REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

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

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

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

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

Alvin Jennings
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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 CHRISTIAN MESSENGER is published monthly, at One Dollar a year, or for 12 numbers. They who procure ten subscribers, and remit the money to the Editor, within the year, shall have one volume for his trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

INTRODUCTION.

We now present to our readers the first number of Vol. 4th of the Christian Messenger. We have endeavored to make the work as profitable as we could. We design still to exert ourselves to the same end. To destroy sectarianism, and sectarian props, creeds and names—to promote love, peace and unity among christians—to free the Bible from the rubbish of human tradition—and to restore to the world the unadulterated gospel of the kingdom—these shall engage our best powers—these shall be the polar star to which our attention and exertion shall be chiefly directed. The world seems just to have awakened from the sleep of ages—the spirit of free inquiry after truth has possessed the minds of myriads, and under the banners of liberty, the church is mustering her forces to march out of the wilderness, and from Babylon, into the kingdom of Emanuel. As Pharaoh and his hosts pursued the long enslaved Israelites, to bring them back to bondage and oppression; so are pursued the freed-men of the Lord in their flight from Babylon, by their former oppressors, for the very purpose of binding them with sectarian cords to serve a party. Never were greater exertions made to stop the march of truth, and to check the spirit of inquiry—equally great are the efforts of the friends of truth to hold up the BIBLE to the world as the only infallible rule of faith, practice and government. Untrammelled by human creeds and confessions, they cry aloud and spare not. God speed their efforts! O that he may grant us all the spirit of meekness, as well as of wisdom!

We have found it impossible to please all our readers. This we anticipated when we commenced. To please all, without sacrificing truth, would be gratifying to us, but this is impossible, and, therefore, not expected by us. We did hope that the spirit

of inquiry would not be offended to find some things written contrary to received opinion. In this we were deceived. The spirit of infallibility is deeply rooted in the human mind, and with thousands stands almost an insuperable barrier to the reception of truth. How many see, reprobate and denounce this spirit in others, who are blind to its existence and influence in themselves. This is, doubtless, among the primary causes of the unhappy divisions of the church, and cannot be too closely watched and guarded against by christians.

The Editor claims the privilege of selecting communications for the Messenger. In this he has given offence to some whom he highly esteems; but this cannot be avoided. We have endeavored to be impartial, but cannot evade the charge of partiality. This is the common lot of editors, from which we cannot hope exemption.

If our agents, patrons and friends approve our work, we hope they will exert themselves to give it a more extensive circulation, by engaging others also to take the Messenger. We feel grateful for former patronage, and are gratified that so many are pleased with the work; we hope still to please them by our future efforts. EDITOR.

We will give our readers a few extracts on atonement, from a new work lately published by the venerable Noah Worcester, entitled "The atoning sacrifice a display of love—not of wrath."

DR. WORCESTER ON THE ATONEMENT.

About two years ago my mind was called to this subject by reading a Family Sermon in the Christian Observer. The following was the passage which arrested my attention:

"When the gates of Paradise closed upon our first parents, in consequence of the introduction of sin into the world, men no longer beheld in their Maker a friend; but felt, and justly, that his displeasure was excited against them; nor was there longer any way of access to the throne of a justly offended Majesty. But the word of God has pointed out to us a source of pardon and way of intercourse through a Mediator, by virtue of whose merits and obedience we may return to him and find favor at his hands, notwithstanding all our transgressions."

Chris. Obs. for Nov. 1826.

I have often read similar repretentations, but never before with a similar effect on my mind. The sentiment, that after sin entered the world "men no longer beheld in their Maker a friend," occasioned a feeling of horror which I cannot describe. The declaration is so clearly contradicted by the history of God's providence towards our first parents, and by the character he has given of himself in the Old Testament, as well as in the New, that I could not but wonder that the passage had found a place in the Christian Observer. I then resolved that, should my life

and health be spared, I would endeavor to obtain more clear and satisfactory views of the atonement than I at that time possessed. The more I examined, the more I became convinced, that the atoning sacrifice was intimately connected with the Christian principles of peace, which had then for a long time occupied my attention;—and that it was in the strictest sense of the words a PACIFIC MEASURE—a RECONCILING SACRIFICE—made from love to enemies, and on the gospel principle of overcoming evil with good. It has been with me a principal object in writing, to evince that in this sacrifice there was a display of *love*—not of wrath. If on this point I have failed, I have labored in vain. But if in this particular I have been successful, I cannot but indulge a hope that what I have written will be an occasion of relief and comfort to many reflecting Christians. For many, I am persuaded, like myself, have been perplexed with the awful idea, that the sufferings of the Son of God were occasioned by displays of God's anger or avenging justice against him as our substitute; and that this was the only way in which divine benevolence could be exercised in the pardon of penitent sinners.

In this work I wish to be regarded, not as the advocate nor as the opponent of any denomination of Christians, but as the friend of truth and the friend of peace. Indeed I know not that my present views on this subject accord with those of any sect, or any individual Christian. Still I have a hope that many things in the work will be found accordant with the *feelings* of many good men in every denomination.

Viewing the atoning sacrifice as a strong expression of God's forgiving love, and of his desire to reconcile sinners to himself and to one another, I have deemed it a solemn duty in writing on the subject, to forbear the indulgence of any feelings or passions towards any class of my fellow men, which are inconsistent with that divine principle on which I believe the Messiah laid down his life. Whether I have conformed to the obligations which result from the benevolent nature of my subject, my readers will judge for themselves. Wishing to avoid as much as possible the appearance of controversy, as well as its usual spirit; when I began to write with a view to publication, I thought I should avoid naming any sect or any writer, except the inspired writers; but I was induced to relinquish this plan through a fear that I might be accused of misrepresenting the opinions from which I dissented, unless I should quote from respectable authors and give their names. But I think I may say with truth, that I have named no writer with a view to injure his reputation. I may here add, that I have too much evidence of my liability to err, to make my present opinions a test by which to judge the hearts of my fellow Christians. In respect to the interpretations that I have given of the numerous texts which have demanded my attention, I can hardly hope that I have made no mistake. It is sufficient for me to say, that I have sought their true meaning, and have given that which appeared to me to be the meaning of the inspired

writers. I may, in some instances, have misapprehended the meaning of a text, and yet the theory I have attempted to establish may be correct. The candid will not censure by wholesale. I have only to request of my Christian brethren, that they would consider the importance, the solemnity, and the affecting nature of the subject, and the liability of all men to err; and then exercise toward me that candor and impartiality, which each of them would reasonably desire in an exchange of circumstances.

The following is the second chapter, which consists of general remarks and explanations:

That the gospel atonement, rightly understood, is a subject of great importance, will be generally admitted by the several denominations of Christians. Yet perhaps there is not another subject on which there is so great a diversity of opinion. Not only do writers of different sects disagree, but there are perhaps no two writers of any sect who harmonize in their views aod explanations. This circumstance should excite candor, and not reproach and bitterness. It is not for me to doubt that all who have written on the subject have expressed such views as they deemed correct, and most honorable to God. It would be doing violence both to my faith and my feelings to impute the discordant opinions of my brethren to the wickedness of their hearts. "Judge not, that ye be not judged," is a precept which I think is worthy of more regard than it has generally received from fallible Christians of different sects.

The words *atone* and *atonement* will frequently occur in this week. And as in my younger years I was led into error by misapprehending the meaning of the words; I shall here give an explanation which I think will be admitted by the learned and impartial of all denominations.

"*Atonement*—When the word is divided into syllables, its meaning will be evident to every reader—*At-one-ment*. Thus *to atone* is to *make one*, or to reconcile parties at variance; and to make atonement is to bring about reconciliation and peace."

[*Brown's Dict. of the Bible.*

These definitions were given by a learned Professor of Divinity and a minister of the Presbyterian church of Scotland. The same definitions have been given by several writers of different sects in our country. That they are correct may appear probable from the fact, that the word *atonement* occurs but once in the common version of the New Testament, and in that case it is acknowledged to stand as a substitute for the word *reconciliation*.

There never perhaps was a sacrifice to which the word *atonement* was more properly applied than that made by the death of the Messiah. But it is proper to observe, that though atonement signifies reconciliation, yet th ty p ical sacrifices to which

it was applied were but *means* of reconciliation; and such is the fact in regard to the gospel sacrifice—the name of the *end* being applied to the appointed *means*. But this is a common figure of speech in the Bible. It is on the same principles that Christ is said to be "made of God unto us wisdom, righteousness, sanctification, and redemption."

Atonement, h wever, means not merely *reconciliation*, but *purification* or *cleansing*. This was probably its principal meaning when atonements were made for inanimate objects, the tabernacle, the sanctuary, the altar, and the house infected by the leprosy. This meaning was also implied in the annual atonements made for the people of Israel, as will be shown in the chapter on the Mosaic atonements. But this last meaning is not at all repugnant to the other. For moral impurity is what separates the sinner from God: let him be *cleansed*, and he is reconciled, *at-one* with God.

As I shall have occasion to speak of substituted sufferings, I wish it to be understood that I freely admit, that the Messiah actually *suffered for sinners*, and for the purpose of saving them from sin and suffering. But I do not admit that the sufferings of Christ were the effects of divine anger or avenging justice against him as our substitute. Nor do I admit that his sufferings were designed to appease the anger of God towards sinners, nor to effect any change of feeling in the divine mind. I view them as means for effecting a change in *us*—not in GOD. I shall use the following phrases as synonymous—"substituted suffering"—"substituted punishment"—"vicarious suffering"—"vicarious punishishment"—meaning by each the sufferings or punishment which Christians have supposed that Christ endured as the substitute for sinners.

Wishing, if possible, to avoid even the appearance of misrepresenting the opinions of my Christian brethren, I deem it proper in this place to give a special explanation on one point. I have given to the work this title: "The Atoning Sacrifice a display of Love—not of Wrath," and in various parts of the work I have used language corresponding with the title, to intimate a contrast between my own views and the most popular theory on the subject. It may therefore be suspected that I was ignorant of the fact, or unwilling to admit it, that those from whom I dissent avowedly believe that the atonement had its *origin* in the love of God to sinners. I am aware that they do avow this belief; nor have I a wish to intimate the contrary. Still I think there is ample ground for the distinction suggested by the title of the work. This I shall attempt to illustrate.

Let it then be fully admitted that the advocates for substituted sufferings both believe and teach, that the atoning sacrifice originated in the love of God. Still they also teach, that the *atonement itself* consisted in such displays of divine anger or justice, inflicted on the Son of God, as were a proper substitute and

equivalent for the everlasting miseries due to the innumerable millions of mankind.

On the other hand, the theory of the atonement, which I think is taught in the Bible, implies no expression of God's anger, or of punitive justice, in the sufferings of his Son. Should a king, from real benevolence to revolted subjects, knowingly expose an only son to sufferings and to death, by sending him among them, on what he deems a necessary errand of mercy, to reclaim the rebels and save them from ruin, we should not hesitate to say that the king has displayed extraordinary love to his subjects, in "not sparing his own son, but delivering him up" to suffering and death for the benefit of men who had become his enemies. In speaking on the subject, we should be ready to say emphatically, "*Heaven is love!*" or, "*Behold, what manner of love!*" It is in a sense analogous to this that I think God has "commended his love to us, in that while we were yet sinners Christ died for us." Therefore, as on the one hypothesis the atonement was made by an awful display of avenging justice, and on the other by an extraordinary display of saving love, I think there can be no ground to object to the distinction intimated in the title of the work.

As men have long been in the habit of regarding punishment as the effect of divine anger—as the language of the Bible favors the idea, and as the advocates for substituted sufferings have abunbantly used such phrases, as "the wrath of God" and "the anger of God" in reference to the atonement; I have used similar phrases in reference to their views. But I have not done this from a belief that there is any thing in God corresponding to the vindictive passion of anger in men. Yet so far, and in the same sense, as divine wrath is manifested in *punishment*, it must be manifested in a *substitute* for punishment, which is made by displays of punitive justice. With real pleasure, however, I have observed, that many modern writers in favor of substituted sufferings, have applied the use of such harsh language and revolting representations, as were common at a former period in describing the manner in which God treated his Son while on the cross. I hope this change is an indication of something more important than a mere advance in literary taste. I am inclined to impute it to the progress of light, and a growing conviction, that there is something in the doctrine of substituted penal sufferings too shocking to be expressed in bold, emphatic language.

Bro: A. Campbell:—Over the signiture of a Layman, in the Baptist Recorder of Sept. 26, I have read a letter addressed to you, in which you are seriously blamed for your friendly attentions to the New-Lights or Arians in Georgetown. He says: "Instead of manifesting that respect for your brethren, which such a distinguished token of regard from them required at your hands, you chose rather to occupy the pulpit of the New-Lights or Arians, with whom we exchange no acts of fellowship and

to mingle with them during your stay in this place." As this charge is of immense weight against you in the Baptist church in Georgetown, I wish as much as possible to soften its features for your sake. Before you had probably ever heard of the Baptist church in Georgetown, I addressed you a note when you were in Paris, inviting you to preach to us, without informing you who we were. You gave then a promise to preach for us.

I had met with you several times previous to your visit to Georgetown. I then suggested to you my fears, lest by preaching in our meeting house you might incur the displeasure of the Baptists, and hurt your influence amongst them. You indulged no fears; therefore preached in our meeting house and lodged at my house. You thought, no doubt, that the pharisaic spirit, which murmured that "this man received sinners and eateth with them"—"that he is gone to be a guest with one who is a sinner"—could not be found among the free Baptists. You doubtless concluded, that as your Master came to call, not the righteous, but sinners to repentance—that as the whole have no need of a physician, but they that are sick, that your business, as his servant, was among them. You surely did well to come. And had the Layman, and the whole host of preachers, done likewise, they would have convinced us of their love and regard for our souls, and thus could have had access to us to correct our errors, heal our wounds, and reclaim us to the path of righteousness. But they seem willing to let us go to hell, if they can save their beloved parties from our influence To do this, declamation and denunciation are the arguments chiefly insisted on. This course drives more to unite with us, than any other. The people inquire, what are we?—what is our doctrine?—what are our lives?—what has so greatly enraged the holy ministry and people against us? When they have inquired, they almost universally judge in our favor.

What do we? If we let them alone all the world will go after them—and if we denounce them, and oppose, the matter is made worse. What shall we do? Were I to tell them they would not believe me. Do, bro: Campbell, tell them. They must learn, and learn quickly how to treat modern heretics, or they must crumble, and tneir parties be dissolved. The Layman denies us the name *Christian*, and tacks to us the nick-names *New Lights* or *Arians*. How childish! How much in unison with the spirit of the times! If he can derive any pleasure from this course, he is welcome to enjoy it unenvied by the Editor.

[BY REQUEST.]

The first Baptist Church of Christ in Dayton, to the Miami Association of 1829, *sendeth Christian Salutation:*

Dear Brethren:

This is to certify that we, at a regular meeting, on the evening of July 20th, did withdraw ourselves from your body. On the same evening, we resolved to address you by this letter

to inform you of said withdrawal, and afford you our reasons for so doing, with some other items of information. In doing this, we trust we are actuated by the purest motives.

We, with most of the Christian congregations, have lived as our fathers lived, and like them have thought and spoken. For a time, we never ventured to call in question the propriety of the prevailing sentiments and forms of our denomination in the United States. Imposed upon us by our predecessors, they, like other lessons of parental education, assumed a standing above the sphere of patient and candid investigation. Though the body of the congregation was not much disturbed by the restless spirit of sectrrianism, whose insatiate appetite is satisfied only with uncontroled dominion, yet they naturally, and perhaps imperceptably, imbibed its prejudices. Such was their situation until the spirit of reform, like the silently fermenting leaven, was perceived to make its gradual way among them, who were almost insensible of its operetien. This state of things was produced by very frequent perusal of the scriptures and less frequent reference to the creeds and systems of the day. One thing was very soon discovered—that the present state of religious society was unauthorised by the King in Zion, and that in many instances it was as equally repugnant to the genius of the Christian religion, as many monstrous forms of anti-christ in the dark ages, which are now universally condemned. It was perceived that many of the abuses of the Christian scheme and practice, called anti-christian, had not been eradicated in the reformation of Luther and Calvin, but that they were only modified—that although these abuses in their altered and various forms, were softened down to the prejudices of the sectarianized multitude, yet they were not less dangerous than before. They perceived that the first human creed ever made, caused the first division in the church; and as creeds increased in number almost *ad infinitum*, increased division, discord and destruction followed in their train. They being either additions to, substitutions for, or explanations of, the word of God, the people would often recur to them, until they became of paramount authority to the best of Books. The "confessions and disciplines" have now become the authorized exposition of God's will, and the law book whose decisions control in all cases of church business; and, as the interests of one party are advanced by the downfall of another, and these creeds are always confessedly made for party interests, the creed of the one society must necessarily be opposed to that of the other. Now all these creeds claim a divine warrant, and their makers and servants all advocate their utility in the preservation of the church from error and ungodliness, while each is accusing the other of every heretical notion in sentiment and every disorder in practice. With these data before them, the congregation naturally instituted two inquiries: 1st. Is there a divine authority for these instruments? 2d. Whether the authority be divine or human, have they attained their object—maintained the unity of the church in sentiment and feeling and excluded all error from their borders. Now as to the divine authority of creeds, acknowedging the fundamental principle of all the protestants—that the divine word is the only source af divine authority, they had to come to the positive conclusion, that these instruments are without the least shadow of authority, other than their uninspired makers and advocates have given them. For Jesus never built his church upon any confession, but that which Peter made; Matt. xvi, 16, 18. The Apostles never deemed any other necessary; 1 Cor. iii, 11, and left God to judge of the edifice erected by each individual upon this one foundation. But it has been observed that circumstances make creeds indispensable in the present state of the church. If that be the case, Jesus, of whom it is said, he received gifts for men, never did receive or convey to us a most necessary one; and his wisdom and the wisdom of his father are chargeable. Their goodness is equally and similarly implicated. This cannot be. The fact is, the present order of things results entirely from human interference in the things of God; and until the daubings of unskilful, uninspired meddlers are washed away by the cleansing waters of reformation, the ancient order of things cannot be restored. And all the creedish and sectarian efforts of the day, so far from helping the matter, are the sole cause of its perpetuation; as we shall perceive in attending to the second quere, of which we have concluded as follows:

Quere 2d—Amounts to this: Have creeds done any good? Now let us ask, for what are they designed? The answer is, to promote unity of opinion, and thus insure unity of the body, assuming, what is to be proved, or rather, what is incapable of proof—that the unity of Christ's church consists in unity of opinion. Neither Jesus, our master, nor the Apostles, our judges, ever required any other unity than of mind or disposition, of faith and of effort. The faith of the gospel is one. In the scriptures is developed a system of heavenly facts, about which there is no controversy except with infidels, and a firm belief in which is an indispensable pre-requisite to entrance into Messiah's kingdom. When these facts are believed and their influence felt, and demonstrated by our actions, our opinions are private property and should never be attacked by the hand of power, until they lead to ungodliness—then the offender may be punished for his sin and not his opinion. Opinions are most too subtle and airy culprits to apprehend, but we can take cognizance of aberrations from the path of rectitude.

Again—the history of the church has confirmed us in the conviction that creeds are not only inutile, but miserably destructive to the peace of Christians. Three hundred years did the church live without one, and three hundred years did she live in peace. During this period there was not a creed heard of, nor was there a division heard of. Christianity before that time had no outward enemies but Jewish and Pagan infidelity and

persecution—her weapons were truth and love. But alas! Just at this juncture, the jealousies and differences of Athanasius and Arius came to an open rupture and were published in the form of a creed, and religious liberty expired and she was buried with military and political honors in the triumphs of church and state united—so nearly allied was the first creed with power. And what has been the scene since that time? Where do we find the one body, one hope, one spirit, one calling, one Lord Jesus, one faith, one baptism of Paul's time; all animated by, and in their uses, subservient to, the Father of us all? Alas! were it not for that book whose dominion has been usurped by these human productions, we would never know that there ever was such a state of things—so nearly allied are modern creeds with corruption and division. Two hundred christian sects mark the place of ancient christianity, upon whose ruins they are built.

These are the conclusions to which we have inevitably arrived—and we now declare it our humble, but firm conviction, *that creeds, with similar interferences with the consciences and rights of Christians, have introduced and detained in the Church the most destructive errors and the most unhappy and bigoted feelings.* The natural influence of such an introduction may be easier conceived than described. It gave the Pope his existence and his power, and it alone perpetuates the direful effects of his gloomy reign. This flood of light poured upon the minds of the congregation, they soon perceived that there was no authority in the book of God for any religious body but the church of Christ. Also their acquaintance with our denomination in our own country convinced them that, even Associations, that call themselves advisory councils, were in possession of power, which, within the sphere of their acquaintance, has been exercised in an unlawful manner. These were deemed reasons of sufficient weight to justify their withdrawing from your body. We profess no unfriendly feeling towards you—we feel none. Religious liberty is the birthright of christian disciples, and we are disposed to enjoy it We would be heartily rejoiced if our brethren would unite with us in the pleasing, though arduous task of reform. Happy indeed would we be if all christians, did feel and breathe the spirit of benevolence—the spirit of Him who for us, though he was rich, became poor. that we through his poverty might be made rich.

We are informed that a few individuals, who have been excluded from this church for various irregularities, do intend, under the control of elders Thompson, Gard and Mulford, at this session of your body, to present a letter in our name and style. We have recorded on our church book a resolution disapprobating the conduct of these ministers, who appear to have forgotten the fundamental principle of Baptist church government—that evey church is independent. With reference to these excluded members we observe, that painful as the excision was, it had to be done; for they had entirely denied our authority. and although they were repeatedly requested by the deacons and

other members to take letters, they positively refused and still persisted in a course of opposition and faction, making use of the most unreasonable and unscriptural efforts to effect our destruction; their rage being enkindled, and their zeal increased by the instigation of the above named public teachers. We warn you of them and would remind you of a principle acknowledged among the Baptists generally—that Associations have no right to interfere with the organization or proceedings of any religious body. Let the Association stand aloof and maintain a suitable, dignified disregard of matters that do not interest them. But perhaps our farewell advice is gratuitous, for we recollect that at your session at Pleasant run, 1827, you resolved that you would listen to no complaints against the Association, churches or individuals. This we believe was the resolution, for we have not the documents before us.

Under the blessings of our heavenly father, since the last session of the Association we have received the accession of thirty members, and are rejoiced at present with good prospects of further increase.

But we are transcending the limits of an ordinary letter. We must stop. We have thus written, because we conceive silence would have been criminal, and by thus addressing you, we endeavor to discharge our obligations to you, ourselves and our God.

With sincere wishes for your individual advancement in the knowledge and service of God—by order and in behalf of the church, we subscribe ourslves, Yours in the bonds of peace.

DAVID S. BURNET, *Bishop.*
FIELDING GOSNEY, *Ch. Clerk.*
Dayton, August 26, 1829.

A corresspondent has politely favoured us with the minutes of the South Kentucky Association of Separate Baptists for August last. In reading their Circular. we were reminded of the old style of letter writing. A certain preface was considered indispensable. When a boy, I remember of hearing a letter read thus: "Dr. brother; I take this opportunity to write unto yon to let you know that we are all well, hoping that these few lines may find you and yours in the same state. I have a very sick fomily; Samuel and Jane have been sick and confined to bed for three weeks—John was thrown from a horse and had his leg broken," &c. &c. So this Association, in their preface, speak of their love, comfort, joy and fellowship; but from the face of the letter the opposite of these is plainly discovered; their love and fellowship are partial and limited—their comfort and joy are turned into pain and sorrow.

They complain of a restlessness among some of the churches—that one wishes to exchange the name *Separate Baptists* for another. But what chiefly fixt our attention, is found on page 4, as follows: "We discover from one of the letters, that an unhappy division has taken place in one of our churches, that Jacob War-

rener was the pastor of—he has left the church after making, or causing unhappiness and division in it. We the representatives of the churches do believe it to be a duty we owe to the cause of truth and good order, to mark those who make divisions in the church of God; and as said Warrener has gone out from us, we therefore declare he is no more of us, and so far as his credentials were authorized by this association, they are hereby revoked."

We have heard the reasons why Jacob Warrener left the Separate Baptist Church. They are because he thought the name *Separate Baptist* was unscriptural, and because, from conviction, he renounced the doctrine of universalism—a doctrine popular in that association. No doubt, as a faithful minister, he preached what he now believes to be truth; some believed, and cleaved to him; and when he was determined to show to the world the truth in deed as well as in word, he steppod out from the ranks of sectarians, and united with those called Christians. They who believed as he did, followed him to walk in the truth. The charge against him by the association is, that he made division in the church. This charge has been reiterated for centuries by sectarians. The Reformers were charged and condemned by the Catholics for the same crime! The Reformers charged and condemned one another for the same crime—and were not the Separate Baptists themselves once charged and condemned for the crime of separating and making division also? And which of the preachers in the S. K. Association has not committed the same crime? For which of them has not taken members from the Methodist, Baptist, or Presbyterian churches, and thus made division in those churches? If to make divisions in a church be a crime, which warrants exclusion from the ministry and from christian fellowship, then who is clear? Who can plead justification? Who would not blush to charge and exclude a brother for this supposed crime? And this in the 19th century!!

Had this association read and written the whole of the verse, Rom. xvi, 17, they would have seen and acted differently: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." No acknowledged church existed in Paul's day but the Church of Christ—no doctrine was acknowledged divine, but that of Christ and his Apostles. Will this Association say, they are this church, and that all the doctrine they teach is purely Apostolic? If they say this, then every church and doctrine contrary to theirs is spurious and false. On this principle they acted when they endeavor to exclude Jacob Warrener from the ministry! Strange indeed! Will they acknowledge the church of the Regular Baptists—the Methodist and Presbyterian church to be the churches of Christ? Suppose a Regular Baptist preacher should be convinced that his Calvinistic system was wrong, and should teach his people the doctrines of the Separate Baptists, and at length should leave that church, and with a part of it, should join the Separate Baptist Association; would this association count such preacher worthy of exclusion from the ministry, and from christian worship? We think not. Yet to act consistently they should certainly do it, because he made division in the church acknowledged to be the church of Christ.

"O for some power the gift to gi' us
To see ourselves as others see us!"

"But Jacob Warrener is gone out from us, we *therefore* declare he is no more of us." Does the Association quote this passage from I. John ii. 19. as applicable to one that leaves them to unite with a church more congenial with his sentiments and spirit? This reminds me of a presumptuous preacher, who, having preached his peculiar system of doctrine, said unblushingly—If any man or angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." We did believe the separate Baptists a more liberal and enlightened people. We hope this letter was written in haste, and does not express the sentiments of that sect generally.

The arguments for retaining the name, Separate Baptist, are as good as could be given; but we confess, to us they are as light as air. Why plead for that which is unauthorised by the New Testament?

We expect the work of exclusion from the ministry, and from church fellowship, will be great in a short time. Partyism is alarmed at the growth and spread of New Testament doctrine. It is decreed to put down this *heresy;* and yet it rapidly increases. May the Lord support the friends of truth! May they be strong in the Lord, and bold to declare his word, not fearing the frowns nor reproaches of men! EDITOR.

QUERIES BY ELDER JOSEPH HATCHITT.

1. Why is it written, I. Cor. xi. 10, that a woman ought to have power on her head because of the angels?

Answ. Paul had just remarked that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. It has been a custom from the earliest periods of antiquity for inferiors to uncover their heads in the presence of superiors. Thus to this day soldiers uncover their heads in the presence of their general or head; and not to do it would be a dishonor to their head or officer. So for men to appear in the presence of their head, the Lord Jesus in praying assemblies, with covered head, would be to him a dishonor.

The power the woman had on her head, was a veil, which in Hebrew is called *Radid*, and signifies subjection. This was the token of subjection to the man, or of his power over her.—This token, she should not put off her head, while praying or prophecying; but by keeping it on, she should modestly confess that she was under the power of man as her head. She should wear it, because of the holy angels, who are present in their assemblies: These holy beings should not be offended by the least

impropriety among the worshipers of God. See Dod: in loco.

Que. 2. How shall the saints judge the world?—I. Cor. 6. 2.

Ans. We are not informed *how;* it is sufficient for us to know the fact, that they shall.

Que: 3. What kind of Elders were they who labored not in word and doctrine? and what their duty in the church?—I. Timothy v, 17.

Ans. They were old men, who professed faith in Christ, but were not teachers nor preachers; nor did they exercise any distinguishing office in the church. The word *presbuteros* in Greek, literally signifies an *old man.* In the first verse of this chapter, it is said, "Rebuke not an Elder," that is, an old man. This is contrasted in the same verse with *younger men.* In this chapter particular directions are given respecting old men, and old women, young men and young women, and old widows and young widows. It is added particularly respecting old men that rule well, that they be counted worthy of double honor, especially such old men as are teachers or preachers. The old men that rule well, are such as rule their families, and are careful to have good rules and order observed in the church.

Que: 4. Why did our Saviour, in sending forth the Twelve to preach, say to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel!" Matt. 10.

Ans. Because the purpose of God was that the gospel should be first preached to the Jews.

Que: 5. Is it evangelical under the present dispensation to pray the Lord's prayer?

Ans. There is but one petition in it, that can be doubted, which is, "Thy kingdom come." It is argued that as his kingdom is come, we should no longer pray for its coming. We ought to pray that his kingdom should universally prevail, and include the whole world.

Que: 6. What was the design of our Lord's sermon on the mount? Was it written for the instruction of the Gentiles?

Ans. The design was to teach the world those divine lessons, which, received and practised, would eventuate in eternal good: Read the conclusion. "Whosoever heareth these sayings of mine and doeth them," &c. The word, *whosoever,* includes Gentiles as well as Jews.

Que: 7. What are we to understand by our Saviour magnifying the law and making it honorable?

Ans. To magnify literally signifies to make great and glorious. This our Lord did with regard to the law. He magnified it by explaining its spirituality, and thus extending its precepts to the heart. See Matt. v. 20—24. He made it honorable, by obeying every jot and tittle of it. Had it not been a holy, just and good law, he would not have given it honor, by unlimited obedience.

Que: How did our Saviour take away the first and establish the second dispensation! Heb. x. 9.

Ans. By the first dispensation, covenant or constitution, is meant the whole law of Moses including all its parts, ceremonial, judicial, and moral, as they have been called in the wisdom of man. By the second, is meant the New Testament covenant, or constitution, including the whole gospel. Some pious Christians are alarmed at the idea of the first covenant including the ten commandments, being taken away, as well as the other parts of the law. The scriptures make no exceptions, but evidently include the decalogue with the rest. Read Romans vii, and you will find that the decalogue is particularly intended. v. 7; also 2 Cor. 3. Heb. viii. We have explained this subject before in such a way that no christian of any name can reasonably object to it. Thus; at the first formation of the state of Kentucky, we, the people, formed a constitution. By this every citizen of the commonwealth was bound, nor could he be freed from this obligation, while that constitution was in force. After a trial of some years we found our first constitution faulty or defective. We then formed a second, and in it we embodied all the good articles of the first. As soon as this second was adopted, the first became null or vanished away. From the second we are to learn the true government and order of the commonwealth. To the second only are citizens under obligations, being freed from the first. There is not a precept of the first constitution or law of Moses, which God designed to be obligatory on the world, but is found in the New Testament, or new constitution, ordained by Jesus Christ. In this constitution, we are to learn the laws, government, and whole will of God, and our duty. "Hear ye him," said the Father of us all. "Learn of me," said the Savior and teacher of the world.

You ask, How did our Savior take away the first dispensation, or constitution? I answer, in the language of inspiration, He nailed it to the cross—the law became dead by the body of Christ. When the new covenant was established, the first waxed old and vanished away. On this part I need not be more particular, having in former numbers discussed the subject:

EDITOR.

Query by John Crum, of Indiana.—Was it necessary, in order to complete the plan of redemption, that our Lord should be put to death by wicked men?

Ans'r. That the death of Christ was necessary to reconcile us to God, to wash, to purge, to sanctify, to cleanse from sin, to take away sin—is universally taught in the New Testament. That it was necessary for our resurrection and entrance into heaven, is as unequivocally taught—and that on his resurrection depends our faith, is equally plain. The death of Christ was absolutely necessary in the plan of salvation. The idea of the necessity of his being put to death by *wicked men,* appears to be more curious than profitable. None but wicked men could do it. He was made a sin-offering to condemn sin in the flesh. For sin is no

where seen more horrid, more condemned, than in not permitting perfect innocence and loveliness to live.

EDITOR.

Minutes of a Christian Conference in Bartholomew County, Ia.

SEPTEMBER 24, 1824.—The Eastern Christian Conference of the state of Indiana, met pursuant to appointment, at Liberty Meeting House, Jefferson County.

The following Elders attended, viz: Daniel M'Millan, Joseph Hatchitt, Jesse Hughes, Beverly Vawter, William P. Ritchey, Daniel Roberts, Ab. L. Bailey and Joseph Shannon.

Unordained—Bennaniah B. Fifield, and John Park.

Agreed, That our brethren north of Big and Little Flat Rock, have leave to form a new Conference, to be called, "*The Flat Rock Christian Conference.*"

Agreed, That Bro: Bennaniah B. Fifield be recommended to the brethren of this Conference, as an authorised Preacher of the gospel among us.

Agreed, That our next Conference be held at Laughry Meeting House, Ripley County, commencing the Thursday before the first Lord's day in September, 1830.

Agreed unanimously, That the Editor of the Christian Messenger be requested to publish these minutes.

BEVERLY VAWTER, *Ruling Elder.*

JOSEPH HACTHITT, *Clk:*

NOTICE.—I received, before I started to Indiana, the minutes of a Christian Conference near Elizabethtown, which are mislaid and cannot be found. One item was, that Elder Wm. Tracy was, for immoral conduct, excommunicated—EDITOR.

REVIVALS.

Elder Henry D. Palmer, of Carlise. Ia. writes to the Editor, October 6—

"The number of professors of the religion of Jesus Christ is increasing in our Wabash country. The human creed system is losing ground fast. I have immersed 16 in the neighborhood where I live within three weeks past. The work of reformation is still going on. The harvest is great and the laborers of the Christian order are few; and those few are compelled to work with their own hands for the support of themselves and families."

Elder Jas. E. Matthews, of Lauderdale, Ala. writes, Oct. 9—

"Our Camp-meeting terminated about 10 days ago. As I had expected, we had a glorious time—31 were added to the church, and how many professed religion, I know not; but I think 40, or more. Many of those who joined are persons of intelligence, and of the first respectability. At the conclusion of the meeting, there were comparatively few, who were not esteemed Chris-

tians. Indeed, a large majority of the vicinity around Republican, are professedly the friends of Christ. The communion on Lord's day evening, exceeded any thing of the kind that I ever have seen. It looked more like Heaven than any thing that I have ever seen before. To see the lovers of Jesus of different denominations, in sweet union, filling two rows of seats, at least fifty yards long; to hear bursts of rapture from several hundred souls, and unceasing shouts of praise for some time, ascending from the overflowing hearts of christians, of different names, reminded me of the time when "the wilderness and the solitary place shall be made glad, and the desert shall blossom as the rose." I think that partyism got a deadly stab, and peace and union were greatly promoted. I am informed that at Bro: Barnet's, in Wayne County, T. a few weeks ago, 18 were immersed, and a number more embraced religion. The next week at Conference in Limestone County, Ala. about 40 professed, 18 of whom were baptized. To conclude, "The Lord has done great things for us, whereof we are glad," and I verily believe that the latter day of glory is at hand. Yours in the bonds of the gospel."

In another letter, dated October 23, Bro: Matthews again writes—

"Since my last, at our two days meeting, near where I live, I immersed 10, and received about 10 more. The church here from some time last spring, has amounted from 0 to 40, and the church at Republican is not far short of 200. The times here wear truly a favorable aspect. The settlement where I live, was, a few months ago, esteemed one of the most dissipated and wicked places in this country; but things are greatly altered, and our prospects are blooming. Truth is rapidly gaining ground, and I think that many of the Lord's children of the different denominations are beginning to reciprocate the feelings of friendship and affection which we have expressed for them. May the Lord carry on the glorious work, until partyism and sectarian feeling shall be lost in oblivion; and pure, unmixed love, shall reign throughout the earth. Amen."

Elder C. Sine, of Back Creek Valley, Va. writes Oct. 11—

"The work of the Lord is still progressing. Since I last wrote I have immersed about twenty-three; I have also planted a church near my own residence, of about thirty members, and another of twelve members six miles west of Winchester. In this last place, the prospects are flattering. Several in this settlement, as well as the one in which I live, expect shortly to attend to baptism."

Bro: John Rutherford, of Dyer County, Ten. writes, Oct. 8—

"The truth of the gospel has cut its way to the hearts of my neighbors generally, and prayer meetings are now become very common among us, and the good work is still in progression.—We have formed a Christian church here of 70 members. Some of them have broken off from the self-styled orthodox, and for

this cause they are in a violent rage, and speak many hard and bitter things of us, but I trust without any just grounds. Please mention this society in the Messenger, and request transient preaching brethren to call on us. I have eight children, six of whom have professed the Lord."

Elder Jacob Johnson, of Montezuma, Ala. writes, Oct. 17—

"The revival still continues in different parts of this country. Since I wrote to you, June 2, I have received and baptized in all about 24 or 25. A good part of my time has been spent in parts, where the Christian doctrine has never been heard. The excitement it awakens is surprizing. Indeed, many soon see the propriety of the Christian cause; the more intelligent first give into it. But the clergy of all other denominations seem to unite all their skill in opposition to us; but truth has nothing to fear."

Elder W. Condict, of Ia. writes, September 15—

"Very recently I have baptized 15. About 11 o'clock at night last Sunday, I baptized 5 more. The shining of the moon upon the waters, together with the large concourse of people on the banks, made the scene solemn beyond description."

Elder Barzillai H. Miles, of Rutland, Ohio, has written us an account of a great revival in that section. It is truly an interesting narrative, and but for its length, should appear in the Messenger. About the time he wrote, Sept. 18, the number of converts amounted to about 100. I may, in my next No., give the account in full; also a very interesting Journal of Elder Josiah Spalding in the West of New York.

Bro: Thos. Carr, of Monroe, Ohio, writes, Nov. 12—

"We have refreshing seasons here. The Lord is gloriously reviving his work—Christians have been made to rejoice, while numbers have been added to the churches. Sectarians are rallying round their standards, and raising the hue and cry against us."

Elder Saml. Kyle of Troy, O. writes, Nov. 10—

"The good cause of religion is still, I think, progressing gradually. Although combined sectarians are using every means to put a stop to the spirit of toleration and free inquiry they are gaining ground and must ultimately triumph. Amonst the Baptist brethren in this state, divisions abound, so that it is not uncommon to find the father against the son, and the son against the father, &c. Mr. A. Campbell's opinions are rapidly spreading among them, and Calvanism is receding before them."

Elder John Hooton, of Hickman county, Ten. writes Nov. 5—

"Brother Stone—As I have heard many good things in the Messenger, I must give you a short sketch of the times where I have been riding. For the last two years, in the Western District, Tennessee. I have met great opposition; but the work of the Lord is going on. I have received into society, in about

two years, 366 members I am now riding through Maury and Bedford counties. I have gone one round and received 10 members, and there is a good prospect of larger additions. We have received 14 members in the church where I live, since our annual meeting, which was on the second Lord's day in August last.

"Our next Annual Meeting will be held at Liberty Meeting House, in Hickman county, on Dunlap's Creek, commencing on the Friday before the second Lord's day in August next, where we would be glad that as many of the brethren from a distance as can, would attend. We have great opposition, but thank the good Lord! truth is prevailing over error; and it is my prayer, that it may prevail till every thing that is contrary to his divine will may be done away, and the glorious kingdom of our blessed Lord may fill the whole world."

"Elder Joseph Baker, near Chillicothe, O. Nov. 18, writes, that since his last letter 49 have united with the church in Pike and Jackson counties.

MR. MONTGOMERY AGAIN.

Synod of Ulster.

This Synod had claimed the right of a *veto* on all appointments of professors made by the Managers and Visitors of the College at Belfast. This right from necessity and policy was relinquished. The Calvinists urged the concession as a matter of gratuitous favor, and accused the Managers and Visitors of ingratitude for not complying with certain wishes of the exclusive party. To this accusation Mr. Montgomery thus replies:—

"Mr. Cooke charges the Managers and Visitors of the Institution with ingratitude—the lowest grade of depravity and meanness—a vice so vile that no one can be found who would acknowledge himself guilty of it. Were the Managers and Visitors ungrateful, when, at an expense of 20,000*l.* they established a seminary, which brought education home to your doors? Did the Institution prove itself ungrateful, when it was offered the patronage of Government, and unlimited wealth, if it would break its connection with you? Did the Institution prove itself ungrateful, when it preferred struggling through all the difficulties in which its fidelity to you involved it, to the patronage of power and the smiles of a court? Or, is it the Synod that has been ungrateful? For seven years, the Institution has been struggling with difficulty through its devotedness to you; and instead of cheering and supporting, you have been straining every nerve to injure it. Like the serpents that came out of the sea, and entwined round the body of Laocoon, you have wreathed your strangulating folds around the Belfast Institution, and now you are hissing over its head. But still, forsooth, the Managers and Visitors must be charged with ingratitude, because they did not elect the candidate you set forward! Does gratitude mean the

sacrifice of honesty? Does it imply, that men should forfeit their integrity? Does it imply, that the elector shall vote just as you suggest? Does it imply, that because you gave up a power, which never should have been granted, and which never will be recognised—that men are therefore to surrender their consciences? If this be the price at which your friendship is to be obtained, it is too dear—it never will be paid. Even were it a debt of gratitude, it would be a crime to discharge it. But I tell you, I will speak plainly, and I care not how it will be received, for it is the truth—I tell you, that the obligation is all upon the one side. The Institution is a seminary which has dealt liberally with all, and particularly with the sons of Presbyterian ministers. I ask you, how your sons were received into it? I ask you to do justice to your own honest feelings, and repeat what you have frequently acknowledged, and give expression to those sentiments, which the heart of a parent will dictate, and say, how your children have been treated at that seminary which you are called on to subvert, and with what hospitality they have been received into the bosom of the families of the very men upon whose conduct you are asked to affix the stigma of reproach?"

It is a common artifice with heated polemics to blacken with calumny what they cannot make subservient to their ends. When all other means fail, recourse is had to reproachful epithets, and that is attempted to be rendered disreputable by the magic of a bad name, which, without such a device, would command the world's respect and esteem. A measure of this kind, resorted to by one of the Synod respecting the Belfast College, drew forth the following remarks from its eloquent patron and advocate: *Christian Register.*

"The conduct which is proposed to be pursued towards the Belfast Institution, is such as the honest feelings of the world never would sanction. Its prejudices must therefore, be pressed into the service. The Institution must be represented as being tainted with Arianism, and Arianism must be depicted in the most disgusting colors. It is for this reason that we have heard Arianism resolved into a thousand similies equally correct, equally courteous, and equally Christian! First, it was a soul-destroying leprosy—and then, it became a house, and required to be white-washed, I suppose, by the great Master Mason!—and then it turned into the waters of Sodom, and then it became "Dead Sea fruits, that change into ashes!" and then—but it is useless to proceed. It was variable as Proteus himself, and in every form, equally odious! And what are we who are thus attacked through our opinions? Are we liars, or false accusers, or unkind husbands, or negligent fathers, or unfaithful pastors, or bad neighbors? Or, what are our accusers, or in what does nature give a superior impress to their understanding? In external form we differ not much from our brethren of mankind. Has the Almighty set the seal of his displeasure on the countenance of my friend on my right (Mr. Porter,) or has he given any particular dignity to Mr. Cooke, that he should speak so hardly of us? I have been told by that gentleman's admirers that when he smiles, his smile is angelic. I am not disposed to dispute this; but when the Almighty has affixed no outward mark of his displeasure on any of his creatures for belonging to a peculiar sect—when he has given us—as I praise and bless his name that he has—kind friends and affectionate flocks; when he is pleased not only to bear with our infirmities, but to bless and prosper our labors, why should a puny fellow mortal stigmatise our opinions, and liken them to the disgusting leprosy, and the envenomed poison, and the fearful contagion? Why should weak, erring, blind, ignorant, and fallible man, judge so harshly of his brother, when he knows that we must all appear before the judgment seat of Christ? Before that tribunal I hope to appear. By Him, who is the great King and Head of the Church, I look forward to be judged; but before the tribunal of no other will I stand. But leaving those figurative expressions, which have been so charitably applied to Arianism, what is the real, substantial danger which you dread from the Belfast Institution? Orthodoxy must be a very tender plant, if it must be so sheltered, and shaded, and pampered. The religion which was first promulgated by a few poor fishermen, and went forth conquering and to conquer, required no such adventitious aids; and when an inspired writer has said, "try all things, prove all things," poor, indeed, is the compliment you pay to your opinions, when you say, that if any others are thrown in the way of the inquiring mind, your tenets will be forsaken. I never would condemn a system of belief for the practice of those who profess it; but there are cases in which we may judge of the opinion by the practice. What, I ask, has been the practice of the loudest shouters among those who have denounced the Institution as a den of Arians? Have they not sent their own sons to repose under the *Upas* tree—breathe the infected air—to drink of the waters of Sodom, and to eat of the Dead Sea fruits? Can the world believe men to be in earnest, when their practice is opposed to their profession? And what credit is due to this overweening anxiety for the spiritual welfare of the rising generation, when the very men who express it, expose those who are nearest and dearest, to the danger which they warn others to avoid? Why do not the enemies of the Institution lay aside their metaphors, and speak plainly at once? They say, we will have "no chaff:" we must have the solid corn. Go on, if you wish to follow where they lead. Reap where you have not sown, and gather where you have not strewed—make the Institution your own—drive out every man, no matter how high may be his literary attainments, if he will not bow to your mandate! But this you cannot do. There are men who have the management of the Institution, who would rather see it levelled with the ground than made

a citadel of sectarian bitterness. You may injure—you may destroy it,—you may ruin a seminary which promises to be a blessing to the country—where the rising generation may meet, and drink from the pure fountain of knowledge, and, as they look on each other's faces, imbibe principles of forbearance, and affection, and kindness, before the unfortunate political and religious dissensions which exist in this country have estranged them from each other. You may ruin Belfast Institution, but the infamy of the deed will descend upon the heads, and brand the memory of those who made a waste, where they could not establish their usurpation. I speak warmly—but I cannot help it. I am in ill health; but, though I should lie down, when I have done, upon the bed from which I was never to rise, I must give vent to the feelings of my heart."

The speech of Mr. Montgomery concludes in a manner worthy of himself and of the cause he undertook to sustain. The reader needs to be informed, perhaps, that the liberal preachers are denominated New-Lights, in the north of Ireland, and that what the speaker says of his leaving the Synod, refers to a proposition, then before that body, respecting a separation of the Orthodox and Unitarian parties: which was to be acted upon at a subsequent meeting. *Christian Register.*

"If I were to judge of Calvinism from what I heard yesterday in this house, and from what I have frequently heard elsewhere, I might be ready to charge against it as much unchristian virus as could be ascribed to any other system; but I feel that it would be unjust to charge against a system what is only the fault of the individuals. I blame not the system; I blame the heart of man which is "deceitful above all things and desperately wicked.' There are some peculiar opinions of Calvinism, which, when understood, may be injurious; but with the well-informed can have no bad tendency. Some of my best and dearest friends are Calvinists. There is a man in this house, and my heart almost prompts me to lay my hand on his shoulder—he is a Calvinist, and I believe that God never made a more upright man, or one more estimable in all the relations of life. Shall I then condemn the opinions from which I dissent, as if they were chargeable with what I know to arise from the ebullition of evil passions? No. Though my brethren will not let me hold communion with them, I am still ready to stretch out to them the right hand of fellowship. I trust, when we have laid aside the garb of frail mortality, we shall meet in that better and happier world, wondering at our own sinful folly, in having disputed and excited strife, where all should have been harmony and love. I am weary of this contest, which has been continued from year to year. If we cannot live in peace with you—at all hazards, we will leave you. I will not continune in a state of constant turmoil with my brethren. I have human passions and frailties, and sometimes I cannot control my temper when my

principles are misrepresented, and the Institution with which I am connected is assailed through my person. But if I know the rock on which I have once suffered shipwreck, it is my own fault if I am cast upon it again. If we cannot live together in peace, in the name of God, let us part in peace. For myself, I have no fear as to consequences. My people know my opinions; and I have no doubt of their faithfulness and affection. Some of my brethren may be injured; but he that catereth for the sparrow, will not let the children of the sufferer for conscience sake, come to want. The cause of God and truth will finally prevail; and though I cannot approve of the individuals who excited them, I feel convinced that the storms which have raged among us, will purify the Church, and have their result in the triumph of those opinions which I believe in my cnnscience to be true.

DIED—In Lexington, about the last of September, CATHARINE KEISER, wife of B. Keiser, after a long illness. About two years ago she professed her faith in the Lord Jesus, and united with the Christian Church. The New Testament was her guide—and her guide it really was from that time to the day of her death. As her life was a life of piety, so her death was a death of uncommon triumph, which all might love to see, and all might love to die. On the night of her dissolution, glory was full in her view. She would say, "It is not dying," and repeated the following verse:

"O glorious hope of perfect love," &c.

"O! it is the happiest moment of my life—greive not for me—prepare to meet your God. Dear mother, weep not for me—no, not a single tear, for we shall soon meet where parting will be no more. Glory, glory to my Lord and Master. Come, Lord Jesus, come.

"Here, Lord, I give myself away,
'Tis all that I can do."

She said, "Death has no terrors for me; no—Glory to Jesus! Praise him my tongue—let all the world praise his holy name, and would then repeat,

"O for a thousand tongues to sing
My dear Redeemers praise."

"I am nearly done with the world; but I would not sin in being anxious to be gone—Thy will be done, O Lord!" She called for her husband, and addressed him in a very affectionate manner—"You have been kind and affectionate to me in all my sickness—you never murmured—yes, you are the best of husbands; but do not rest without religion." She exhorted all around her, separately naming them, to prepare to meet their God. From 1 o'clock till 4, A. M. she became very weak, and was expected every moment to breathe her last. At length she broke out in such an ecstacy and rapture that all were astonished—cried out aloud, "He is come, my Lord and Master is come." She desired all to rejoice with her, and sing

"Blest Jesus! what delicious fare," &c.

She then resigned to God her husband and little son, in hopes of meeting them in a better world. She soon after, about 11 o'clock, fell asleep in Jesus.

PROSPECTUS OF THE CHRISTIAN EXAMINER.

MANY religious newspapers and pamphlets are regularly issued in our country, a leading object of which is to strengthen and perpetuate the sectarian interests of the religious parties to which they belong, and which, as far as they are successful, must render it impossible to restore and keep the unity of the Christian spirit in the bond of peace, which are so necessary to the happiness of God's people and the success of the Gospel.

The design of this paper is to expose the absurdity and sin of the Christian divisions, which produce so much carnality and strife, and retard the progress of the Redeemer's kingdom, and to assist in rescuing the truth of the Gospel, as taught by Jesus Christ and his Apostles, from the contradictions, absurdities, and darkness, in which the wisdom of this world and a false philosophy have involved them.

Believing that nothing is true, or of divine authority in religion, but GOD'S WORD, which is as well the mean of faith as it is the directory of conduct, and which admits of no alteration with impunity, THE BIBLE will be zealously defended as the only religion of Christians, and the only system of orthodoxy, to the exclusion of *all authoritative human creeds and confessions.*

Nothing will be said with a design to build up one sect in preference to another, as all are considered wrong to the extent of their sectarian peculiarities. But the editor's best efforts shall be used to unite all the contending parties on the *one* broad and solid foundation of the Gospel of Christ as revealed in the New Testament, which is the only true standard of the religion of God's Messiah. In short, a complete restoration of the Gospel or Apostolic order of things in religion, will be zealously advocated to the extent of his abilities.

It is to those who have the moral courage and ability to oppose and expose popular prejudice, corruption and error—to those who prefer the love of truth, the favor of God, and the *permanent* happiness of man, to the smiles and emoluments of party, and to the transitory glow of sectarian excitement, that the editor looks for aid in this undertaking: and he confidently relies on the truth and faithfulness of God, and the justice and benevolence of the cause, for success in the end.

— J. G. NORWOOD.

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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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From the Christian Register.

OPINIONS AND CONCESSIONS OF THEOLOGICAL PROFESSORS.

The following extract is from the seventh chapter of Dr. Worcester's late work on the Atonement:

Professor Stuart has expressed the following opinions:—

"God is just: therefore he will punish sin; and if we read only the book of nature, must we not too say with Seneca—*Therefore he cannot forgive it?* But revelation discloses his attribute of mercy; and mercy consists essentially in remitting the strict claims of justice, either in whole or in part.—In the agonies of Christ, a personage of such transcendent dignity and glory we see the terrors of divine justice displayed in the most affecting manner, and are impressively taught what evil is due to sin. In the pardon purchased by his death, we contemplate the riches of divine mercy." p. 25.

I shall not remark on the account here given of the "book of nature," except so far as to express my belief, that a due consideration of the long-suffering of God and his innumerable favors to sinners, might naturally excite a hope, that with him there is forgiveness for the penitent,—and that this hope might derive some strength from observing how far vice is connected with misery, and reformation with happiness, in the course of natural providence. But I may seriously ask, Who can see "*riches* of divine mercy" in pardon conferred on the penitent only on the ground that it was "purchased" by the sufferings of an innocent substitute? If such representations were just, would they not evince rather the *poverty*, than "the *riches* of divine mercy?"

The Professor admits that "mercy consists essentially in remitting the claims of strict justice, in whole or in part." Hence the mercy displayed in pardon must be in proportion as "the claims of strict justice" are remitted. I may then ask, how much is there of mercy in a pardon "*purchased*" by a substitute who suffers an equivalent to all the demands of the law? In respect to the sinner, the whole of the claims of justice may be remitted; but this does not decide the question as to the degree of