ity himself, he would not be bound by the creed of Rome, but he made a creed which bound others. Calvin contended against the power of the Man of sin; but O my friends, who was it that arrested and burned Servetus. Alas for the reformation which these men brought about! What was it? was it complete? Oh no, Jesus did not reign king, and therefore their work was incomplete. Our employment then should be to call men's attention to Jesus, to his government, to his manner of life, to his obedience. All power is given unto him, no mortal must share that power with him. Reformers then should be wise as serpents and harmless as doves. We must not overthrow the king, and become ourselves the resident. We must not condemn the creeds and preach our own opinions; we must preach "The Word," adhering strictly to the *form* of sound words. I will here mention a fault in some preachers, when they are pointing out false notions contained in the creeds, we very often hear them opposing them in some such strains as this, "The creed reads thus, but I think differently, I believe otherwise, I think I am right, &c. &c." Now before any of us allow ourselves to condemn any part of a creed, let us be well convinced that it is hostile to the word of God, and then we need not say, we think so, we can show them positively it is so. And I would here propose a more excellent way, instead of taking a portion of any creed to speak against it in public, let us preach the gospel, and show the people the importance of taking the scriptures for their rule of faith and practice. Whenever we discuss the Trinity, instead of preaching Jesus as the Saviour of sinners, we shall convert nobody to the truth. The arch-enemy does not care what we dispute about so that no inroads are made into his kingdom. Suppose that we succeed in proving that the trinitarians have explained the subject of Christ's mission into a mystery, what have we gained? why in the language of the prophet we have spent our time for nought, because it seldom works a change in any man's life; this is the great thing, a change of life, a reformation of manners: some may ask, do you think it of no importance to have right views on those subjects; most assuredly I do, but this is not the way to get them. I say preach the gospel without any admixture of human science, persuade the people to believe in Jesus Christ, and take his yoke upon them, to trust in his word and be guided by it, and when they are convinced that their creed is of no more service to them, they will not contend for any of its parts, then will the victory be to the glory of the gospel; but as long as a man thinks his creed divine, he will not be convinced of the impropriety of any idea it contains, the avenues of his mind are closed at the commencement and therefore he is proof against arguments drawn either from scripture or reason. OMICRON.

Within a few days past we have immersed five in Georgetown. We have the comfortable prospect of more shortly. May God grant that multitudes may submit to, and humbly obey the Lord'

THE CHRISTIAN MESSENGER.

By BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

VOL. V.] GEORGETOWN, KY.—DECEMBER 1831. [No. 12.

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GOOD NEWS.—The Sun of Liberty dawning on Scotland.

CHURCH OF SCOTLAND.

At the last meeting of the General Assembly of the church of Scotland, Mr. Scott, Mr. McLean, Mr. Irving, and Mr. Campbell were branded as heretics, and deposed from their office as Ministers of that Church, for preaching doctrines contrary to the Confession. In speaking of the deposition of Mr. Campbell, the Christian Pioneer says:—

The manner in which this was done, was worthy the deed.—After the vote for Mr. Campbell's deposition had been taken, and it was nearly unanimous, a prayer was offered up by Dr. Muirhead of Cramond Of the purport of that prayer, we know not; but we do think, under all the circumstances, it savoured much more of mockery than adoration. Here were professed disciples of Jesus, who had just deprived a brother of his bread, and fixed the stigma of opprobrium on his name, and who were about ro listen to their president pronouncing sentence—at prayer! I cannot give you a farthing, said the priest of the fable, but I will give you my blessing. The blessing was worthless, because it sprung not from true charity. Would the prayer of bigotry be more acceptable?

Prayer being ended, the Moderator thus spoke: "It is now my painful duty painful indeed beyond expression, to pronounce the solemn and deliberate judgment of the General Assembly, in the name of the Lord Jesus Christ, the sole King and Head of this Church; and by virtue of the power and authority committed by him to it, I do now solemnly depose Mr. John Macleod Campbell, Minister of the parish of Row, from the office of the holy ministry, prohibiting and discharging him from exercising the same or any part thereof, in all time coming, under the pain of the highest censure of the church; and I do hereby declare the church and parish of Row vacant, from and after the day and date of this sentence-"

And this is the year 1831!—and this in a protestant land! It is well we are assured of these facts; for the doings of the General Assembly may well induce us to dispute the point "By virtue of the power and authority committed by him to it"—by Christ, to the Church of Scotland! When?—Where? We deny the power, we dispute the authority. It is an usurpation of human rights—an infringement on Christian freedom. Christ *is* the sole Head and Law-giver of *his* Church. All his disciples *are* brethren, and to no Presbytery, Synod, or Assembly, has he delivered up their privileges, or delegated his own authority. It is He, not they, must reign till all enemies are subdued to the power of his cross. And the individual, be he who he may, who trenches on Christ's prerogative, or who gives up his liberties as Christ's freedman, to any earthly bidding—does by that act erase from his mind the superscription of God, and inscribes in its stead the detested and degrading epithet "Slave." And will the people of Scotland, clamouring as they are for political freedom, still sanction this religious thraldom? Shall Calvinism still bind them in chains, as galling as those feudal fetters from which they are about to be emancipated? We hope not. The political serf might well be also the religious bondman. The enfranchisement of the one, will be the freehold of rejoicing to both, and all.

People of Scotland!—look to yourselves. Ponder well those acts of the General Assembly. Your fathers battled to the death against Popery. "It is said of Papists, that they ascribe an infallibility to the Pope; so that if he were to say one thing and the Bible another, his authority would carry it over the authority of God. And think you that there is no such Popery among you? Is there no taking your religion upon trust from another, when you should draw it fresh and unsullied from the fountain-head of inspiration? You all have, or you ought to have Bibles, and how often is it repeated there, hearken diligently unto me! Do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the Word, or would you tremble at the presumption of such an attempt—so that the hearing of the Word, carries a greater authority over your mind than the reading of the word? Now, this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man master; it is putting the authority of man over the authority of God—it is throwing yourself into a prostrate attitude at the footstool of human infallibility—it is not just kissing the toe of reverence, but it is the profounder degradation of the mind and all its faculties; and without the name of Popery, that name which lights up so ready an antipathy in your bosoms, your soul may be infected with the substantial poison, and your conscience weighed down by the oppressive shackles of Popery. And all this in the noontide effulgence

of a Protestant country, where the Bible in your mother tongue circulates among all your families, where it may be met with on almost every shelf, and is ever soliciting you to look to the wisdom that is inscribed upon its pages."

These last remarks are applicable in other countries, and may be read with advantage by other people than those of Scotland. *Implicit faith* is not confined to the Catholics, or the Church of Scotland. It is not confined either to the Presbyterians or Methodists of America. Thousands upon thousands might be found among the professedly independent Congregationalists of New-England, who never think of doubting or examining what their spiritual teacher says, and who receive their faith as much upon trust, as if they had never heard of the bible, and knew not that there is a law and a testimony to which not only *all may* but *all ought* to appeal, and who still regard a minister as having dominion over faith; and there are yet ministers who choose to be so regarded;—and many who are loud in the cry about the increase of Catholics in our land, and who are opening their purses, and raising their voices in favour of a western crusade, would do well to reflect upon these remarks of the Pioneer, and first eradicate all that there is of disguised Popery in their own bosoms, and their own conduct.—*Un. Mon.*

[*From the Christian Examiner.*]

MR. ROSS, AGAIN.

Defence of his Essay entitled 'Faith according to Common Sense.'

Mr. Ross has published a paper in defence of his Essay on Faith, from which we made such liberal extracts into our 6th number. This last is principally made up of extracts from Erskine's Essay on Faith, and a few paragraphs from the writings of other distinguished Presbyterians. We shall not quote the respectable authorities which he has adduced to bear him out in his view of Faith, as published in the February number of the Calvinistic Magazine, but merely extract some of the remarks of Mr. Ross himself. We are much gratified to find him so ready to defend what he conceives to be *Truth*, against all the authority, prejudice, interest and influence of the powerful and vengeful sect with which he is connected.

In defence of his first Essay, he says:

'For myself, I have very little veneration for names, and am not at all careful to frame my opinions upon any subject by the model of thought exhibited by grave and learned seniors Every man ought to think for himself, especially on the subject of religion. It is our duty, however, to deal softly with those who will not think, but follow, implicitly, the opinions of others.

'The February No. of the Calvinistic Magazine contains an essay on Faith; in which, the position is taken, that 'The first belief of the Gospel with the heart is the change of heart, or the regeneration of man.' I knew this position would startle many of our readers. I knew it would ruffle all those who maintain

that God is the efficient cause of every thought and affection. I knew it would not meet the entire approbation of those who teach that moral character consists in something besides moral choice—and I knew that some who have my own views, might not at first acquiesce in my forms of expression. Knowing all this, I am not in the least surprised at the reception 'Faith according to common sense' has met with. It is just what was expected; and what I was, and am prepared for. The article was not written hastily. I make no such door of retreat. Every thought, and almost every sentence, was thoroughly concocted and digested; and, saving a few errors of the press, the Essay is just what I intended it to be, and what I believe to be the truth.

'This Essay on Faith, however, over the signature of Ross, has, doubtless, but very little of the authority of a name. All it asks is, to be tested by common sense and the Bible. But for the sake of those who would like better to test that article by some distinguished authority, I will give a number of extracts from Erskine's Essay on Faith, and his Remarks on the Internal Evidence for the truth of Revealed Religion. But who is Thomas Erskine? I answer, A lawyer of Edinburgh in Scotland. A lawyer! Yes, a lawyer. And be it remembered, that lawyers have more common sense than all other learned men besides. But why not, many will reply, give us the views of learned and venerable Divines!—Answer. Because none of these venerable divines have written any thing to compare with this treatise of the lawyer.'

Mr. Ross then offers a number of commendations to Mr. Erskine's work, from distinguished Presbyterians, and proceeds by making copious extracts from it; after which, he says:

'From these long extracts, Mr. Erskine's view of the *nature* of Faith may be clearly understood. And what is the sum of it? Why, he denies the old distinctions of different kinds of Faith—he denies that there can be "a right and a wrong way of *believing* the *same* thing." He says: "a true faith means the belief of a true thing."—He teaches us that, "To have faith in a thing, to believe a thing, and to understand a thing as a *truth*, are expressions of the same import:" He declares that "Faith is the same *in itself* whatever be its object." He instructs us that "Faith is a *mere assent* to the truth of Divine testimony." But then he gives us to understand, that we can assent to the full meaning of the Gospel *only* when *our affections* are really excited by it: for "the Gospel is addressed to *our affections*, and without this excitement we *could not understand nor believe it.*" This is the amount of Mr. Erskine's view, and it is precisely what I have taught; viz: that "Faith in the Gospel is in its *nature* the same state of soul with that faith, or belief, we give every day to any other subject *which reaches our heart.*"

Here follow several pages of extracts and comments; at the end of which, Mr. Ross approaches the conclusion of his defence, by saying:

'The idea of physical regeneration, or that a naked influence of the Spirit must change the very essential nature of man before he can *believe* savingly, goes upon the mistaken supposition that there is *something* in his opposition to God radically different from his disinclination or opposition to any other duty. And this fallacy runs through much of the philosophy of theology. But there is no difference in and between the opposition of the heart to God, and the opposition of the heart to other duties. That I may not be supposed to advance *this idea*, too, without any authority, I will quote Dr. Dwight. He tells us: "A child is equally unable to obey a parent, against whom his *will* is as much opposed, as to obey God. This inability of children to obey their parents, does not, indeed, commonly last through life But *while* it lasts, the child can *no more* obey his parent than his Maker. In both cases, his inability is, I apprehend, of *exactly the same nature;* sometimes also, it continues while he lives. In such cases it is, *in all respects* the *same; equally* obstinate, *equally* enduring, *equally* preventing him from doing his duty. If, in this case his filial duty be urged upon him in its religious nature, as required by the law of God; his *opposition* to perform his duty to God and his parent, will be found *exactly coincident;* to be the *same indivisible thing*, and to be regarded with the *same* obduracy of heart." (Sermon 123.) This writer defines the inability of man to consist in moral disinclination.—"Those who *cannot* come to Christ, therefore, are those who *will not.*" (Sermon 123.) If, then, the inability of the rebellious son, and the inability of the sinner are exactly of the *same nature*, then, they are overcome by an *influence* the *same in nature.* This seems to me to follow irresistibly. Now the rebellion of the son is overcome by the influence of the truth according to the laws of moral suasion. In this way *he* is changed from the enemy to the friend of his father. There is no physical regeneration in *his* case, none, therefore, is necessary in the case of the sinner."

The following paragraph closes the paper.

'I close as I began. "Faith according to common sense," was not written hastily. It is the result of my reflections for years: and to say I am without a doubt of its containing the truth, would not express the whole state of my mind. *It is the view of faith which must and will prevail.* I know, too, that I am not alone. Some of the most talented, useful, and pious men in the ministry of my own denomination and sister orthodox churches, believe substantially with me. But I appeal on compulsion to such support. I rely upon common sense and the word of God. FREDERICK AUGUSTUS ROSS.

'P. S. As I intend to write the Second Part of "Faith according to common sense," as carefully as the First, it will not appear for some time."

We do not look upon the Essays of Mr. Ross as entirely free from the prevailing errors on the subject of Faith; but they ap-

proach much nearer to the pure, simple truth, than the writings of any of his living brethren with which we are acquainted. Therefore, we hail their appearance. We cannot reasonably expect him to be entirely unshackled, in what we should term, his very first expedition in search of *naked Bible truth*. He has been indoctrinated in the theology of the dark ages, and, as he progresses in his inquiries, he has, necessarily, to unlearn and divest his mind of the load of errors with which his spiritual teachers stocked it when qualifying him to preach Presbyterianism. We hope Mr. Ross will not rest satisfied with inquiring only into the doctrine of Faith, but extend his investigation to every item of *popular theology*; for we are confident that his bold and discriminating mind would detect a thousand discrepancies between the orthodoxy of the sects and the orthodoxy of the Bible. We can safely promise him two things—first, the labor of removing a mountain of sanctified rubbish; and secondly, the happiness of coming into the knowledge and possession of the unadulterated, living truth; which is far more desirable than the praise of men. He has only to make the Bible his text-book, and arraign at its tribunal the current doctrines of the age, with a full determination to cast out every thing that cannot stand the test of its scrutiny.—Ed.

"FATHER, FORGIVE THEM."

——— Go, proud infidel—search the ponderous tomes of heathen learning; explore the works of Confucius; examine the precepts of Seneca, and the writings of Socrates; collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to this simple prayer of our Saviour, reviled and insulted, suffering the grossest indignities—crowned with thorns, and led away to die! No annihilating curse breaks from his tortured breast.—Sweet and placid as the aspirings of a mother for her nursling, ascends the prayer of mercy on his enemies, "Father, forgive them." O! it was worthy of its origin, and stamps, with the bright seal of truth that his mission was from heaven.

Acquaintances, have you quarrelled? Friends, have you differed? If he, who was pure and perfect, forgave his bitterest enemies, do you well to cherish your anger!

Brothers, to you the precept is imperative; you shall forgive —not seven times—but seventy times seven.

Husbands and wives, you have no right to expect perfection in each other. To err is the lot of humanity. Illness will sometimes render you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attentions, and conciliatory conduct. Cultivate with care the kind and

gentle affections of the heart. Plant not, but eradicate the thorns that grow in your partner's path. Above all, let no feeling of revenge ever find harbor in your breast. Let the sun never go down upon your anger. A kind word—an obliging action—if it be in a trifling concern, has a power superior to the harp of David in calming the billows of the soul.

Revenge is as incompatible with happiness, as it is hostile to religion. Let him whose heart is black with malice, and studious of revenge, walk through the fields while clad in verdure, and adorned with flowers; to his eye there is no beauty; the flowers to him exhale no fragrance. Dark as his soul, nature is robed in deepest sable. The smile of beauty lights not his bosom with joy; but the furies of hell rage in his breast, and render him as miserable as he would wish the object of his hate.

But let him lay his hand upon his heart and say—"Revenge, I cast thee from me—Father, forgive them as I forgive my enemies"—and nature assumes a new and delightful garniture.—Then, indeed are the meads verdant and the flowers fragrant—then is the music of the groves delightful to his ear, and the smile of virtuous beauty lovely to his soul.—*Village Record.*

YOUTHFUL INSTRUCTION.

There is an imperative necessity for cultivating in youthful minds such propensities and affections as we would see actuating their conduct through life. We would insist upon this, and endeavor to enlist the interest of parents and guardians in the subject, knowing that the common idea, "they will outgrow it," blinds many a parent to budding foibles which, in maturity, weave the destruction of their too much indulged offspring.—We do not outgrow our evil propensities, and although our full-fledged faculties may succeed in screening them from observation, yet, if permitted to grow with our growth, and strengthen with our strength, nothing but grace can root them out of their native soil, fallen human nature. And many are the stricken parents, going down with sorrow to the grave, who, but for this misguided notion, might now be contemplating with honest pride, the brilliant and useful characters of the children, whom God hath given them with benevolent intent.

QUERIES, By Elder JACOB P. ANDREW.

Q. Has M'Knight done justice to the 4th chapter and 12th verse of Ephesians in the New Translation? Were the gifts named in the 11th verse designed to fit the saints for the ministry?—or were they given for three purposes; 1st the *perfecting* of the saints; 2d the *work* of the *ministry*; 3d the *edifying* of the *body* of Christ? Again if they were designed to fit the saints for the ministry, will that prove that every saint is thereby authorized to administer the ordinances, such as baptism, &c. without being ordained by the *Eldership* to officiate in those

offices? An answer to those questions from you would be gratifying to your brother.

Query by J. P. Andrew.—Has Dr. M'Knight, in the New Translation, edited by A. Campbell, given a just rendering of Ephesians iv. 13.

Ans. The translation of which you speak is, "And he appointed some, indeed, apostles; and some, prophets; and some; evangelists; and some, pastors and teachers; for the sake of fitting the saints for the work of the ministry, in order to the building up of the body of Christ: till we all come to the unity of the faith, &c." King James' translation is, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, &c."

M'Knight translates according to the punctuation of Griesback, omitting the comma after the word *saints*. Other copies have the comma after the word; and this is one cause of the difference of ideas communicated by the two readings. In the original MSS. of the scriptures, punctuation is unknown. In after ages points have been supplied according to the sense supposed to be intended by the Spirit. The dispute about the proper position of points can never be settled, but by adverting to the general doctrine of the Bible.

It is no where said in the scriptures that apostles, prophets, evangelists, pastors and teachers were given *for the sake* of fitting the saints for the work of the ministry—We are therefore led to suspect that the pointing of Griesback and M'Knight is incorrect. But every where in the New Testament, Apostles prophets, evangelists, &c. are said to be given for the perfecting of of the saints, and for the work of the ministry, and for the edifying of the body of Christ. We therefore conclude that the translation of King James is correct. Col. i. 29. Thes. iii. 10. &c.

If the King's translation be correct, then were apostles, prophets, evangelists, &c. given for the three purposes named, *i. e.* for the perfecting of the saints, and for the work of the ministry, and for the edifying of the body of Christ.—Those gifts will be continued till we all come into the unity of the faith, and of the knowledge of the Son of God unto a perfect man.—The Lord Jesus committed to the apostles the ministry of reconciliation, or the ministry of the word of reconciliation.—The work of the ministry was to preach the word, and build up and unite in the one temple, or body, all believers in Christ Jesus—and to labor to perfect them in every good word and work. "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus."

This ministry is very different from the ministry of Presbyterians, of Methodists, Baptists, Episcopalians—in a word it is different from that of all sects. This is the ministry of reconciliation, to bring all into the unity of the faith, and of the knowledge of Christ unto a perfect man in him. The ministry of sectarianism is not that of reconciliation, but the reverse—it is not to bring the saints into the unity of the faith of Christ, but into the unity of the faith of Presbyterians, or Methodists, or Baptists;—It is not to make the saints perfect in love, peace and union; but to cause them to hate, to bite and devour one another—to divide, and separate them from one another. A person exercising such a ministry cannot be in truth called a minister of Christ. This appears to many uncharitable. Would to God that what I have stated respecting the ministry of sectarians, was not true! But I am convinced that increasing light will confirm this sentiment to all not long hence. To me there is not an existing doubt that Babylon, the city of confusion, pride and oppression will soon fall to rise no more. Tho' great lamentation and distress shall follow its destruction, yet great joy and rejoicing will also follow. My heart and my tongue cry out Come Lord Jesus, come quickly. Truth has already broken the gates of brass, and has entered the gloomy city—her voice is heard and believed by many. The light is gradually beaming upon her long veiled eyes—they begin to see—and boldly proclaim their visions abroad—opposition, threats and entreaties have no effect to cause them to shut their eyes, and yield again to the power of darkness. Time will soon develope the purpose of heaven. Hark! the voice of God—"COME OUT OF HER, MY PEOPLE." EDITOR.

LAYING ON OF HANDS.

To I—— P——. Dear Brother: You are pleased to express your difficulties, as you call them, (though you appear to be very decided) on the subject of laying on of hands. You are persuaded that in apostolic times, by this action diseases were cured, and spiritual gifts conferred. You are also very confident that these things by the will of God have long since ceased in the church. As no spiritual gifts are now to be conferred, you see no necessity, nor propriety in the laying on of hands in the ordination of elders and deacons; and therefore you think that the ceremony should be dispensed with entirely. I have in several numbers of the Messenger touched on this point, yet at your request I will be more particular.

I will readily grant that no cures have been performed—no miraculous gifts have been conferred by this action for many centuries back. The cause of this must be one of the following reasons, either that it was the will of God that they should cease with the apostles, or that they have ceased through the unbelief of the churches. If God had designed them to cease at the death of the apostles, is it nor reasonable that this design would have been intimated some where in the New Testament? But no where do we find it. If the unbelief of the church be the cause why they have ceased by the laying on of hands, why

omit this, and practice others of a similar nature? Dr. A. Clark answers the objection, "If the Holy Ghost be not communicated by the laying on of hands, it may as well be omitted. But why is this? says he. Is it not because there is an unfaithfulness in the person who lays on hands, or an unfitness in him on whom they are laid? Let the rite be restored to its primitive simplicity, and God will own it as he formerly did. But however this may be, where is the man or number of men who have authority to abrogate a rite of God's own appointment? In the appointment of men to the sacred ministry it should never be omitted. When the inventions of men are put in the place of the ordinance of God, the true church of Christ is in great danger." Clark on Matt. IX. 18.

Should I object to baptism because the gift of the Holy Spirit is not now, as in apostolic days, given to the immersed, would the objection be of such moment as to determine you to omit baptism? The cases to me appear equal.—

In Acts 6, we have the account of the ordination of seven.—These men were chosen by the church—they were full of the Holy Spirit and of wisdom—they were set before the apostles—the apostles appointed them to their particular business by prayer and the laying on of hands. The imposition of hands did not qualify them for this business; for they must be qualified previous to their election—nor did the imposition of their hands, confer on them the Holy Spirit, for they were previous to the appointment, full of the Holy Spirit and of wisdom. By this act the apostles simply dedicated them to God for this particular work of the ministry.

In Acts 13, we have an account of several teachers, who by the direction of the Holy Spirit, consecrated Paul and Barnabas by fasting, prayer and the laying on of hands, to a certain work of the ministry to which they were divinely appointed.—This act of the imposition of hands, conferred no qualification nor gift of the Holy Spirit; for of these they were before in possession; but it simply consecrated them to God for the particular work to which they were appointed.

In 1st Tim. IV. 14, Paul says, "Neglect not the gift that is in thee, which was given thee by (according to) prophecy, with the laying on of the hands of the presbytery." 2d Tim. I. 6.—The whole connexion proves to me that this gift was the favor granted him to be a minister of the gospel. See Eph. III. 6, 7. Rom. XII. 6–8, &c.

1st Tim. V. 22. "Lay hands suddenly on no man." This needs no comment. In the N. Testament, since the day of Pentecost, I repeat, we have no account of any person separated to the work of the ministry but by the imposition of the hands of the elders or apostles. This practice was continued by the church in the first centuries after the apostles.

Eusebius of Cæsarea, who lived in the third centary, and a member of the council of Nice, thus speaks of Origen, who lived long before him, "Yet the best accepted and worthiest bishops throughout Palestine, to wit: of Cæsarea and Jerusalem, because they had found him (Origen) worthy of dignities and honor, made him minister through the laying on of hands."—Lib. 6. chap. 7. also chap. 22.

Eusebius thus speaks of Novatus: "This good man forsook the church of God, wherein he was baptized, and where also he took priesthood upon him, by favor of the Bishop, which through the laying on of hands, allotted him thereunto." Lib. 6. ch. 42.

Socrates Scholasticus, who lived in the fourth century, thus speaks of the council of Nice. "The Councell being bent to deale with more clemencie towards *Meletius* then he deserved, decreed that he should remain in his proper citie that he should have no authoritie to make ministers, no authoritie to advance any unto the ecclesiasticall function—They decreed farther touching such as were entered into holy orders by his laying on of hands, that they after confirmation with more mysticall laying on of hands should be admitted into the fellowship of the church." Lib. 1, chap. 6. Quotations might be multiplied but these are sufficient.

Why should this practice be laid aside? Is it because it is not according to scripture? or is it because it was to cease by divine authority after the death of the apostles? If this divine authority was made known, why was the church in the first centuries ignorant of the order, but still practised it as in the apostles' days? I am so fearful of a departure from the ancient order, that without a plain declaration of its change, I must adhere to it. Some say, What is the use of the laying on of hands, if God approves of and prospers the labors of the minister without it? I will propose another common query to such a querist, What is the use of immersion, if God blesses the unimmersed without it? EDITOR.

The following extract from the Christian Spectator, is given to shew how far the *orthodox* even among the Presbyterians, are departing from their professed creeds. To us it is cheering intelligence; as it must be to all the lovers of reformation, being well assured that these creeds are veils over the faces of men, which prevent them from seeing the light of the Lord.

EDITOR.

THE DOCTRINE OF ORIGINAL SIN RELINQUISHED AT NEW-HAVEN.

[*Extracts from the Christian Spectator.*]

It is *common sense* which cannot bear the monstrous conception of our having once existed all together in Adam. It is *common sense* which rejects the equally erroneous notion that by a covenant to which we never gave our assent, he became our moral representative; and that by such a oneness, we are made *truly* responsible, and are *literally* punished for his acts.

If you would satisfy yourself on this point, propose it to any common man, who has never before heard of it; explain it at large; and as you proceed to tell him how it has been attempted to illustrate it, by supposing all mankind to be living in the time of Adam, and "somehow or other. to be growing out of him," or to become *deserving* of death by mere representation; mark his look of pity, or sneer of contempt, at such statements. And these are the men to try such doctrines. They judge impartially. They have no system to defend, for which they are willing to sacrifice everything that saves them from the character of idiots. * * * It is a universal decision of the common sense of mankind, the holders of the theory in question not excepted, that every man constitutes, in himself, an independent being, and by an unavoidable consequence, that he could never have been one with Adam. For how is it possible that a being, now confessedly distinct from others, and that too in his very *nature*, should ever have been one with another? He must change his nature, and become a different being, to be capable of such a union. If we ever were one with Adam, then we were not the beings we are now. Our constitutions must have been entirely different, to have rendered such a connexion possible or conceivable. Common sense then does decide, fully and unequivocally, that *we*, such beings as we *now are*, never were, and never could be, one with Adam.

* * * * *

We have the highest authority for making common sense a judge in this matter; and let those who object, remember that they are objecting to the plain decisions of the bible. What then is the dictate of common sense as to the doctrine of physical depravity? We find it in *the practical conviction of all mankind*. Whatever men's *philosophy* may be, there is but one *feeling* on this subject all round the globe. There is not a man living, who does not practically believe that all sin is voluntary. Whatever his speculative faith may be, this is his *real* view of the subject. Deny as he may in *theory*, that all sin is choice, he admits it in *practice*. He *acts* on the supposition that nothing else is, or can be sin, or sinful. The proof of this is, that he never actually feels remorse of conscience for anything except a wrong choice or purpose. He may *pretend* that he blames himself for a sinful nature, with which he was created; but it is impossible in the nature of things, that he should, on that account, experience *real* self-reproach. Does he, or can he, consider it his fault, that he happened to be made just as he was? Had he been born with one limb shorter than its fellow, would he have counted himself to blame for it? Is it the fault of a chair because it was not made a table? Just as much as it is our fault that we have a sinful nature, if such be the fact.—Take any sinner when convinced of the error of his ways, and is it the aggrvation of his distress, or any part of it, that God made him with such a sinful nature? Is it not his own free

choice or preference of evil courses, for which he condemns himself? Does conscience, indeed, or is it possible that it should, ever take cognizance of any thing in us that is not voluntary? If not, then it is the *practical* belief of mankind, that there can be no sin, or sinfulness, except wrong voluntary action. This then is the decision of common sense.

Orange county, Indiana, Oct. 26, 1831.

Brother Stone:—By request of the Indiana Christian Conference, I send for insertion in the Messenger the following:—

The Indianna Christian Conference met at Stamper's Creek, Orange county, Sept. 12, 1831.—Elders present—Lewis Byram, David Stewart, Jacob Shively, Peter Wright, David G. Stewart.—Unordained—Joseph Kincade, John Condre, Stroud Vanmater, Eli Stewart, Isaac Bullington.

Lewis Byram was chosen Moderator and David Stewart Secretary. Letters and reports were received from the different churches or congregations. We then proceeded to appoint general meetings for the year 1832. 1st, at the Big Spring in Crawford county, to commence on Friday before the 3d Saturday in the months of May and September: Also at the Three forks of little Blue River, the Friday before the first Saturday in June. Orange county, at Bethel Meeting-house, on Friday before the first Saturday in October. Also at Lick creek on Friday before the fourth Saturday in May. Also at Stamper's creek the Friday before the second Saturday in September.

Agreed that our next Conference be held at the Big Spring, Crawford county, to commence on Friday before the third Saturday in Sept. 1832, at ten o'clock, A. M.

D. STEWART, Sec. LEWIS BYRAM, Mod.

Retireing Valley, Howard County, Mo. Oct. 10, 1831.

Dear brother Stone:—The Christian Conference for the state of Missouri met on the Friday before the last Sabbath in September, in Tarbo grove, La Fayette county, and encamped on the ground till the Tuesday following about one o'clock. The Elders present were, Thomas M'Bride, Duke Young, Zachariah Linville, Sion Bradley, Byram Lewis, and myself: and unordained, Richmond Roberts, William Burton and James Lovelady; the last of whom, in compliance with petitions from the churches in the upper end of this state, was set apart to the office of an Elder, by prayer and the imposition of the hands of the Eldership. We had letters and correct information, thro' the preaching brethren, &c. from about 20 churches. It was a time of refreshing from the presence of the Lord. During nearly five days and four nights, there were religious exercises of some kind generally going on in the encampment,—all in perfect good order. The congregation was generally large, very solemn, and well behaved: and it may be said in truth, (of

us *Mo. Heathens*, as we are called by the *efficients*, that the Lord was present with us on that occasion. About 8 or 10 professed to believe in Christ to the saving of their souls. During the meeting there were several immersed, and we left a large croud of anxious souls enquiring what they must do, &c. and in our last farewell to them on Tuesday about one o'clock, we told them to believe in the Lord Jesus Christ and they should be saved.

After the close of the Conference, that old soldier and veteran of the Cross, Elder Thomas M'Bride, and myself, set out on a rout of appointments that had been previously made, on the south side of Mo. River, up near to the boundary line of this state, and I am glad to be able to tell you, we found the churches in good condition, at peace among themselves, and as far as we are able to learn, they were so with every body else, and appeared to be settled down upon the apostles' doctrine. Our congregations were generally full, solemn and attentive; and we have no doubt there was great good done.

In Jackson county near to the boundary line, the devotees of Joseph Smith, are settling, perhaps 100 in number; they have dedicated a spot of ground to rebuild the Temple upon: they are indeed a strange set of fanatics. They have been there since last spring, and appear to be doing but little for their god, themselves or their country.

In this section of the state, the sectarians are mightily enraged; they plainly see that a free and liberal gospel, is likely to take their gods away from them, I mean their *creeds*, &c. and they are already driven to what we call their last alternative, that is, to call in to their *aid*, Home missionaries, who are making as great exertions to establish Bible societies, Temperance societies, Sunday-schools, &c. &c. as if a soul could not be saved without them. But we have no doubt on our part, that the Lord is able and willing to carry on the work of reformation, without the aid of those human institutions, which we dreadfully fear will result in a great monopoly of both power and money.

Bro. R. Cane and myself will start the last of this month, on a tour of preaching, over on the Mississippi side of this state, where indeed we have many churches entirely destitute of regular preaching. The harvest over there is truly great, and the labourers are very few. In and about the town of Palmyra in Marion county, there is a great call for our preachers: and I have no doubt great good could be done there, from what I learn from many brethren and friends in that section.

Our next Conference is to be at Ramsey's creek on the Mississippi, about 75 miles above the city of St. Louis, and is to begin the Friday before the last Sabbath in Sept. 1832. It would give us great pleasure for preaching brethren from a distance to visit us at that time and place. Ramsey's creek is in Pike county, Mo.

N. B. Since I wrote this I have had the pleasure of being at 2or 3 meetings about home, and times are generally good at our church meeting in town (Fayette.) On last Sabbath, we had an accession of one, by confession and immersion, to the church. Since then, I have seen several others who say they will join at the next meeting in the same way: and there are several others who now appear to be in distress, that I ardently hope will be ready also, by that time: and at Salt creek, another church of Christ, on next Sabbath, we confidently expect 5 or 6 others to join by belief and immersion; in fine, our prospects of better times in this section of the country, are now very good. I am your brother in the Lord.

JOEL H. HADEN.

Bro. Joshua Nichols of Rutherford co. Ten. writes, that on the first Lord's-day of August last, the brethren had a camp-meeting at Lock's creek—18 were immersed.

Elder Thos. M'Intyre, of Whitley, U. Canada, writes Oct. 21, That in his bounds, the cause of God is still spreading—that within a few years the church has grown from nothing to about five hundred.

Bro. E. Garvie, near London, O. writes, Oct. 23, 1831; The accounts are cheering; at the Boiling Spring near 20 had lately been united to the church. At Sidney, during one meeting 15. At the Knob Prarie, between 12 and 15.

OBITUARY.

DIED in Dublin, Ohio, Sept. 26, 1831, Mrs. MARY WALTER, the mother of Elder Isaac W. Walter. The deceased was a member of the Friends' Society, (commonly called Quakers,) about 40 years, till August 1828 she became a member of the Christian church. She bore her affliction with great patience, and was fully resigned to the will of God. No doubts are entertained respecting her happiness in the regions of eternal day. Peaceful be her remains till the trump of God shall wake the nations of the dead, and her mortal put on immortality, and death be swallowed up in victory.

Also, on Oct. 9, died the wife of Elder F. Graham, near London, O. She lived and died a christian.

Extract from the Gospel Luminary.

FOUR DAYS' MEETING AT JOHNSONSBURGH, N. J. 26TH OF AUG.

After describing many incidents during the meeting, the writer closes thus:—

It was truly delightful and affecting, to see persons of both sexes, and of all ages and conditions in life, resolving to forsake their former sinful courses, and devoting themselves to the service of the living and true God.—To see parents embracing

their children, and with tears entreating them to remember their Creator in the days of their youth—to behold friends and neighbours, husbands and wives, parents and children, whole families, come forward and bow before their Maker, and supplicate the throne of his grace—to hear the fervent prayer for hours going up to heaven, from the altar of devoted hearts in their behalf—and to witness the manifest displays of the goodness and mercy of God to perishing sinners,—such was the affecting and interesting scene which we beheld at Johnsonsburgh, and which we now delight to contemplate. At this meeting, not far from fifty professed to obtain peace in believing; and a great multitude went away from the place deeply impressed. We are also happy to learn that the work is still progressing. May Almighty God abundantly prosper it, and may it extend far and wide through that section of country.

Four Day's Meeting in New-England:—By the last number of the Christian Herald, we learn that several four days' meetings have recently been held in New-Hampshire, one of which, in particular, was attended with a great outpouring of the Spirit of God. At this meeting, which was holden at New-Market, the Herald states that a great number was brought to the saving knowledge of the truth, and that in one evening meeting, twenty-nine found peace in believing. The Herald also notices the appointment of several other four day's meetings to be holden in New-England.

Extract of a letter from Elder James E. Matthews, to the Editor, dated Bartons's, Ala. September 10th, 1831.

Br. Clough,—Yours of the 8th ult. came by last mail, at which time I was from home, attending a camp meeting. I now, in compliance with your request, hasten to reply, embracing the different subjects of enquiry contained in your letter.

With respect to the condition and prospects of the Christian churches in Alabama and Tennessee, I will state, that according to the best information which I have, there are about 60 churches in Tennessee, with probably 4000 members; and in Alabama, about 20 churches, with about 1500 members. Some of these churches are very large, and many of them are in a flourishing condition. When I came to this country, something over five years ago, there was one small church of about 10 members; that church now contains upwards 200 members, and I have planted another church in my immediate vicinity, of about 60 members. Elder Moore and myself have had great opposition by the popular sectaries, but that opposition has comparatively ceased. Our prospects, in one respect, are a little discouraging at present, as brother Moore is about to leave this country, and I am left with a broken constitution, and fast declining health, to attend to almost all of the churches in North Alabama.

There is one circumstance, in this country, which tends to check our progress. Our preachers have to rely almost entirely on the labor of their own hands for support. Many of the preachers are men of talents, and some of them of the first order, but few of them have engaged in writing. The doctrine of baptism "for the remission of sins," generally prevails, but in a more qualified sense than it is held by Alexander Campbell, editor of the Millennial Harbinger.

The following is a list of the names of most of the preachers in Tennessee and Alabama.

In Tennessee—John Mulkey, Isaac Mulkey, Robert Randolph, Elihu Randolph, William D. Carns, Andrew Davis, Levi Nichols, Samuel Billingsley, William D. Jourdan, James Y. Green, Dr. —— Becton, —— Flinn, Levi Perkins, James Anderson, Corder Stone, John Hooton, William Hooton, —— Bills, John M. Barnit, Edward Sweat, Andrew Carnachan, Mansel W. Matthews, Jesse Goodman, John Shultz, James Vinzant, Abner Hill, Henry Thompson, —— Melvin, John M'Donald, William Nicks, and James Miller, (author of Trinitarianism unmasked.) John Green.

In Alabama—James A. Anderson, Thacker Griffin, Lorenzo Griffin, Reuben Mardis: Jonathan Parker, William Price, Elisha Price, Ephraim D. Moore, —— Crocket, —— M'Donald, John Northcross, Jesse Wilks, Tolbert Fannin, Jonathan Wallis, Elisha Randolph, James E. Matthews.

The camp-meetings in this county, are now in progress. At four which have been holden, 45 have been immersed. The Alabama Conference commences in this county, on the last day of this month, and is regularly held, commencing on the Thursday befroe the first Lord's day in October, every year. We should rejoice to see some of our Northern brethren in the ministry among us.

Extract of a letter from Elder John Hollister, to the Editor, dated South Westerlo, Green county, N. Y. Sept. 27, 1831.

Having received a request from Elder Spore, and the church in Green county, to come among them and labour in the Gospel, having made it a subject of prayer, feeling it to be my duty, I complied with their wishes. In March, I commenced preaching in this place. The church was in union, though in a low state, except in one neighbourhood, where the Lord had converted a few. I commenced preaching in various parts of the town; reformation has spread through the different sections of the church, till almost every family in the congregation has experienced some mercy-drops. Whole families have come farward and united with the church; parents and children mingle their songs of praise together. One hundred happy souls have joined the church since the revival commenced; eighty hav ebeen baptized, and the reformation is still spreading with as great rapidity as at any other time. Various towns have

shared in the mercies of God, and in an especial manner, Greenville and Westerlo. Other societies have shared in the work. Elder Spore is occasionally with us, as he is principally confined in Petersburg; but we rejoice much when we have a visit from him. Elder Teats is much engaged in the precious work, and is a strong labourer in the vineyard of God; but still the principal labor comes on me. Our congregations are large, and our meetings powerful. It is not uncommon to see, at the close of our meeting, from 30 to 40 mourners come forward, wishing the prayers of the saints. Such scenes as these occur every Sabbath, and generally more or less find peace before they leave their mourning seats.

The saints are strong in the cause of truth: every Sabbath, for some time past, we have baptised. We wish our preaching brethren would come over and help us. We want the strong sons of Zion to come with haste to the help of the Lord against the mighty. I feel worn down: my health at present is much impaired, and though faint, I am pursuing.

Extract of a letter from H. B. Hayes, to the editor, dated Flemington, Wake co. N. C. Sept. 22, 1831.

Br. Clough,—With emotions of gratitude, I take my pen in hand to write you a few lines of the goodness of the Lord towards us. Blessed be his name, he hath visited us in mercy. I have labored with great success in this vicinity for four weeks past, About 30 have obtained a "saving hope" since the excitement took place. For some months past, professors have been revived, but the work among the unconverted was not very remarkable till about four weeks ago, when it broke out among my scholars. On the 2d inst. ten professed religion in about two hours. Four of my scholars are of the happy number that have obtained a hope. I returned yesterday from a camp meeting, held by the Methodists, about fifty obtained a hope, among whom are a brother and brother-in-law of mine. From the best information I have received, I should suppose there as many as 400 that have obtained the forgiveness of sins, in this and the adjoining counties of Granville and Chatham, in a few weeks. Old professors say they never saw such a general out-pouring of the Spirit before. There is scarcely a family but what some of its members have been awakened, or converted, in this vicinity. The work appears to be increasing. O, Lord, fill the world with thy goodness, and let the inhabitants of the earth rejoice! I expect to start on the day after to-morrow to our camp-meeting on Haw River; we contemplate a glorious season.

Extract of a letter from Elder Mills Barrett, dated Portsmouth, Va. Oct. 1, 1831.

At Holyneck, Antioch, Barrett's, and some other places, they have good times, and a considerable ingathering. In

Gates county, N. Carolina, several worthy members have left the Methodist church, and are building a house for worship, intending to attach themselves to our connection. By a letter from Wake county, N. C. I learn that at the Christian Conference to be held (I think) on the first of this month, at Pleasant Spring, near Raleigh, it is expected that several hundred Free-will Baptists will join us. We have to stem a torrent of persecution, but I think we shall finally triumph. Truth is on her march, and the thinking part of the community begin to discover, that there is more religion in the patient sufferer under persecution, than in the vile persecutor. Our next Conference will meet here at Providence, the first Friday in May next. We are very desirous that some of our Northern brethren should meet with us. Do come over and help us.

Extract of a letter from Elder James Burlingame, dated Sterling co. October 10, 1831.

Brother Clough,—I am happy to inform you, that the cause of Zion still lies near my heart. I have a desire to count all things loss and dross, that I may win Christ. It appears to me that Christianity, as presented in the New Testament, has so many inviting charms, that in this day of general inquiry, intelligent christians will see the propriety of returning, in doctrince and practice, to that beautiful simplicity which is in Christ Jesus. It is obvious, that as the enervating and uninviting standard of limited mercy is lowered away, reformation abounds; and before the unfolding banner of a free gospel, the illiberal plans of bigotry are deranged, and intolerance trembles, as though the arrows of truth were doing execution.

The champions of human creeds and doctrines, not expressed in scripture language, nor found to accord with its general testimony, will find it to their advantage to be armed with more effective weapons, than detraction, slander and misrepresentation.

I am pleased to learn, through the medium of the Luminary, that the friends of the Christian faith in your section, have not been frightened from the field of discussion by sneers and derision, and I hope God wil make them "a defenced city, and an iron pillar, and brazen walls, against the whole land."

We had a very pleasant general meeting this season. Every thing was harmonious among the preachers and brethren; and in the large assemblies which attended, the most serious attention was manifested; you will, no doubt, be informed concerning it more particularly. Several have been added to the church in this place, since I wrote last; and the brethren continue steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers.

Secession from the Methodist Episcopal Church.—Mr. Stephen Lovell withdrew from the New-Hampshire and Vermont Con-

ference of the Methodist Episcopal Church, in consequence of a change of sentiment on the doctrine of the Trinity, at its session in June last. Mr. Lovell has recently attached himself to the Christian connexion. He has published a pamphlet, in which he has given an account of his change of sentiment, and the means by which it was effected. We expect, in our next, to lay before our readers the contents of the pamphlet. Mr. Lovell was among the most respectable preachers of the Methodist Episcopal church. He has become the pastor of the first Christian Society in New-Bedford, Massachusetts.—*G. L.*

From the Herald of Truth.

DUTY OF FREE INQUIRY

The christian world is divided into numerous sects. All have produced good men: all, which are prominent, have numbered among their members the wise, the learned, the virtuous, the sincere. How are we to decide between their conflicting claims? One alone, of all, can hold the truth in its purity.—How are we to decide which is that one?

Can any person doubt that the subject is sufficiently important to require examination? We answer, for what did our Saviour live and die, but to reveal to us the truth; and can that truth be of little or no consequence? For what, since his time, have apostles, and martyrs, and reformers, laboured, and taught, and suffered, but to propogate or restore the truth?—They held that truth to be the instrument by which mankind were to be preserved from sin and misery. Were their prayers uttered, their labours borne, their blood poured forth like water, for an object of no consequence? If not, truth is now as valuable as it ever was, and it is our duty consequently to ascertain what that truth is.

But how shall we form our judgment? By the authority of numbers? According to the geographer, Malte Brun, Protestants are outnumbered by Catholics in the ratio of nearly three to one, while an almost similar disproportion exists between the latter sect, and those who are yet in the darkness of Paganism; the number of Protestants being forty-two millions, of Catholics a hundred and sixteen millions, and of Pagans three hundred and ten millions. Shall we go back to Catholicism, or to Paganism?.

How, then, are our religious opinions to be founded?

By chance; at random! such is the answer given to the question by the conduct of men in general. You hold the sentiments of some particular sect, because in that you happened to be born. Another holds views directly the reverse of yours, because such were the sentiments his parents supported. What is this but leaving the question to chance,—the mere chance of your birth? Can any person claim for those whose religious views he has adopted, the gift of infalibility? Can he suppose them to have been wiser than the great and good men whose

names adorn the record of every sect. You are a Protestant, because your parents were Protestants. Were those parents better than the saintly Fenelon, or wiser or more learned than the eloquent and judicious Bossuet? Yet these were Catholics. You are a Trinitarian, because such were the sentiments of your parents. Did those parents, in the strength of their reasoning faculties, or the blamelessness of their lives, surpass Newton or Priestly? Yet these were Unitarians. And thus it is with every sect. The christian world is so far divided in the talents and the virtues of those who belong to its various denominations, that to judge from the authority of great names, is, if the trial be conducted impartially, a vain attempt; while to assume a belief from the mere accident of having been born in a family professing certain sentiments, is to leave the whole matter to chance, to continue always a child, to ground your faith, in mature years, upon a foundation which was designed for infancy alone. * * * * * * * *

NOTICE.—A. Campbell's review of Archippus, last No. because of its length is omitted in this number:—So is Archippus' reply.—In future numbers they may appear. Yet it is thought we have sufficiently long attended to this controversy. Other communications will hereafter be attended to.—Ed.

Conclusion.—This No. closes the 5th Volume of the Christian Messenger. To many of my agents and patrons, I feel grateful obligations for their attention to my interest; but to many others, I am sorry I cannot pay the same tribute.—Many have been taking the Messenger from the beginning without paying a cent—many have for years been taking it, and have moved off without an acknowedgement. Many have discontinued to take it without giving me notice, and scores of numbers have been sent to them without my being notified either by them, or my agent, or even by the post-master, of their discontinuance. These failures have discouraged me; and were it not that my friends are urgent for the continuance of the work; and did I not hope that it may be profitable to society, I should certainly desist from editing another number. Such is the fluctuating state of population, so muny removing to distant countries, that I cannot continue to send to distant subscribers; especially such as have not paid for former volumes, unless I obtain a new list of subscribers. In a few numbers back I requested my agents and patrons to be punctual to send me such a list against the 15th of December, at farthest, by the first of January. It is hoped that friendship, and the holy, just and good precepts of the gospel will prevail in their minds to do me justice, in collecting and transmitting my dues against the same time, with as little expence to me as may comport with justice to the post-office department.

PROSPECTUS.

BARTON W. STONE & J. T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST:

PROPOSE TO CONTINUE PUBLISHING THE

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1st. It shall be printed on a Super Royal sheet, of 32 pages to a number. The paper shall be superior to any we have formerly used.

2d. It shall be printed monthly, and stitched in colored paper.

3d. The price to subscribers shall be ONE DOLLAR a year, or for 12 numbers, if paid in advance, or $1 25 paid within six months from the commencement of the work.

4th. The postage must be paid by the subscribers, 1½ cents a number, under 100 miles—2½ cents over 100 miles.

5. Agents, or others, who shall procure 8 subscribers, and shall remit us the money in due time, shall have one volume for his trouble.

6th. None to subscribe for a shorter term than one year.

7th. The names of subscribers must be forwarded to us against the 1st day of January next.

We shall endeavor to make the work as profitable as we can with the aid of talented brethren. The work shall be entirely devoted to religion, as taught by the Lord Jesus Christ, and his Apostles and Prophets. Unprofitable controversy, and language unbecoming the meekness of the gospel, shall be avoided. To diffuse truth, simple truth, in faith and practice, shall be our object. To this we shall boldly advance through the opposing ranks of sectarianism and error.

☞ Those who wish to patronize this work, and to whom a prospectus is not sent, will please draw this off with a pen, and get subscribers.

RECEIPTS FROM OCT. 1ST TO DEC. 1ST,

KENTUCKY.—Georgetown: By I. A. Wilson $1, by Napo. Christian 1, by Mrs. Ben Smith 1, by Wm. Sebastian 1.—*Union:* By Elder T. M. Allen, for C. Wilmott 1, for I. Giltner 1 *Harrodsburg:* By Elder Flemming, for Agnes Mosby 1. *Shepherdsville:* By Elder P. Hatchitt $9. *Caneridge:* By Mrs. Thonton 1, by John Irvin 1. *Carlisle:* By Mrs. T. Letton 1. *Williamsburg:* By G. Stockdon 1. *Mayslick:* By A. Shackelford for T. Summers 1, for A. Jones 1 4⅞. *Mt. Carmel:* Mrs. Smizer 1. *Richmond:* Elder Wm. Read $9, in full for his agency from commencement to the end of vol. 5.

TENNESSEE.—By John Nichols 5,—for Jesse Dodd 1, for Eli Nichols 1, for R. Rogers 1, for Wm. Travis 1, for S. Greer 1.

OHIO.—By H. Munfort 8;—for Jo. Sellers, L. Vorhis, D. Shaver, S. Semple, C. Taylor, Js. Abbott, Danl. Robbins, D. Pottenger. By Elder D. H. Hathaway $11.

INDIANNA.—Washington: Franc. M'Donald 1. *New Albany:* C. Woodruff 1. *Moscow:* Wm. Townsend 1. *Crawfordsville:* Elder M. Combs $8.—By Wm. Armstrong 2 fos Elder P. Harris and 2 for himself. *Tuckersville:* By Levi Hall for Cornelius Hall 1.

ALABAMA.—By A, Dickerson $4.

Virginia.—By A. Stewart for Jo. Anderson 2, for Jac. Waggoner 2, for L. Duncan 1.

MISSOURI.—By Levi Hall, for self 1, for Peter Grant 1.—By J, Mulherrin for self and Hostutter $2.

PENNSYLVANIA —Bloody Run: By Elder Wm. Caldwell $4 in full.

MARYLAND.—Baltimore: By Elder Js. M'Vey $10.

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