try, viz: Intemperance and Infidelity—which, like the canker-worm, are stripping the green walks of life of all its flowers, and leaving the moral world a leafless desert. To do this the more effectually, we shall pourtray in the most vivid colors, the deformity and deleterious consequences of these most deadly evils, by interesting moral tales, sketches, fragments, essays, and scriptural illustrations. We shall endeavor to cherish in the hearts of our readers, the sublime and benevolent sentiments of the blessed gospel of Jesus Christ—to exhibit the beauties and rewards of virtue in all their captivating loveliness—to awaken the better feellings of human nature—to cultivate the SOCIAL and DOMESTIC affections—to lead the mind through the most delightful avenues, to the bowers of happiness and peace—to elevate and enlarge the conceptions—to imbue the understanding with the most exalted ideas of illimitable attributes and perfections of the Great Divinity—thereby leading mankind to "fear God and keep his commandments."

To accomplish these designs, we shall call to our aid all the eloquence of truth, clothed in the most fascinating forms—such as moral essays, simple or pathetic tales, varying "from grave to gay, from lively to serene"—poetical sketches—didatic articles in verse—and sometimes, to enliven our pages, a tale of fancy—a humorous story—an allegory—a ballad—or, a song, will receive an insertion. In each, and in all, the great end and aim will be, to convey moral and religious sentiments, through a pleasing medium, to the heart—or, in other words, to blend "the useful with the sweet."

In order to furnish our readers with the choicest articles both of poetry and prose—to encourage genius and to foster talent—generous premiums will be awarded, from time to time—for original articles furnished. The *entire services* of a distinguished literary gentleman, late from London, who has, for some time past, been a contributor to the English periodicals, are engaged for the New-York Amulet. With these claims for patronage, the work will be submitted to the consideration of a candid and generous public. Should we succeed in our endeavors to blend usefulness and instruction with amusement and delight, our object will be accomplished.

CONDITIONS.—The New-York Amulet—published semi-monthly, by an association of gentlemen—will be beautifully printed on fine white paper, 4to size, with entire new type. Its typographical execution shall equal that of any similar publication in America. It will be afforded to city subscribers in Philadelphia and New-York, who will receive them by a carrier, at one dollar and twenty-five cents the volume, handsomely covered for preservation. Mail subscribers, without covers, will be furnished with a volume, at *at the very low price of ONE DOLLAR*—payable in advance. Should the patronage warrant the expense, the work will be embellished with copperplate engravings.

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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Dialogue between a Preacher and Anomos,

(CONTINUED FROM p. 82.)

Ano: My dear friend, I am truly glad to meet you. After our last conference I went home determined to read the scriptures honestly, and to labor to find the truth. I commenced the New Testament, with an humble petition to God for help. I was firmly convinced if your doctrine of faith was correct, that the majority of Christians were radically wrong. In Matthew, Mark, and Luke I found nothing in opposition to your doctrine, but many things to confirm its truth. In all these Evangelists I discovered that faith was based on testimony. Though John accords with them, as do all the inspired New Testament writers, yet in John I found a few passages I could not understand but as opposed to your views of faith. These and a few others I wish you to explain.

Pre: I am truly glad that you are searching the scriptures for information. These are an infallible directory to heaven, and these believed and obeyed will safely lead you there. Tell me, what are those difficult texts which appear to you in opposition to my view of faith. I wait to hear.

Ano: John XII. 39–40. "Therefore they could not believe, because that Esaias saith again: He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

Pre: Does my Anomos think that God actually blinded the eyes of the Jews that they could not see; and actually hardened their hearts that they could not understand; and when they were thus [illegible] disqualified by his own agency, that he should require [illegible] and [illegible] them to eternal punishment for [illegible]! Can you attach such injustice and cruelty to God?

Ano: I dare not—yet I cannot understand the text without attaching such ideas to it.

Pre: This text is a quotation from Isai. VI, 9. It is explained by the Saviour Matt. XIII, 15. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes *they* have closed, lest at any time they should see with their eyes &c. In the very same manner Paul explains it, Acts XXVIII, 26. The reason then why they did not believe, was because they closed their eyes against all the light of evidence presented before them by the Son of God.

Ano: This is entirely satisfactory. Another text I found which strongly inclines my mind to the *orthodox* opinion, it is John X, 26. "But ye believe not, because ye are not of my sheep, as I said unto you."

Pre: Does my friend think that none but true Christians can believe in Jesus? Then it will follow that they are not made Christians, nor justified, nor sanctified, nor born again by Faith in Jesus! Admit this, and the Bible is as useless as it would be unintelligible—and religion is as irrational as it is mystical, on orthodox principles. Can you thus irreverently think of the Bible and its divine author?

Ano: Indeed, sir, I am astonished at my ignorance. Yet do explain to me the text.

Pre: You must admit that the character spoken of in John VI, 45. ("Every man, that hath heard and learned of the Father cometh to me") is the same as that represented by the *sheep* in this text.—They who had heard and learned of the Father, as he spake by the prophets concerning his Son, who should come into the world, believed on him when he did come; for all things the prophets wrote of him, they saw fulfilled in him. By faith they were drawn to him, and heard his voice and followed him. Such were Simeon, Anna, Nathaniel and others. These were the sheep spoken of in the text, as the whole context plainly shows.

Ano: This faith for which you contend appears to me to be nothing more than a natural faith, which a natural or unconverted man may have; but a saving faith he cannot have.

Pre: We grant it is a natural faith; for were it supernatural, and yet required of natural men, it would be impossible for them to obtain it. To believe God, and to believe man, are the same act of the mind. "If we receive the witness of men, the witness of God is greater," 1 John V, 9. The only difference between believing God and man, is, the object of faith—the one is divine; the other is human. It is an undisputed doctrine that we are justified by faith; but the scriptures declare that God justifieth the ungodly; therefore the ungodly, or as you call them *natural men*, believe unto righteousness or justification. Rom. IV, 4. You speak of a *saving faith;* by which you must mean a faith that saves, and therefore must precede salvation. A sinner then believes unto salvation, as the scriptures every where declare. "Believe in the Lord Jesus Christ, and thou shalt be saved." "As

many as received him, to them gave he power to become the sons of God, even to as many as believed on his name." John I, 12.

Ano: I fear, sir, your doctrine will strip God of his glory in our salvation, and confer it on man. For if a sinner have capacity to believe God, he certainly can claim the glory of his salvation.

Pre. I have frequently shown the fallacy of this argument, to the entire satisfaction of many, by a familiar figure. Two artists give an exhibition of their skill. One makes of wax a man, with every member in perfect symmetry; eyes, ears, mouth, feet, hands &c. but it cannot see, hear, speak nor move. The other artist makes also a man with all the members in perfect symmetry. But to his image he superadds the power of seeing, hearing, understanding, believing and moving. Spectators are admitted to see the images. They wonder at the great ingenuity displayed in the workmanship. But are any of them so foolish as to ascribe the glory to the images? No, but to their makers. The latter artist speaks to his image; it hears—he states a proposition, it understands—he relates a fact, it believes—he commands it to come to him, it obeys and comes. All the spectators wonder at the ingenuity of the maker, and ascribe to him all the glory and praise. The first artist speaks to his image in the presence of the spectators, but it does not hear—he states a proposition, it does not understand—he relates a fact, it does not believe—he commands it to come to him, it stands motionless and does not obey. The maker becomes enraged at his image, pulls it down in wrath, and stamps it in pieces in his fury.—Would not all the spectators consider him a maniac for such conduct? Now, my friend, as this dumb image, so the *orthodox* systems represent mankind; and thus the God of the Universe is represented, punishing his poor helpless creatures for not performing impossibilities. Is not this to dishonor God as much as can be conceived by us? And yet so perverted are the minds of many that the lower they sink the creature, the more glory they think is due the Creator! But I ask my friend which of these two artists are worthy of more glory?

Ano: I am forced to acknowledge the latter. Indeed, sir, you have stated the matter so clearly, that I am almost convinced that my doctrine has been radically wrong. But I remember my old preacher concluded with one remark, which still has considerable weight on my mind. He said, that every converted man well remembers the time when he would have given a world to believe in Jesus, but could not till God enabled him by his power. If this be the fact then experience proves your doctrine false.

Pre: I have frequently heard Christians thus talk, and have thus talked myself; but the experience of Christians recorded in the scriptures is not thus related. I was once in great distress from the conviction of being a guilty sinner. I was earnestly engaged in prayer day and night; I prayed for faith, and considering that I had not obtained it, of course my very prayers were

sinful; for "whatsoever is not of faith is sin." I then thought and said, I would give worlds to believe, if worlds were at my disposal. To a friend I made known my situation. He said, you do already believe in Christ; else why do you call on him for salvation? He then asked me, why I did not pray to Mahomet? I answered, Because I did not believe in him, that he could save me. And why do you pray to the Lord Jesus? I was constrained to answer, because I believe he is able to save me. I was at once convinced that what I wanted was a sense of divine love, and of forgiveness. This is what others mean when they talk of giving worlds to believe.

Ano: But does not God work in the sinner a will and inclination to religion before he can believe? I have frequently heard it declared that a man has natural power to do all the will of God; but has no moral power.

Pre: God, we know, works in us to will as well as to do, but how does he work in us any inclination to religion? Certainly by faith. A goes to B and says, I have important business at Philadelphia, and wish and request you to go and do it for me. You have good natural ability to do it, and to bear the fatigue of the journey. Says B I have no will nor inclination to go. A replies if you go, I will give you 500 dollars. This offer when believed, immediately works in B a will and inclination to go and do the business. So soon as God's threatnings and promises are believed by the sinner, so soon *will* and *inclination*, are wrought in him to seek religion and do the will of God. A credible messenger inform me from home, that my wife and children were consumed in the flames of my house. I believe the messenger, not because I had a will, desire or inclination to believe him, but because of his faithful and true testimony. So a sinner believes he is exposed to hell; surely not because he is willing, or inclined to believe it, but because of the testimony of truth. If they can believe Moses, surely they can believe Jesus, as the Saviour himself declares. If God must work the will in a sinner to believe, he is surely a respecter of persons, if he does not work this will in all.—If the sinner cannot believe till God works this will in him, how can he be condemned for unbelief? If because the sinner is so depraved he cannot believe his God, how could perfect Adam believe the Devil and disbelieve his God? If a perfectly unholy being cannot believe, how is it that the Devil believes and trembles.—If a perfectly holy being cannot disbelieve, how could the perfectly holy Adam disbelieve! Take the power of believing from a creature, and you place him at once in the situation of the rocks and trees, and there would be equal propriety of setting in judgment on the one as the other—of preaching to the one as the other; in short; it would require the same physical power to make Christians of the one as the other. "For said the Baptist, "God is able of these stones to raise up children to Abraham." His almighty power could speak stones and trees into saints; so he could by the same physical power, speak sinners into Christians; but this is not his plan. We are rational creatures and rational means are ordained by him for our conversion.

Ano: My dear sir, I must and do yield to your doctrine as true; yet while my mind is convinced, I cannot feel affected with my situation. How shall I get this feeling?

Pre: God has promised to give the Holy Spirit to them that ask him. Believe his word, and ask. Confess that you are a poor unfeeling sinner, and plead mercy. Yield your heart to him.

Ano: My heart is entirely unprepared to receive his favor.

Pre. The Lord says, "Son give me thy heart, the preparation of the heart is of the Lord." You cannot prepare, nor make it better. This is his work. One hair you cannot make white nor black—You can no more change your heart, than the Ethiopean his skin, or the Leopard his spots. Salvation is only of the Lord, and he only will have the glory.

Ano: But my heart is hard indeed.

Pre: Says the Lord; "I will take the stone out of your heart, and give you a heart of flesh," if only you give it to him.

Ano: I have a proud wicked spirit within me.

Pre: "A new spirit will I put within you," if only you give him your heart.

Ano: I have sinned much and for a long time. What shall I do?

Pre: You now believe, "Reform and be baptized in the name of the Lord Jesus for the remission of sins, and you shall receive the gift of the Holy Ghost.

Ano: Surely I must receive the remission of sins before I dare submit to Baptism.

Pre: "Arise and be baptized and wash away your sins." Tarry not—obey your Lord—and in obedience you may expect his blessing. Only believe with all your heart, and you may be baptized.

Ano: I do believe that Jesus Christ is the Son of God, and that God raised him from the dead, but I fear I do not believe with all my heart; else why is it so hard, and dark, and vain?

Pre: To believe with the heart, and with all the heart, is to believe from conviction of the mind, and this conviction produced by the testimony of God; and this accompanied with a full determination, purpose and resolution of the heart, to obey and follow the Lord from the present NOW. Is this the belief of my dear Anomos?

Ano: I do believe, and now venture my all on the word of the Lord. See here is water, what hinders me to be baptized?

Pre: Who can forbid on gospel principles?

(TO BE CONTINUED.)

Brother Stone; please favor us with a comment on Isaiah LIII, 6–12. Also on Rom. VI, 12. JS. MILLER.

COMMENT ON ISAIAH LIII, 6—12.

That the chapter is prophetic of the Lord Jesus, has I believe never been doubted; but the doctrines deduced from it by fallible men, are exceedingly variant and contradictory,

The prophet having stated that "he was despised and rejected of men—a man of sorrows and acquainted with grief." Adds, v, 4. "Surely he hath borne our griefs and carried our sorrows." The first idea attached to the expression of *borne our griefs and carried our sorrows*, is that he experienced in himself the griefs and sorrows of our fallen nature: hence he was a man of sorrows and acquainted with grief—tempted in all points like as we are—and in all our afflictions he was afflicted. Another idea, attached to the expression, is, that given by Mat. VIII, 16—17, that he bore away, and carried away our sorrows, griefs and afflictions, by healing our diseases. "When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and carried our sicknesses." That is, He healed or took away our sorrows and afflictions. The prophet adds, "Yet we did esteem him stricken, smitten of God and afflicted." When the Jews saw the Saviour filled with grief and sorrow, they mistaking the cause, concluded, as Job's friends did of him, that for his iniquities God was smiting him in vengeance. But their conclusions were wrong; for says the prophet, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. To these several ideas let us seriously attend.

1. "He was wounded for our transgressions," or more literally, "*He travailed in pain on account of our transgressions.*" To travail in pain, as a woman in parturition, is the literal meaning of the Hebrew word *Helel*, translated in the text, *wounded*. See Park. Lec. on the word. This accords with the 11 v. of this chapter. "He shall see of the travail of his soul and be satisfied. *To travail in pain* is a common expression in scripture to signify grief and sorrow. See Conc. on the word. Was it for his own transgressions that Jesus sorrowed and grieved? No; but he was grieved at the hardness of heart, at the sin and unbelief of the Jews, and the distress of a ruined world. All who have the spirit of Christ have fellowship in his sufferings; thus Paul travailed in pain for the Gallatians—thus the prophets travailed in pain on account of the iniquities of Israel. Thus Christians are wounded and vexed with the filthy conversation of the wicked, and at the sight of their awful end.

2. "He was bruised for our iniquities," or more literally, "He was crushed or afflicted on account of our afflictions. The word *one* rendered *iniquity* in our translation of this verse, is frequently rendered *affliction* in other texts, as Gen. XVI, 11–31–42. Exod. III, 7–17, &c. The effect being taken for the cause. Agreeable to this, the same prophet says, chap. LXIII, 9 "In all their afflictions he was afflicted." This shews the compassionate character of the Saviour. According to this exposition two causes of grief are assigned, one is, the transgressions, and the other, the

consequent afflictions. By this exposition tautology is avoided. Of this criticism I am not tenacious, yet to me it appears more congenial with the context.

3. "The chastisement of our peace was upon him." This sentence to me is obscure, and appears to convey no definite idea. Hence there are so many and various interpretations of it. I will suggest an opinion for the consideration of the learned, and if by them it be deemed worthy of attention, it is hoped they improve upon it. The Hebrew word *aser*, in this text translated *chastisement*, frequently signifies *discipline* or *instruction*. Job XXXVI, 10. Deut. VIII, 36. Isai. LIII, 11, &c. "The text would be read thus, "The discipline of our peace was upon him." This conveys the idea that to him was committed the ministry of reconciliation, or that discipline and instruction, which he delivered to the world, in order to their eternal peace and salvation. In the exercise of this ministry or discipline he suffered persecution and death.

4. "By his stripes we are healed." This idea is plain, and every where taught in the New Testament. Faith in the sufferings and death of Jesus produces the divine effects of purging—cleansing—sanctifying and washing from sin, and of healing our moral diseases.

v. 6. "All we, like sheep have gone astray. We have turned, every one to his own way." This is a lively description of a fallen world. All gone astray from their God—all pursuing the way of death.

"And the Lord hath laid on him the iniquity of us all," or as it is in the margin. "The Lord hath made the iniquities of us all to meet on him." I before remarked that the Heb. word rendered *iniquities*, is very frequently translated affliction. This the learned will not deny. Of almost innumerable texts I will present a few to confirm this idea. Gen. XV, 13. XVI, 6. XXXI, 50. Ps. CXIX, 107. 1 Kings II, 26. Ezra VIII, 21. Deut. XVI, 11. XXXI, 42. Exod. III, 7–17. Ps. XXII, 25. Ezra IX, 5, &c. This very chapter of Isai. confirms this reading: for in 4 v. *afflicted* is the same word as is rendered in this 6 v. *iniquity*, Isai. LVII, 16. Park. Lex. on the word *one*. The question is, "How were these afflictions made to meet on him? I ask, how do the afflictions of our children and friends meet on us? All, who are not entirely callous, can easily answer. We feel compassion and pain for them. So did the Saviour of sinners for the world in afflictions because of sin.

The 7th v. is plain.

v. 8. "He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living. For the transgression of my people was he stricken. This text, as translated above, is extremely difficult; and as it conveys ideas contrary to facts, we cannot but suspect the correctness of the translation. That given by Parkhurst I have no doubt is correct. "He was taken off (cut off) by the magistracy

and by a judicial trial; and who can (bear to) reflect on (the men of) his generation! for he was cut off from the land of the living &c." So exceedingly wicked were the men of his generation, that the most perfect and innocent being ever on earth, their best friend and Saviour, was not permitted to live, but was condemned and cut off by the magistracy.

v. 9 is plain.

v. 10. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

1. "Yet it pleased the Lord to bruise him; he hath put him to grief"—From this and similar passages it has been argued that God actually punished his Son, or influenced others to do it. If he actually punished him, why are the Jews and Romans charged with the crime! If he influenced others to commit the crime, then he must have tempted them to commit the most atrocious sin on earth. Can Christians believe this! We have in some preceding numbers, shown that in Eastern language the Lord is frequently represented as doing what he only suffered to be done in his government, he not interposing to prevent it. When therefore we read that God smote the Shepherd—bruised him—turned his hand upon the little ones &c. we must understand, that he only suffered these things to be done in his government of the world. To take the expressions literally, would make God to be every thing but just and good. To represent him punishing his innocent Son, for crimes committed by others, is a doctrine infinitely distant from his nature and government.

2. "When thou shalt make his soul an offering for sin." The Father offered, gave or delivered up his Son freely for us all, to live, die and rise again for our eternal salvation.

3 "He shall see his seed," a spiritual seed, made such by faith in the Son of God."

4. "He shall prolong his days." He shall rise from the dead, and live forevermore.

5. "And the pleasure of the Lord shall prosper in his hands." God's pleasure is, that sinners may live Ezek. xxxiii, 11. The work of giving life to poor dead sinners, shall prosper in the hands of Jesus, to whom it is given. Therefore it is added.

v. 11. He shall see of the travail of his soul and shall be satisfied." "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

By his knowledge, we understand the treasures of divine wisdom, which were treasured in him, and which he revealed to the world. It is the Gospel or faith of Christ, by which the believing sinner is justified, Gall. ii, 16. *To justify*, in the language of inspiration, signifies to pardon or to forgive. Thus Paul (Rom. 4) treating on the doctrine of justification by faith, proves it to be true by the Hebrew Scriptures. He quotes David, Psal. xxxii, 1, 2. "Blessed are they whose iniquities are forgiven, and

whose sins are covered." This he considered good proof, that a man was justified by faith. This idea is put beyond doubt from the following verse of Isai. 53.

"For he shall bear (*sabel*, bearaway) their iniquities," and (v. 12) "And he bare the sin of many." The word *nasa* rendered in this verse *bear*, the inspired Paul renders, forgive, and so do our translators. Thus the Psalmist says, Ps. xxxii, 1. "Blessed is the man whose sins are (*nasa*) forgiven" and Paul quoting the passage renders *nasa* by the common Greek word for pardon or forgiveness, Rom. iv, 7. This is a very common translation of the word *nasa* in our version of the Hebrew scriptures. See Exod. xxxii, 32–34–7. Num. xiv, 17. Josh. xxiv, 19. Job vii, 21. Ps. xxv, 18. xxxii, 1–5. lxxxv, 2. Isai. xxxiii, 24. Hos. xiv, 2. Mich. vii, 18. In these texts *nasa* is translated to pardon, to forgive or *to take away sins.* I have frequently observed that *to take away*, *carry away*, and *to bear away*, is a very common translation of the word *nasa*, in the text (v. 12) rendered *to bear.* Examine the following texts where *nasa* is thus translated, and you cannot doubt. Gen. xlvii, 30. Exod. x, 19. Lev. x, 4. Num. xvi, 15. 1 Sam. xvii, 34. 1 Kings xxiii, 4. 1 Chro. x, 12. 2 Chro. xii, 11. xiv, 13. xvi, 16. Job xxiv, 10. vii, 13. xxvii, 21. xxxii, 22. Eccles. v, 15. Isai. viii, 4. xv, 7. xl, 24. xli, 16. lvii, 13. lxiv, 6. Ezek. xxix, 19. xxxviii, 13. Dan. xvi, 11–12. Hos. i, 6. v, 14. xiv, 2. Amos iv, 2. Mic. ii, 2. Mal. ii, 3. For further information on this subject I refer you to my Address 2nd Edit.

The last verse needs no farther comment The exposition is humbly submitted to you and the public. I may hereafter comply with your request, and give my views of Rom. v, 12.

EDITOR.

(COMMUNICATED.)

I rejoice that you commenced, and are continuing the 4th volume of this work, under brighter prospects, and more favorable appearances than you did with either of the preceding volumes. Although many subscribers have withdrawn their names. Yet your subscription is much increased, and a zeal is manifested in many and various sections of the country, for the aid, promotion, and continuation of this paper, that was not anticipated.—We are much pleased to see such a disposition on the part of our friends, to encourage you in the arduous duties of publishing one of the very few periodicals in this or any other country, which is exclusively devoted to the union of Christians upon Bible principles, the spread of gospel light, and the entire overthrow of sectarianism. To the accomplishment of these desirable objects we hope that all your energies will be still directed, that you will incessantly labor to see the children of the Lord intelligent, united and happy. You receive many communications, by which you are informed of the increasing disposition of the people to lend their aid, and yield their support in favor of those, who are

alone "contending for the faith once delivered to the Saints." One of your Agents remarks "I send you seven additional subscribers, and am delighted that you are continuing the Messenger; I could not believe that the members of the Church of Christ, and the friends of gospel liberty, would abandon the work, and suffer it to cease for want of patronage. Its discontinuance would evidently be a serious evil at present, for in that event the enemies of Christian union will have considerably the advantage. I do therefore trust, that our friends will unite in support of a work that is devoted to the dissemination of gospel truth, and Christian union, and liberty—that introduces brethren in different parts of the Union to the acquaintance of each other—that cheers us with the astonishing spread of gospel light, and liberty, and refreshes us with the pleasing intelligence of interesting revivals throughout the country. May God bless you, and enable you to bear with Christian fortitude, the many difficulties you necessarily must encounter." I understand you have received many more of a similar character, but the above shows that to a considerable degree, much interest is felt for the continuation of the Messenger. I fondly hope that our friends will use their efforts to obtain additional subscribers; for the greater their number, the greater the opportunities for doing good. Let every preacher and influential member in our societies become an agent. We call upon the lovers and friends of civil and religious liberty, to be stedfast and unshaken in the noble cause of freedom. The period has certainly arrived that will try the faith of *Christians*. We behold sectarians concentrating their forces, and uniting their efforts to impede the march of gospel liberty, to take away the right of private judgment, and to destroy the sufficiency of the scriptures; their periodicals are devoted to the peculiarties of their different parties, and many of them seem to be animated by the same spirit, that in former ages planted the stake, and lighted the faggot. While the friends therefore, are disposed to hold up your hands, you will be enabled to show the people their transgressions, and direct a dying world to the Lamb of God, that taketh away the sin of the world. It is now near 30 years since you saw and deplored the evils of sectarianism, and became convinced of its utter incompatability with the New Testament. Your faith was declared by your works. You, we well know, sacrificed for the *truth;* a good name & a good *salary*. You stood almost alone, contending for the faith once delivered to the Saints. There were some who embarked with you in the same glorious cause, who were friends indeed; while others *turned away* and were soon lost in the evils of partyism, or ruined with the fooleries of Shakerism. Through scenes of opposition, and malignant persecution you have thus far come, and rejoice to know that with the aid of hundreds of faithful men, who have wholly and humbly contended for the truth, under God, it has spread with astonishing rapidity; and with delight we hear from Maine to Louisiana—and, from the Atlantic to the Western settlements of our country, that songs of praise to the Lord are now sung by those who have no name but *Christians*, and no authoritative creed but the *Bible*. Religious as well as civil liberty, is now enjoyed by myriads of happy men under the genial influence of this benign government, tho' many, to enjoy its blessings, have to forfeit the friendship of their friends, who are filled with the spirit of party, and draw upon them all the bitterness, persecution, and ill will that party malevolence can produce.—The spirit of enquiry that is now marching forth in the world, will evidently produce an awful concussion among sectarians. Let the devoted followers of the Lord, unitedly rally around his standard, and they will see truth triumph, in despite of all the bitter opposition that can be raised against them. Within a few years, some powerful friends to Bible truth, have girded on the gospel armour, entered the field, and are with unshaken firmness, and astonishing success, contending for, and spreading the truth of heaven, to the overthrow and extreme mortification of those who wear party names, and are governed by party creeds. How thankful should we be to our heavenly father! Surely he hath done great things for us, whereof we are glad! Let us then like Paul, when he met his brethren on his journey to Rome, thank God and take courage. Christian friends, rally around the standard of your Emmanuel, be steadfast and immoveble, fear God, confide in Jesus, and stand upon the foundation of the apostles and prophets, and be assured that the gates of hell will never prevail against the Church of Christ. From the bigoted character, bitter feeling, and malignant spirit of some of our *neighbors*, we believe, that the war in favor of human names, party creeds, and the doctrines of men is renewed with increased zeal, but we fear not the issue of the conflict; the Dragon and his angels may fight and rage, but the decree has gone forth—the man of sin must and will be overcome; fall he must under the King of Kings, and Lord of Lords.

PHILIP.

From the Christian Register

THE ABSURDITY AND IMPIETY OF THE TERM "DEICIDE."

MR. REED:—My attention was attracted, and, in common, as I doubt not, with many of your readers, my feelings were shocked, by the word, of which you gave the definition in your last Register, from Dr. Johnson. That such a term, with such a meaning—"the *murder of God*," the "*act of killing God*:" could have found a place in his Dictionary, or in the writings, or even the lips of any man of common sense or piety, is indeed extraordinary. It must be considered, however, as one among the many proofs we have, of the power of a theological system to obscure the judgment, and to weaken the perception of the simplest religious truths.

Yet this same notion of the "*death of God*," of the "Almighty languishing and Eternal dying," as Prior has it, absurd and revolting as it is, has been frequently expressed by other writers and other poets, of scarce inferior reputation.

In one of Dr. Watts' well-known Hymns, written expressly for the "Lord's Supper," your readers may at once remember the lines,

"Forbid it, Lord, that I should boast,
Save in the *death* of Christ, my *God*."

Continual reference is made in the same collection of Hymns, to the "bowels," to the "blood," to the "cross of God:" and besides other expressions of a similar nature, we have in the fourth hymn of the second book, this line—

"Here at thy cross, my *dying God*."

Hosannas are ascribed in the same hymn, to "my dying God;" and in the ninth hymn of the same book, I find the following verse:

Well might the sun in darkness hide,
And shut his glory in,
When God, the mighty Maker, dy'd
For man, the creature's sin."

Nor is this language wholly obsolete. For notwithstanding a growing caution among Trinitarians in the use of such offensive phraseology, and a prudent accommodation of the doctrines, commonly called orthodox, to the advancing intelligence and inquiries of the Christian world, we occasionally hear of such revolting expressions at the present day. In the last number of the Christian Pioneer, [Glasgow, October, 1829,] I find mention is made of a minister in that neighborhood, who in his exhortation previous to the Lord's Supper, commonly called in Scotland "*Fencing the Tables*," [a figure strangely taken from the "bounds set around Mount Sinai" at the delivering of the law, to prevent the people from going up] declared, "All, who do not believe, *that the Eternal Jehovah died upon the cross, I debar from the Sacrament*."

I have only to add, Mr. Editor, to these extracts, that they present the just view of the Trinitarian doctrine; and that, however modern orthodoxy may attempt, as it is anxiously doing, to explain and soften it, the true doctrine of atonement, as held by Calvinists, must involve this notion of the death of God. Nothing less than this, though it may be denied at the present day, can be understood by an infinite atonement. For to what other being, however exalted, can be applied *infinity* in any form, but to the supreme God.

A believer in Scriptural, but not in Calvinistic Atonement.

Extract from the Christian Register.

We now refer our readers for a fine example of the spirit, we would illustrate and recommend, to the "*First Covenant of the First Church in Salem;*" the oldest Congregational Church in America; and in this regard, the "mother of us all." It is now almost two centuries ago, on "the memorable sixth of August, "1629, that a small band of devout Pilgrims" (see Upham's Dedication Sermon) with the accomplished and venerable Higginson at their head, constituted themselves as a Church, and subscribed

this covenant. It was renewed, we are told, by Mather in his Magnalia, about seven years after; and "might well be adopted," says the writer of the Discourse, to which we have alluded, "by all Congregational and Protestant Churches."

The First Covenant of the First Church in Salem.

"We Covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

We avouch the Lord to be our God, and ourselves to be his people, in the truth and simplicity of our spirits.

We give ourselves to the Lord Jesus Christ, and the word of his grace for the teaching, ruling and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject all contrary ways, canons, and constitutions of men in his worship.

We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicions, back-bitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow the rule of our Lord Jesus, and to bear and forbear, give and forgive, as he hath taught us.

In public or private, we will willingly do nothing to the offence of the church; but will be willing to take advice for ourselves and ours, as occasion shall be presented.

We will not in the congregation be forward either to show our own gifts and parts in speaking or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto; knowing how much the Lord may be dishonored, and his gospel, and the profession of it, slighted by our distempers and weaknesses in public.

We bind ourselves to study the advancement of the Gospel in all truth and peace, both in regard of those that are within or without; no way slighting our sister churches, but using their counsel, as need shall be; not laying a stumbling-block before any, no, not the Indians whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil.

We do hereby promise to carry ourselves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places, by our not grieving their spirits through our irregularities.

We resolve to approve ourselves to the Lord in our particular callings; shunning idleness as the bane of any state; nor will we deal hardly or oppressingly with any wherein we are the Lord's stewards.

Pomising also unto our best ability to teach our children and servants the knowledge of God, and of His will, that they may serve Him also; and all this not be any strength of our own, but

by the Lord Christ; whose blood we desire may sprinkle this our Covenant made in His name."

[Were we disposed to adopt any other Covenant than the New Covenant, this we should prefer.]—EDITOR.

To the Editor of the Baptist Chronicle

DEAR SIR:—You seem to attach more importance to my remarks on Sunday Schools than they really merit; and you have sacrificed more good feeling in defending your strictures, than comports with the dignity of a religious journalist. My charity has found an apology for this dereliction from the meekness, and simplicity of the gospel; because you have long acted as a barrister—and it is well known that barristers take liberties in quibbling on trifles, and in calumniating their honest opponents, not granted to any other class of citizens, and certainly inadmissible in Christians, and degrading to the bar itself. Charity hopes that time and experience will check in you these licentious aberrations from right. Before I proceed to your remarks respecting me, I beg leave to state that I have read much political abuse of certain persons, both before and since the last Presidential canvas; but never did I see more contained in the same compass, than I found in your last No. The abusive slang of heated politicians, is adopted by yourself and correspondents on the most interesting subject of religion, and religious persons. Will such a course subserve the interests of true religion? Will it not have a direct tendency to destroy it, and promote infidelity? It cannot convince your brethren *if in error*, but will drive them farther from you. I have long realized this truth. "The wrath of man worketh not the righteourness of God." Do not my dear Sir, add oil to the flame, but rather labor to extinguish it, and thus promote the religion of love, peace, union and forbearance.

I passingly remark, that in a few No's. back, a correspondent gave me an acconnt of the Presbyterian clergy establishing a branch of the American Sunday Shcool union in his neighborhood. On this communication I made a few Editorial remarks, expressive of my opinion of Sunday schools—that in their first institution and management, I highly approved of them, but when they were made by the clergy engines to promote sectarianism, under the imposing name of the American Sunday school union, I opposed them. If this be criminal, the whole general conference of Methodists, a great and influential people, are also criminal, for they also oppose them, and so do many of the respectable associations of regular Baptists. A little longer time may convince my bro. Editor, that our opposition is just.

On my Editorial remarks on Sunday schools, and tract societies, you made some pretty cutting strictures, representing me as disapproving of Sunday schools without distinction—that I *at one fell sweep denounced the whole, as engines to support the most anti-Christian monster—sectarianism.* The last word *sectarianism*,

you omitted in your quotation from me, against which conduct I remonstrated. You call this a *childish complaint*. It may be in the view of a giant mind; but straws show the direction of the wind. The public may determine whether it was a childish complaint, or a complaint in any sense. I leave it *sub judice*.

You labor hard to prove me guilty of an inconsistency, or contradiction, in two expressions of mine on Sunday schools. One is "I do not impute to you a desire to do me injustice, yet injustice is done me." The other is, "Had you designed to do me justice, you would have said, *three tracts*, for three were quoted by me." There is no contradiction, unless we take the two words *desire* and *design* as synonymous. No Rhetorician will admit this. I am not acquainted with the technicality of civil law. They may in law he synonymous. But I appeal to you as a barrister, whether in practice you have not contradicted this idea. Have you never *designed* to do, what you did not *desire* to do? Have you not designed to defend the cause of your client at the expense of your opponents reputation, and perhaps of truth and justice too; and yet you had no desire to do it? Had I said, you had a *desire* to do me injustice, I must have considered you, possessed of a black and rancorous heart; yet for nameless reasons you might have designed it. Even *pious frauds* have been designed by canonized saints!

You have reluctantly acknowledged "that it were three tracts instead of one, which *seemed* so suddenly to change your love into hatred of Sunday schools—in this then no *substantial* injustice is done you." You have introduced the palliative *seemed*. Yet this is only a palliative. If acknowledgments are not voluntary I never wish to coerce them. If our readers will examine the matter, I fear no evil from your presentation of the subject.

Though I have again and again, expressed my high approbation of Sunday schools, in their first institution and management, yet you endeavor to make it appear that my professions are false, that I do not now approve of them nor ever did. Had you insinuated this at the bar of a court, in endeavoring to invalidate my testimony against your client, I should have considered it only as the finesse of a lawyer; but Sir, I stand on equal ground with you in regard to truth, and must tell you plainly, your conduct stands opposed in this to Christianity, "Judge not lest ye be judged." You affect to be ignorant of the difference between the institution and management of Sunday schools *now*, and what they were formerly. I shall not pretend to instruct you, for, this you may learn from almost every person in our country. But you say, actions speak louder than words, and then you ask me, "Why is it, Sir, that you have never participated in their (Sunday schools) formation and management, either originally or at any other time?" How did you know, Sir, that I never did?—You ought to be better informed before you make such unqualified assertion. Had you enquired of the citizens of Georgetown they could have told you, how highly in favor of them I spoke,

publicly; how urgently I recommended them; and that I did all I could to promote them, by appointing publicly, a day for the citizens of Georgetown to meet on the subject; that before the day of meeting come on, some of the citizens became so exasperated at the idea of their negroes being taught to read, that with the advice of our old friend Spencer, it was thought best not to attend the meeting, but to proceed to instruct on Sundays the poor children and negroes, in a more private way. We were the first that ever taught thus, on Sundays in our house of public worship; my own family assisted as teachers. We for want of encouragement had to give it up. I ask you not for an acknowledgment. The public will judge you for your temerity.

On your low sarcasm, respecting such tracts as I would approve of, I will make a few remarks. You suppose they would inculcate Unitarian opinions. You ask, would they be.

1. "That Jesus Christ is inferior to the Father?" I answer, yes; for he himself taught "that the Father is greater than I."

2. "That all his powers are delegated?" I answer, certainly; for he himself declares, "that all power is given unto me in heaven and on earth."

3. "That he rendered no satisfaction to the divine law?" I answer; not as a substitute for sinners. For of this we have no information in the Bible. But by his perfect obedience, the law, as well as its author, was doubtless well pleased & satisfied with him.

4. "That the operation of the Holy Spirit on the mind of a sinner in natures darkness, is not necessary to enable him to act faith?" I answer; this doctrine rightly stated, we would wish all tracts to teach. State it thus, that the direct or immediate operation of the Spirit, on the mind of a sinner in nature's darkness, is not necessary to enable him to believe. For if it were, then the sinner cannot believe without this immediate operation. How could he be righteously condemned and punished forever, for not doing an impossibility? We always teach that the Spirit, speaking in the word, operates faith in us; "Faith cometh by hearing, and hearing by the word of God." Rom. xiv.

5. "That regeneration comes through the medium of Baptism." I ask; can you deny that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God? Will you deny that Baptism is the instituted means of heaven, through which God communicates his favors? That he communicates his favors in no other way, is another subject.

6. "That although the sinner may now postpone the subject of religion, he may at any future moment obtain it if he chooses?" This, Sir, is your own doctrine of rigid Calvinism,—"if he chooses," and who makes the sinner choose, or markes him willing to obtain religion? And you believe when God begins the work he will perfect it. Your answer, I presume would be, that God does it by some mystical, physical or immediate touch of his Spirit. But the doctrine as stated in your query, is not objectionable on Bible principles understood. Indeed, Sir, you undesignedly have done us an honor, in stating these as doctrines we should approve, as contained in tracts. But I had rather they remain in the New Testament as there taught. I wonder that you should reject them, at your request I have responded to these interrogatories *one by one*.

You suggest a reason, why I may be opposed to this benevolent institution, because my "purse strings are too closely drawn for a policy of this kind." It is true, Sir, that I have never given money directly to the Sunday school union, nor to tract societies, and unless my mind change respecting them I never shall. To be prompt to meet just demands, I have ever preferred to profuse liberality, especially at the expense of my creditors. Did I wish to have my name blazoned abroad, as a man of great liberality, my purse strings should be untied, and money thrown into the "Lord's treasury." If you have done so, I have not yet read your name on the book of reports. It may be there, and not seen by me; for with disgust I turn away my eyes from seeing such pharisaic vanity, and such clerical finesse to dupe the vain, in order to get money. Our charitable acts will be made known in the great day of Almighty God. Many will then be found, who have on earth received all their reward.

You appear rather displeased at my indifference, as to your attempt to palm sectarianism on us as a people. I remarked, that no sectarian could impute it to me as a crime, or as dishonorary, seeing it closely attaches to them all. You reply, "They, (sectarians) acknowledge the fact, but believe it no crime, and are therefore guilty of no conscious error; but if proven on you, you are doubly guilty, and that too against light and knowledge." Indeed, Sir, I have for the first time, learned that Sectarians think that sectarianism in them is no crime, no offence against the gospel, no breach of positive Divine commands. If this be their faith, I pity their ignorance of gospel light. I hope, Sir, you are mistaken. The Baptist church in Frankfort think differently. How severely do they speak against sectarianism, or dividing the churches by the reformers! And how severely do they castigate them! Surely they view it highly criminal in others, can they take no conviction of the evil to themselves? Do Sir, read their Letter addressed to the Association, published by you in your last No. and you will be convinced that in endeavoring to strike me, yourself received your own blow. Do you justify every act that a man does, if he believes it not wrong? I hope Sir, you are a better jurist, and a better theologian. If you can see sectarianism in us, I wish you not to spare us; let us be doubly guilty. Make use of scripture arguments, and the correction will be thankfully received; but declamation has lost its weight with us, and quibbling no other effect than to excite disgust. You have said I am a sectarian; I have denied it. On whom does the *onus probandi* devolve? as a jurist, are you not ashamed to say, I must prove myself clear? B accuses A of stealing a horse. Your are A's attorney; would you not require B to

produce his proof? Would you submit to be overruled by the court, that A must by proof exculpate himself? I think not. To quiet clamor, and to remove suspicion, we have given this proof repeatedly that we are not sectarians; and as a confirmation of our sincerity, we have appealed to the sectarians to try us; to invite us to join with them in preaching, praying, communing &c. If we refused then let them justly call us sectarians. They have refused. What more can we do?

In your first essay against me, you said that I denied that God the Son was made a curse for sin or sinners." I then asked you, "Where, Sir, did you ever find in any of my writings, that Christ was not made a curse for sinners? You ask, "Is this meeting the question? When I say God, you know I mean the Eternal God, there being no other true God besides; and all know that you hold Christ inferior to the Eternal God. Yet with the dexterity of a play-acter you substitute the term *Christ*, and deny that you made the remark." My dear Sir, I will not descend so low as your correspondent in this same No. of yours, "Tailor, stick to your goose," yet if you are better acquainted with law, than you are with gospel, you would do yourself more honor at the bar, than in meddling with things you know not. Reconsider the horrid doctrine contained in the short extract just quoted from your address to me. There you wish it to be distinctly understood that you believed it was the only, the Eternal, and true God, that was made a curse for sin and sinners!! Should you be asked, who made him a curse? what could you say? but that he himself, made himself a curse!! and if punishment be any part of the curse, you must admit contrary to your confession, that God was punished!?—and punished too by himself!! I did not think it possible that systems had so effectually blinded you to truth; and therefore I said, not as a quotation, that I never denied that *Christ* was made a curse for sinners. Had I in your language said, that I never denied that *God the Son* was made a curse for sinners, I should have been justly accused of impiety; for I do deny that God the Son (in your definition of the term,) was ever made a curse for sinners. We might differ in the question, By whom was Christ cursed? I must agree with the apostle, 1 Cor. xii, 3. "That no man speaking by the Spirit calleth Jesus accursed." Yet he was made a curse for us by hanging on a tree. This was not the act of God, but man; therefore the crime is charged to man.

Your remarks, Sir, on our confession of faith, the Bible, (if I understand them) I must consider impious; such as I thought could never drop from the lips, or pen of a Christian. You may impugn the works of men; you may deride and mock at us for our aberrations from the holy precepts of the Bible; but do, Sir, refrain from speaking evil of that precious book. You may be irritated that its light is exposing the errors of sectarians; but touch not irreverently the sacred ark of God. I hope, you wrote in haste the objectionable sentence.

You have advanced an opinion, passingly strange indeed; you Sir, are I think entitled to the honor of it. Referring to me, you

say, "You profess to hold fellowship with all denominations, even down to Arians, Socinians, Pelagians, Sandemonians, and, for aught I know, Shaking Quakers too. So that if your society be composed of all this mongrel, hotchpot, motly mess of Sectarians, each of *their* creeds is consequently yours." That is, because I have fellowship with a pious Baptist; his creed must be mine; or with a Methodist or Presbyterian, their creeds must be mine. Dear Sir, from this I must conclude, that you hold no fellowship with Pedo-Baptists, or Arians, or any one else, except his creed agrees with yours. And where will that man be found?

You proceed to state your faith; and begin with the trinity.

1. "I believe, there are three that bear record in heaven; the Father, the Word and the Holy Ghost, and these three are one, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost—thereby recognizing the Trinity of the Godhead, each receiving equal homage." This statement of faith I view like saying nothing. I had supposed that the proofs I gave for the spuriousness of the former text in my last No. would at least have caused you to doubt the propriety of making it the basis of a fundamental doctrine. The last text proves that there is a Father, a Son and a Holy Ghost: but it can never prove that they are one Being. For, if the first text were genuine, would it prove that the Father, Son, and Holy Spirit are one Being. more than the prayer of Jesus, John xvii, that all the apostles might be one, as the Father and Son were one, would prove that the twelve apostles were one Being. The arguments stand on the same ground. You have advanced the best proof of a trinity, that can be advanced; but it is very weak indeed. You have betrayed what your correspondents impute to Bishop Campbell, something like a fear of coming out, and letting us know your opinion of trinity. On the subject of atonement you also profess to state your faith; from which I cannot find any thing definite, only that it means punishment, and by which we are healed. Why not come out, and say, that atonement means satisfaction to law and justice, or an appeasement of God's wrath, or that it was the payment of our debts, as the fearles orthodox do? Does it not betray something like fear? On the subject of imputed righteousness, you have expressed your faith in the language of Paul, "Blessed is the man to whom God imputeth righteousness without works." In this we agree. But whether this righteousness be the active and passive righteousness of Christ or not, you have not said. You also express your faith of the forgiveness of sins, as meaning redemption from sins. In this we agree, because it is expressed in the language of scripture. You still appear to be afraid to venture on orthodox ground; and for this I commend you. Cleave to the Word of grace, and you will never find an opponent in me.

In the conclusion of your address to me, you affect the sublime. You represent me as *throwing shells fraught with poisonous arrows.* I never before heard of arrows put into shells! For twenty years you represent me as thus warring against the Baptists. This

statement I beg leave to deny, and can conscientiously do it; unless by warring against them you mean that I have preached the gospel, which exposed their errors. You are offended that I said in one of my No's that the Baptist societies were crumbling in pieces. Can you deny the statement? Read your own Chronicle in the last No. and see my statement confirmed. You say that I have not only threatened, but predicted your fall. I know not when or where, but, Sir, Sectarianism must fall, and of course you as well as others. You say, you view me far lost in the depths of Arian and Sandemonian quicksands. Your vision, which can see the only, true and Eternal God made a curse for us, appears to be so disordered that it can excite no uneasiness: It is only wild imagination. You also complain that I am as dumb as a Beetle in announcing your prosperity. Can you complain of this! You know that a few years ago the Lord began a great and good work in the Christian Church in Georgetown—it continued some time with us, before the Baptists or Methodists enjoyed in their churches the same spirit. The revival then became general. You wrote the account of the Revival for the Baptist Recorder: you stated the numbers received by the Baptists, the Methodists, and even the few that joined the Presbyterians, when not one word was said of us, and the large numbers by us received.

Your conclusion I view indecorous, and unworthy of your standing in society. You represent me as *a Vulture feeding on carious meat.* The word of God is my food. Is this carious or putrid meat! It may be to those who prefer systems of mysticisms and contradictions. Forgive my plainness. May the Lord grant us his meek, and gentle spirit!—EDITOR.

(COMMUNICATED.)

Cumberland County, Ky. March 8, 1830.

MR. STONE—At this late period, I will give you an account of the debate of April last, between Messrs. Stamper and Jourdan.

This I am compelled to do, by the false reports now in circulation, not in this country, but at a distance; which are prejudicial in their nature to TRUTH. However, I may not recollect every thing that might be necessary to this publication: Yet, as I live in the county where it was held, I cannot fail in giving the truth, with regard to the general opinion respecting that debate: which is, that Mr. Jourdan had decidedly the advantage in point of argument. But it may be necessary, owing to some reports, to relate the circumstances which gave rise to this debate. This I shall do according to the best information I have.

Near the close of 1828, Mr. Dungan, a Methodist preacher, preached on Crocas creek in this county; and after preaching, in conversation with some gentlemen, said that he would discuss the Divinity of Jesus Christ with Mr. Jourdan, or find a man to do it. Mr. Jourdan on hearing this, wrote Mr. Dungan a friendly challenge; giving him the privilege, should he decline the invitation, to fill his place with the man of his choice—he declined, and Mr. Stamper took his place, and wrote to Mr. Jourdan his acceptance of the challenge. Soon after they met in Burksville, and in the presence of Messrs. Saufley, Owsly and Taylor, agreed upon the time, place, and some other preliminaries. These are the circumstances that gave rise to the debate, as near as I can recollect. On Wednesday the 8th they met, but the day was spent in deciding upon the third Moderator, and the opening of the *debate.* It was finally agreed, that Dr. Joel Owsley should serve, and that Mr. Stamper should open and conclude with a half hour each. Never did I see a set of Clergymen, so highly impregnated with the hope of victory, as Mr Stamper and his brethren appeared to be, at the commencement of the debate. But it was manifest to many during the first intermission, that their hope of victory was on the decline; and about the close of that day, great discouragement appeared among them. And before the close of the debate hope seemed entirely to disappear. But to return—We were then dismissed to meet next morning at 9 o'clock. About the time appointed the parties arrived, and a considerable multitude. Mr. Stamper began, directly introducing Arians and Socinians, alleging that all anti-Trinitarians properly belonged to one or the other of those systems. And after making some quotations in his favor (as he supposed,) his time expired. Mr. Jourdan, then arose and observed to the people, that he wished them to understand distinctly, that he stood on the negative side of the proposition; & that his opponent was bound on the affirmative, according to their preliminaries.

He also, remarked to them, that the trinity was not the subject of discussion, as his opponent had insinuated, but that it was, whether *Jesus Christ was the very and Eternal God* or not. He then attended to his quotations and arguments, particularly answering him where there was any necessity.

Mr. Stamper arose, and read the challenge to Mr. Dungan, thereby endeavoring to prove that Mr. Jourdan was equally bound on the affirmative as himself; although, he had consented in the preliminaries that he should stand on the negative. He then, from some cause or other, was induced to call for two gentlemen to read for him—this, Mr. Jourdan could have prevented, but he chose not to do it, but to let Mr. Stamper go on under this dishonor. One of these gentlemen stood on his right, the other on his left hand—the latter being a Greek scholar frequently expounded for him. One used the Old, the other the New Testament reading his citations as he directed them from his note book. Mr. Jourdan was asked by some of his friends, if he would call for help also, he observed that he would if his cause was a bad one, but as it was a good one, he had no need of any aid except that of his BIBLE. Mr. Jourdan began. by expressing his sorrow that Mr. Stamper had still refused to answer his questions, or even to examine his quotations; he again, solicited him to respond like a man when he arose, and not to keep himself

at a distance, but to come into close grips, that the contest might be ended. But all this was to no effect; for when Mr. Stamper arose he pursued his former course, not at all responding. The evening arrived, and we were dismissed to meet at 9 o'clock next morning.

Next morning, before the debate began, Mr. Stamper's Moderator made application to Mr. Jourdan, for the debate to come to a close; and that the time must be set. Mr. Jourdan observed, that he and Mr. Stamper had limited the time to three days, and that it was not his province to interfere with this arrangement. Mr. Linsey again said, that it must come to a close. Mr. Jourdan replied, that he would do nothing in the matter then, and so they went into the debate. In the first speech by Mr. Jourdan, he presented to Mr. Stamper about thirty written questions, which he had prepared the night before; and personally requested him to answer them, or to acknowledge that he could not, and then he would ask him no more. When Mr. Stamper arose, he just observed, I arise to prosecute the subject, and do not feel myself bound to answer his catalogue of questions. Nor did he so much as ever name one of them.

At twelve, during the intermission, Mr. Linsey resumed his application to Mr. Jourdan, myself, and probably to Dr. Owsley, for a close of the discussion. But Mr. Jourdan was still unwilling, till he had consulted his friends, how the thing was going among the people in general They told him that it had gone in his favor, and that he need not keep back on that account any longer. He told them, Mr. Stamper was out, for he had said very little more to the purpose than he had said the day before, and that he was confident, should the debate last one day longer, he could say nothing to the point. However, under the impression that it had gone in his favor, he yielded to Mr. Linsey's eager request; though not more than half through his arguments. They then went into the discussion, which was to end that evening. It proceeded much as formerly; Mr. Stamper still refusing to respond, and in this acted as Mr. M'Calla did when debating with Mr. Campbell. It is believed by many, that Mr. Stamper's last speech was by far the weakest that he had made; being a repetition of what he had formerly said, with the exception of two or three quotations. In Mr. Jourdan's last discourse, he produced many positive declarations from sacred writ, to prove the soul cheering fact, that Jesus Christ is truly the Son of the living God.. And with all the confidence of Divine Truth, and in full assurance that he had gained the point in debate; he gave the following *challenge* to the Methodist Clergy: Proposing to meet any one of them, who would engage to prove the *Trinity* a Bible doctrine—Or that the Methodist *Discipline* is authorised by the Great Head of the Church—Or that the *name* Methodist is not a schismatical name—Or should any be dissatisfied with the present discussion, and think he can do any better than Mr. Stamper has done, he is requested to make it

known. And should any present feel disposed to accept this challenge, he will please to call upon him as soon as dismissed. But none of them opened their mouths to him upon the subject, and straight-way left the place.

Now, what I have stated, I think is correctly done; but lest I have erred, I will present this letter to the third Moderator, Dr. Owsley, for his inspection.

N. B. I am credibly informed that Mr. Jourdan made some proselytes, but that Mr. Stamper made none.

Elder Elihu H. Randolph, *Moderator.*

I have, with much care, read the foregoing detail, given by Mr. Randolph, concerning a debate between Messrs. Stamper and Jourdan, held in Cumberland county, Ky. on the 8th, 9th and 10th days of April, 1829, and I am of the opinion, that the statements contained are substantially true, so far, however, as I myself were in the possession of the facts. I attended the debate throughout, and was very much delighted with the spirit there manifested, and the good order and harmony that prevailed with both parties. I was also in possession of some of the preliminaries of the debate, as settled on by the parties, and they are also properly detailed, so far as I can at this time recollect.

Joel Owsley, *Moderator.*

Burksville, March 10th, 1830.

REMARKS.

Such publications as the above is a little foreign from the design of the Messenger, yet it was believed necessary at this time in order to rescue the truth and its advocate, brother Jourdan, from disgrace. We pretend not to say with whom the report originated, nor are we concerned. We hope this will be sufficient to correct it. We wish no farther details of the subject, nor shall we further notice them. Editor.

Frostburg, Md. Feb. 25, 1830.

Dear Brother—The cause of God is still progressing over the head of opposition. Since my last to you, I have rode once round my circuit, and have seen glorious times—received 10 into the church. At almost every preaching place on the circuit, I left a number inquiring what they should do to be saved. Brother John Ford, from the Habour, Bedford county, Pa. is with me. He has professed religion but six months and is now preaching a free gospel to a sinful world, and bids fair to be useful. O that God would send more labourers into his vineyard!

Yours, in love, Daniel Long.

Williamsport, O. Feb. 25, 1830.

Brother Stone—I am happy to let you and the public know that God, in a gracious and powerful manner, has once more visited us on Deer Creek. Since November last 38 have been

added to the church where I live. Large additions are made to many of the churches in this part of the country. The good Lord is carrying on his work in the midst of sectarian opposition. The converts come out firm and solid, with less noise than I ever saw in a revival. The work of late is rapidly spreading and bids fair to be general in this part. Baptism has been attended to at late hours of the night, in solemn silence, with a surrounding multitude on the banks. Brother Isaac Waters is preaching in this part with great success. Many flock to the ministry of the word by him. GEORGE ALKIRE.

Elder MOSES CONDICT writes, Booneville, Ia. Feb. 26, 1830—"The Christians and the Christian cause are rapidly progressing in these parts."

The Editor himself, a few days ago, baptized 5, and received another in the congregation at Leesburg, Ky.

Brother H. HATHWAY of Brown co. O. writes, Feb. 19, 1830—That since last March about 80 souls have professed faith in the Lord Jesus Christ at the Brush Creek Furnace; and that there have been considerable additions in other places round.

From Manchester, O. Bro: Js. LONG writes, March 13, 1830—"Bro: Stone—We have good news for you. The Lord has done great things for us, whereof we are glad. I have long been alone in this neighborhood. Last summer bro: McLean visited us. The Lord blessed his labors. He came three or four times, and we constituted a church of 8 members: since then it has increased to 27. Another, 8 miles off, was constituted with more in number. I suppose you were never more persecuted than he is by the sectarians around us."

Elder WM. CALDWELL of Ohio, Meigs co. writes, March 14, 1830—"Religion, when I left home, was very lively. Three of my children professed religion last fall, and joined the church. Now all, except the two youngest, profess it. But faith says, through the grace of God these two will also. I have long prayed for the salvation of my family, and sometimes have been almost discouraged and ready to give up. But blessed be the Lord! my poor prayers have been answered. "Weeping may last for a night, but joy cometh in the morning." Bro: Stone: I find that family worship, religious instruction, and proper family order, are in some places too much neglected. A great part of this sin lies at the preacher's doors, who may not urge these duties upon their hearers. I hope you will write and make it your business to press these duties on heads of families. O that every family was a little nursery for God; that in due time they might be planted in the great orchard as fruit bearing trees!"

NOTICE.—Our Female Academy, in Georgetown, will be opened the 1st of May. We think from the character of our teachers, Mr. LURA and family, it will not be inferior to any In the Union. The College here is in a prosperous state.

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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Rosseau, the infidel's opinion of Christ and the Gospel.

"This divine book, the only one which is indispensable to the Christian, needs only to be read with reflection to inspire love for its author, and the most ardent desire to obey its precepts. Never did virtue speak so sweet a language; never was the most profound wisdom expressed with so much energy and simplicity. No one can arise from its perusal without feeling himself better than he was before.

"I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our Philosophers, with all their pomp of diction: how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of a man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims!—What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking, that all the Christian Fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophronicus [Socrates] to the son of Mary! What an infinite disproportion is there between them! Socrates dying