of God, contained in the holy scriptures—and enjoined by the authority of the Saviour and his holy apostles upon the christian community.

REFLECTIONS.

The affirmative of each of the above propositions being, as we presume, evidently true, they most certainly demand the prompt and immediate attention of all the serious professors of christianity of every name. The awful denunciations and providential indications of the divine displeasure against the present anti-christian state of christendom, loudly call for reformation. The personal and social happiness of all concerned, and the conversion of the unbelieving part of mankind, equally demand it.—Nevertheless we are not authorized to expect that any party, as such, will be induced by the above considerations, or by any other, that can possibly be suggested, spontaneously and heartily to engage in the work of self reformation. The sincere and upright in heart, however, ought not to be discouraged at the inattention and obstinacy of their brethren: for had this been the case in times past, no reformation had ever been effected. It becomes, therefore, the immediate duty and privilege of all that perceive and feel the necessity of the proposed reformation, to exert themselves, by every scriptural means, to promote it.—Seeing the pernicious nature and anti-scriptural effects of the present corruptions of christianity, both upon professors and non-professors, in producing alienations amongst the former, in direct opposition to Christ; and in casting almost insuperable obstacles in the way of the conversation of the latter—the serious and upright of all parties must feel conscientiously bound to endeavor, to the utmost of their power, to effect a genuine and radical reformation; which we presume can only be effected by a sincere conformity to the original exhibition of our holy religion, the divinely authorized rule, and standard of faith and practice. To such, therefore, we appeal, and for the consideration of such alone, we have respectfully submitted the above queries. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions amongst you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10. "Jesus lifted up his eyes to heaven and said, Father, I pray for them who shall believe on me thro' the word of my apostles; that they may all be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me; that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John xvii. "In vain do they worship me, teaching for doctrines the commandments of men." Christ. "From the days of your fathers ye are gone away from mine ordinances, and have not kept them; return unto me, and I will return unto you, saith the Lord of Hosts." Mal. iii. 7. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. "He that testifieth these things, saith, surely I come quickly; Amen—Even so come, Lord Jesus."

REVIVALS.

Elder Wm. F. Mavity, of Lewis co. Ky., writes to the Editor that during last winter 95 professed faith in Christ and united with the church in the places where he preached. A large number more was added to the church under the labors of other preaching brethren.

Elder Wm. Caldwell, of Meigs co. Ohio, informs us that in the neighborhood of Rutland, a remarkable revival of religion has commenced under the ministry of Elder Miles and others; that in the space of three or four weeks in May, 91 had professed faith and joined the church—that the work was increasing when he left those parts. He also informs us, that the work is so evidently of God, that the Baptists, Methodists and Presbyterians cordially unite with the Christians in promoting it. This is as it ought to be; but former observations of similar conduct causes us to fear, that the spirit and thirst for party aggrandizement, may shortly check and put an end to the work.

Elder Lewis Byram, of Orange co. Ia. writes that of late 10 or 12 have been added to the church where he lives; and that the Baptist brethren in that country are generally friendly—that many are throwing away their man-made creeds, and submitting to the government of Christ alone.

This appears to be the state of the Baptist churches generally in the west. Reformation must and will take place among them. They at last begin to obey the solemn command, "Come out of her my people." O that the same spirit may every where prevail!

Clermont county, (O.) June 23, 1829.

Bro: Stone—Since my last communication to you, we have had times of refreshing from the presence of the Lord. At our communion at Salem, the third Lord's day of May, 10 or 12 were added, and ten immersed. At our two-days' meeting the third Lord's day of this month, I immersed ten, and we received twelve more. Upon the whole I think within ten months we have received nearly a hundred members in the bounds of Salem church; besides, in three other churches to which I preach, we have had considerable additions, and the prospect is still encouraging. We are much opposed here by our sectarian brethren; but the sword of the spirit, in my opinion, is cutting its way through all that opposes it. We have to contend against the mighty; but God's word being our weapon, we anticipate the conquest being glorious. I am your brother in the Lord. JOHN POWEL.

T-t

Milfield, Athens county, (O.) June 25, 1829.

Bro: B. W. Stone—Dear Sir: The glorious work of God is prospering in these parts. Within five months there has been upwards of one hundred added to the Christian Church on Leading and Sunders creek. The work has only just begun. On Sunders creek, error is falling like Dagon before the Ark. Truth is prevailing. May God send more faithful labourers into the harvest. I hope to give you more and better news of the revival shortly. I am your brother in Christ till death.

JOHN PUGSLEY.

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Extract of a letter from J. E. Matthews, to the Editor, dated
LAUDERDALE Co. Ala. June 16.

The prospects of the triumph of truth are still flattering here. The church at Republican still continues to increase. A cheering prospect was exhibited last Saturday and Lord's day in the little church where I live, where lately was the seat of Satan. A very powerful effect was visible, and eight or ten requested us to pray for them. Elder Mansel W. Matthews has planted two churches in McNairy county, Tenn., that are rapidly increasing.

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Extract from a letter to the Editor, dated Crawford co. Ia. June 29.

Bro: Stone—I have been very little at home, only at the time of my stated meeting, since the breaking up of the winter. The reformation is still progressing in many places in our country; and notwithstanding the different sects are uniting their efforts to support their creeds; yet we can say, to the honor of God's cause, that the light of revelation is speedily casting that shade upon the traditions of men, that is justly their due. O that truth in its original purity may prevail to the destruction of error!

DAVID STEWART.

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Extract of a letter to the Editor: dated Decatur, Brown county, (O.) June 26th, 1829.

Dear Brother—We have had an increase on Cabbin creek, since the third Sunday in February, of near 50 persons. I have immersed 45 this season. God is still mercifully working in the region where I travel.

DAVID H. HATHWAY.

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Hardin county, Ky. July 4th, 1829.

Bro: Stone—I have great reason to praise the good Lord for what he is doing for us in this country. I seldom have a meeting but I hear some tell what the Lord has done for them, and baptize some. The Christian cause is flourishing greatly. But it is to be lamented, that as the good cause advances, persecution increases. The trinitarians seem to say by their actions, like the Jews did of old about Jesus; if we let them alone, they will take the country. But the more they persecute, the nearer I try to lay at Jesus' feet, and the greater is the increase of the church.

I would have given you the particulars of the revivals in the Christian Church in this country, but bro: Dougherty says he is about to write you the particulars of it.

Our Conference commences the Friday before the 2d Lord's day in September next, on Middle Creek, Hardin county, about twenty miles from Bardstown.

I remain your brother in Christ.

J. H. YAGER.

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Extract of a letter from Elder Jacob Johnston to the Editor, dated Covington county, Ala. June 2, 1829.

Dear Bro:—To you I am unknown, yet would communicate a few things for your information. I am fifty-four years of age, and for the last twenty years have been endeavoring to preach the gospel of Christ. To this work I was ordained by bishop Asbury. Some time ago I found fault with human creeds and forms, and for the greater part of my time of late have lived almost alone. I determined to know nothing among the people but Jesus Christ and him crucified. This occasioned serious difficulties between me and sectarians. I have been between two and three years in this state, and have planted three churches in the Christian name; two in this state and one in West Florida. They were received and baptized by immersion on profession of their faith, except three who had been previously baptized by the Calvinistic Baptists. The glorious Immanuel is riding forth conquering and to conquer, and sectarian parties are crumbling to pieces at a wonderful rate. I have just returned from a preaching tour, on which I received and baptized nine. I find many in my travels who profess no religion, yet are fully convinced of the impropriety of human creeds and traditions, and like the Bereans are seriously searching the scriptures for truth. About fifteen months ago I had an interview with Elder William M'Gauhy from Georgia, the first man I ever saw of the Christian name. After we became acquainted he gave me the right hand of fellowship. I should be extremely glad to see some of the travelling preachers in these newly inhabited parts—they are greatly needed. They need not fear want, for the people here will liberally supply them.

I am yours in the bonds of a peaceful gospel.

JACOB JOHNSTON.

FOR THE CHRISTIAN MESSENGER.

Minutes of the Christian Conference in the South-east of Kentucky, held at Pergamos Meeting House, Casey county, on the 29th o September, 1828.

Brother John Jones was appointed Moderator, and Josiah Hunter, Clerk. The following elders in addition to the Moderator, were present, viz: Samuel Simpson, Carey Hardwick, and James Evans; Joel Hughes, Spencer Jones, and Neal M. Bibee, unordained preachers.

Received from the hands of Brother Hughes a Corresponding Letter from the Tennessee Conference.

Also received from the hands of elder James Evans, a letter of Correspondence from the North Kentucky Conference.

Letters and communications from the following churches were then presented and read:

From Pergamos, Casey county; Dudley's, Adair; Casey's creek, Adair; Red Lick, Adair; Skagg's creek, Barren; Beaver creek, Wayne; West Fork, Cumberland; Johnston's, Wayne; Price's, Russell; Rock House, Cumberland; Leeper's, Barren; Goggin's, Cumberland; Smith's, Barren; Republican, Green; Mashes creek, Monroe; Freedom, Russell.

The churches at Skagg's creek, Westfork, Mashe's creek, and Freedom, having been constituted since our Conference in September last, were by request received into fellowship.

After reading the letters from several churches, by which was ascertained a disposition for the elders, when assembled together in conference to set apart to the Eldership N. M. Bibee, Spencer Jones, and Joel Hughes; but bro: Hughes having an opportunity of having Elders to attend to his ordination in the church, where his membership is, and preferring to be attended then and there, it was dispensed with for the present; but agreed to attend to the ordination of the other two brethren on Lord's day evening, which was accordingly attended to by Elders C. Hardwick, S. Simpson, S. Jones, and A. Evans.

The clerk was appointed to write a corresponding letter to the Tennessee Conference.

Bro: Samuel Simpson and the Clerk were appointed to write a letter of correspondence to the North Kentucky Conference. Bro: John Jones, N. M. Bibee, and the Clerk, agreed to bear said letter.

Agreed that the Editor of the Christian Messenger be requested to publish the above in his work.

Agreed, that our next Annual Meeting be held at Beaver creek, Wayne county, on Friday before the 4th Lord's day in September, 1829. JOHN JONES, Mod'r.

JOSIAH HUNTER, Sec'y.

(From the Christian Register.)

COMPENDIOUS SERMON.

NO. II.

"*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.*—I. Cor. XII. 12.

In order to a right interpretation of Scripture, we must bear continually in mind, that most words in every language, are occasionally used to express different things. Of this diversity of meaning; the name Christ, in the text, is a remarkable instance. Generally, as every one knows, it is applied to the *person* of our blessed Lord. In some instances it signifies the *gospel* or the religion of Jesus, as when the apostles are said to have *preached* Christ. A meaning different from either of these, we are to give the word in our text. It is the church of Christ, or the community of real or professed disciples to which the name is thus applied. "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;" so also is the Christian fraternity.

The doctrine of the text is, that the disciples of Jesus sustain the most important relations to one another; that they are connected by a vital *union*, which every one is to cherish, not only from sympathy, but from self-love. This union is illustrated by the similitude of an animal body, where the meanest member cannot suffer, and still less be severed from the body, without affecting every other member; without tending more or less to dissolve the vital ties, by which they are united, and reduce the whole to ruin. The head, the heart, the hands, and the feet, the eye, the ear, the tongue, and every part of the animal frame, are formed from the same dust; they are all animated by the same breath; and all nourished by the same food; and must all co-operate in the same pursuits for their common or individual good. Equally intimate and indissoluble are the ties, by which the Christian community, the members of Christ's body, are, or should be united. Born from on high, they have all one origin and one glorious destination. They participate in the same great redemption. They live on the same ethereal food, and, so far as they are genuine disciples, they breathe the same spirit. Connected by so many common bonds, how is it possible that they should not realize one common interest, and by generous sympathy, and unwearied co-operation seek every one his own enjoyment in advancing the happiness of every other?

Such should be the views, such the feelings, and such the joint pursuits of every Christian community, whether great or small. Such a spirit should breathe its sacred influence through every *family*, which bears the name of Christ; through the heart of husband and wife, parents and children, brothers and sisters, while they engage in the same labors and feed at the same table, and especially when they bend the knee around the same domestic altar. "A house divided against itself," as our Saviour has assured us, "cannot stand;" cannot prosper in any of its interests, whether secular or sacred.

As little should there be any disunion amongst those, who inhabit the temple of the most high. A church or religious society meeting from week to week in the house of God for the purposes of worship and mutual edification, are to be regarded as a great family, as brethren and sisters, who are to kindle on the same altar the fervors of brotherly kindness and of true devotion. In one view they may indeed differ widely, as the eye, the head, or the heart differs from the humblest member of the body. The most insignificant, however, as well as the most conspicuous, is indispensible to the perfection of the body, and no one is

to be excluded from the communion of sympathetic feeling. Each member is to be tenderly and constantly regarded by every other.

From our text, as already observed, we learn, that these sacred ties are co-extensive with the *great family* of Christ. Christian communion is not limited to those, who are sensibly present with each other. It has no necessary dependence on time or place. Necessity or convenience may require us to form different assemblies, and the altars of our worship may be separated as widely, as the East is from the West, or the North from the South. Still, however, it is to be remembered, that there is really no schism. Yes, it is to be deeply felt, that among all local divisions there is only one church, and one great communion even as there is "one Lord and one God and Father of all, who is in all." I add, that diversity of *faith* or difference in modes of *worship*, though apparently great, may not be inconsistent with the unity of the church, or with the purity of Christian communion. While we breathe that charity, which "vaunteth not itself and thinketh no evil," we shall find no difficulty in cherishing a generous concern for those, who from misguided conscience, have separated themselves from the altar, where we once met in mutual confidence and affection. Still may our affectionate and fervent prayer ascend to God for them in the name of our common intercessor. Still, it is probable, their intercessions ascend for us, not perhaps without some bitter invectives; but these, I trust, will be forgiven through the tender mercy of God, and that every thing earthly in their prayers and praises will fall to the earth, while every thing pure and ethereal from their lips and ours will rise and mingle in perfect harmony around the throne of our common Father.

It is a subject of just regret indeed, that there is so much of apparent discordancy in the language, the feelings, and the pursuits of those, who name the name of Christ. It is cheering however, to believe, that there is more community of sentiment and feeling, than appears amid the general noise and confusion. However much men may differ in natural advantages, social privileges, modes of faith, or forms of worship, there is reason to believe, that there is a vast community of those, who serve God in sincerity and truth, dispersed over almost all regions of the earth; and that, while the sun in his daily course, travels from the east to the west, he wakens at each successive hour and moment, perhaps, new and acceptable matins from many a heart and many a house, to the common Father of mankind.

The sentiment, implied in the text, is calculated above almost all others, to enrich the heart with generous affections, and to give the noblest expansion to the mind; especially when we consider, that the communion of which we have been speaking, comprises not only all the living disciples of Christ, but all the dead: all who have finished their course on earth, and passed into the invisible state, for which the present means of grace were

intended to prepare both them and us. Once we were united in the same duties and enjoyments, the same exercises of benevolence and devotion. Death we believe does not interrupt the communion between us and them. They perhaps may still be acquainted with our exercises and our feelings; and with an ear of faith, we may hear their triumphant songs ascending perpetually to the throne of God, while by our sympathies we share even now in their bliss, and enjoy a kind of heaven upon earth.

MATHETES.

EXCELLENT RULES.

The following rules from the private papers of Doctor West, were, according to his memorandum, thrown together as general waymarks in the journey of life. They were advantageous to him; and, while they exhibit an honorable testimony to his moral worth, may be useful to others.

"Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be. Never to show levity where the people are professedly engaged in worship. Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate. Never to judge a person's character by external appearance. Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow. Never to think the worse of another on account of his differing from me in political or religious opinions. Never to dispute if I can fairly avoid it. Not to dispute with an old man more than seventy years old; nor with a woman; nor with an enthusiast. Not to affect to be witty, or to jest, so as to wound the feelings of another. To say as little as possible of myself and those who are near to me. To aim at cheerfulness without levity. Not to obtrude my advice unasked. Never to court the favor of the rich, by flattering their vanity or their vices. To respect virtue, though clothed in rags. To speak with calmness and consideration on all occasions; especially in circumstances which tend to irritate. Frequently to renew my conduct and note my failings. On all occasions to have in prospect the end of life and a future state. Not to flatter myself that I can act up to these rules, however honestly I may aim at it."

NOTICE.

TO THE AGENTS AND PATRONS OF THE CHRISTIAN MESSENGER.

It entirely rests with you whether the Christian Messenger shall cease at the expiration of the present volume; or whether it shall be continued If it is your desire that it be continued, I wish my agents to purge their lists of all who may have removed, and such as will not pay for the work; and that they, my agents, endeavor to supply their names with other subscribers, who will faithfully discharge their engagements. A little activity and trouble will obtain more subscribers. We should be

glad that when but one person subscribes for the work, to whom it is to be directed to a particular post-office, that he endeavor to obtain a few more; because, when but one number is sent, it is often injured or lost. I wish that my agents will attend to the business of obtaining subscribers, and sending me the names as soon as they conveniently can. Let them avoid, as much as possible, sending me double letters, or any letter not absolutely necessary. Let them be careful to put the letter A on the left hand corner of the letter at the bottom. My reason for this is to evade the heavy tax of paying postage for many useless letters sent me. Many write to me their approbation of the Messenger—some their disapprobation—others vent the contents of a malignant heart in abusing me—some write for the paper to be sent to an individual—some apologize for not sending money—some send communications for the Messenger, &c. &c. For scores of such letters I have to pay. This is oppressive. To avoid this oppression, I shall attend to no communication unless the letter A be found, or the name of the writer on the back of the letter, or post paid, or free. For this I cannot be blamed by my friends. If my agents and patrons wish the Messenger continued, they must let me know against the middle of September; by that time they can easily ascertain who will be subscribers. For less time than one year, or 12 numbers, subscriptions cannot be received; and it is stated, not to be forgotten, that the price, one dollar a year, or for 12 nos. must be paid within six months from the commencement of the volume, if convenient. Such as obtain 10 subscribers, and will collect the money, shall have one copy of the work for his trouble. I should be glad if my friends would convey by private hands rather than by mail, the lists of names. Let my agents endeavor to collect what remains due to me for the three former volumes, and send it to me as soon as possible.

Certain I am that the Messenger, rightly conducted, is useful, and ought to be continued among us. Let it once cease, and our opponents will greatly have the advantage of us. It is a medium of communication among us in America. Let then all the Messenger's friends be active in promoting the work.

EDITOR.

On the 3rd Lord's day of August next, a Christian Conference will be held at Boon Creek Meeting House, in Washington county, East Tennessee.

THE CHRISTIAN HYMN BOOK is now ready. Those who want them may direct their orders to B. W. Stone, of Georgetown, post paid. The price is 50 cents by the single—$5 by the dozen—40 cents a piece, if 50 or more are taken.

STONE & ADAMS.

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. AUGUST, 1829. [No. 10.

COMMUNICATED.

BRO: STONE:

As there is considerable excitement at present both in the religious and political world on the subject of the Sabbath. and as it is a subject of deep interest and importance, it justly demands the attention of the people. With a view therefore of facilitating the Biblical researches of your readers, and with a desire that Christians and politicians may correctly understand this important subject, it is the request of myself and a number of your subscribers, that you publish in the Messenger the views of Mr. Campbell, editor of the Christian Baptist, on the Sabbath and Lord's day, which will be found in no. 7, vol. 1, of that work. With the sentiments of that piece I am much pleased; of their correctness I entertain not the smallest doubt, and hope you will give such of your readers as have not had an opportunity of reading the Christian Baptist an opportunity of appreciating its *worth*. Reader, give it an attentive and impartial perusal, and compare it with the Bible.

PHILIP.

ADDRESS TO THE READERS OF THE CHRISTIAN BAPTIST, NO. III.

The subject of our present address is the Sabbath day and the Lord's day. Either Christians are bound to observe the Sabbath day, or they are not. If they are, let us see what the nature of that observance is, which was prescribed for the Sabbath day. The law reads thus: "*Remember the Sabbath day to keep it holy. Six days shalt thou labor and do* ALL *thy work: the seventh day is the Sabbath of the Lord thy God. in it thou shalt* NOT DO ANY WORK, *thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.*" You will observe that in this command God positively prohibits all manner of work or labor on this day. Son, daughter, servant, cattle, stranger, are commanded to be exempted from all manner of work. In examining the particular precepts originating from this law, recorded in the Old Testament, we find the following specifications:

1. "Ye shall kindle no fire throughout your habitations on the Sabbath day." Ex. xxxv, 3.