which meeting we particularly invite our preaching brethren at a distance.

In the common cause of our blessed Redeemer, I subscribe myself your brother, B. ALLEN."

Extract from John Rogers the evangelist, Carlisle, Dec. 27.

"On Christmas day we concluded another four day's meeting here. Bro. Js. Hughes was with me; ten made the good confession. Some of them were important additions. Seven were immersed. Our cause is advancing greatly here. The sects are more and more enraged. Truth must prevail."

Elder H. Monfort of Eaton, O., writes that the good cause is measurably flourishing at Oxford. About 15 months ago, the brethren, 6 in number, organized a church there; their number is now 23, and the prospect is good; and generally through that section of country the people are inquiring after truth, and at some of their meetings many confess the Lord. Bro. Monfort speaks in high approbation of our union, though some brethren, he says, do not like it. He thinks with us, that all who oppose such union must oppose the prayer of Jesus, that all believers might be one, as the Father and Son are one. He rightly thinks that such union will never prevail, till all anger, malice and envy (the very spring of persecution) be laid aside, and love become the bond. He adds, "When the world, and sectarians say, the Christians have joined the Reformers, or the Reformers have joined the Christians, let us never mind it, but press forward in persuading the world to join Christ—to receive his laws, and be governed by them." (Amen!)

Bro. H Osborn of Illinois writes, Dec. 19, that the good cause is advancing in Jacksonville and Carrollton, and other places in that country. About two weeks ago, he had baptized in Carrollton 3, and 2 more confessed their faith in the Saviour. The church at Carrollton consists now of 97 members. Many in Jacksonville are inquiring the way to Zion, who will soon take the line of march Great peace and unity prevail among us.—(Thanks and praise to God for his great mercy.)

Bro. J. T. Ellis of Campbell co. Ky. writes, Jan. 3, 1833—that in 8 days he has received 9 persons into fellowship, and baptized 2. Appearances are good

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NOTICE.

We have deposited Hymn Books in Cincinnati with Garret Vanous fol—in Nashville with Moses Norvell—in Waterloo, Ala. with Eld. J. C. Matthews—in Bowling-Green, Mo. with Eld. J. H. Hughs—in Paris, Ky. with J. F. Wilson—in Cynthiana, Ky. with J. M. January. Orders to these gentlemen, with money accompanying, will be promptly attended to. EDITORS.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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

VOL. VII. { GEORGETOWN, KY *FEBRUARY*, 1833. } NO. 2.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1½ cents under 100 miles, and 2½ cents over 100 miles.

ESSEX, VIRGINIA, Dec. 24, 1832.

Brother Stone:—I received your *Messenger* for November, and am pleased to see you have noticed the proceedings of the Dover Association. There is no difference in our views of sin, faith, repentance, baptism, the agency of the Holy Spirit, the christian ministry, and the whole scheme of christian benevolence from those you have expressed in the Messenger. How these men, after much "*prayerful deliberation*," (over that preamble and resolution which was written two or three months before the meeting of the Dover Association,) could have drawn up such a palpable misrepresentation of our views, *at the association*, is a mystery to me, and I wish it to remain so. They have asserted that the Association was nearly unanimous in its adoption.

When this matter is correctly stated, these men will find themselves guilty of what they have endeavored to charge us with—"demoralizing society." I was not at the association, and there was about sixty members, as I have been informed by those brethren, present. The association, when fully represented, contains about 150 members. The preamble and resolution was filled up before Broaddus, Micou, E. Montague Claybrook, and others saw it. The writer being conscious of its not containing the truth, as you have clearly proved, wanted others to aid him in giving weight to his misrepresentations. Verily he has received his reward, and I can but feel for him;—He has by this, and other acts of his, incurred such odium that he has lost the standing he once had in the city of Richmond, and thrown up his pastoral charge. When the committee reported, and the question

upon the preamble and resolution was taken upon its reception and adoption, one of the members rose and observed, that some men were upon the fence in politics, and it might be so in religion, and proposed that every member of the association should be called on to decide, on which side he was. Elders Broaddus and Kerr, both opposed an individual vote. It was then decided by ayes and noes. How they could have said it was a "*vote almost unanimous*," when a great number did not vote at all, as they have imformed me, and ten or twelve was supposed to have voted against its reception and adoption, proves what was their object for not calling upon every individual to vote upon it.

You will find in the Religious Herald of the 14th inst. Mr. Broaddus' "unfair representation exposed." "Now I really wonder—yea, I cannot help wondering" that Mr. Broaddus did not think of the unfair statement he gave his sanction to, in the association. But let us take a peep into his cabinet garment he has dressed the proceedings of the association in. First, he endeavors to screen himself, and well he may, from such "unfair representation" of our views. He cannot, and no other good man can undertake to defend such conduct. He asks "under such circumstances, what else could be done?" He reminds me of the Jews that were conscious of having shed the blood of the Son of God.—Men and brethren what shall we do? I answer, they ought to reform. These men have produced this state of things themselves. Mr. Broaddus advises one and all to reform. Hear him: "Let us aim to pursue and inculcate a scriptural course, in faith and practice; insisting on an increased attention to the word of truth, and a progressive personal holiness; and in a word, REFORMING, WHENEVER WE CAN DISCOVER REFORMATION TO BE CALLED FOR." Can Mr. B. be sincere in this advice? If so, how can he undertake to cut off from the body of Christ those members that have followed his advice? He knows this is what we are doing; "REFORMING, WHENEVER WE CAN DISCOVER REFORMATION TO BE CALLED FOR." But Mr. B. wants us to wait until he takes the lead in reformation; or until all the Baptists will move on together. If this is not what he means, then he stands condemned for suffering himself to be numbered with a faction.

But he says, "the association has taken this step with a view to peace." What can he mean by this? Does he intend to *divide the body of Christ in his members*, and then unite them in the bonds of peace? Paul taught us, that while Jew and Gentile was twain, there was an *enmity between them*—and that "Jesus Christ was our *peace*. (How?) By making *both one*!—Breaking down the middle wall of partition between us; *having abolished in his flesh the enmity*, TO MAKE IN HIMSELF OF TWAIN ONE NEW MAN, SO MAKING PEACE; AND THAT HE MIGHT RECONCILE BOTH UNTO GOD IN ONE BODY BY THE CROSS, HAVING SLAIN THE ENMITY THEREBY; and came and preached peace to us which were afar off, and to them that were nigh. For through him WE HAVE ACCESS BY ONE SPIRIT UNTO THE FATHER."

I ask, does not every lover of truth discover that reformation is called for among all those that are contending that divisions are necessary to make peace among the disciples of Jesus Christ? Does not "such doctrines tend to disorganize and demoralize society?" What! separate THE ONE BODY, THE ONE NEW MAN, which JESUS CHRIST HAS MADE IN HIMSELF, SO MAKING PEACE? with a view of making peace? If this is not crucifying the Son of God afresh, and putting him to open shame, I cannot see how it can be done on earth. If this is not reviving that enmity, which was slain by the cross, and destroying the *unity of the body of Christ*, I do not know what is.

I have said these men produced this state of things;—yes, they could have preserved the peace and harmony of the churches, had they done their duty in the beginning. I informed them what would grow out of their countenancing and encouraging those factious individuals four years ago. I then advised them to rebuke those that were endeavoring to prevent us from doing what Mr. Broaddus himself has advised us to do,—and if they would not desist, to exclude them for being factionists. But unfortunately for Mr. Broaddus, his own brother took the lead in this business of creating intestine broils and contentions among the disciples of Jesus Christ.

Mr. Broaddus brings in the union of the christians, so called, and the disciples with you, as a cause why a separation should take place. Hear him again: "If we continue in *one body*, we must either agree, that a *system of religious views*,* some of which were believed (upon what testimony but his own?) to be subversive of most important principles, should be propagated amongst us, and receive our tacit sanction; or, we must oppose such views, and thus exhibit the inauspicious spectacle of "a house divided against itself." Such was the alternative. To this I may add, that through the people called Reformers, we found ourselves virtually connected with the *Unitarians* and *Arians* of the West, who deny the divinity of our Redeemer."

Thus you will see he implicates us. You will, from the above extract, see the necessity of setting him right in this matter. Please request brother Campbell to give your reply, *a place in the Harbinger*, that he may know what are yours, and those brethren's views. But what sophistry does he use in the above extract. Are we taught in the New Testament, that the *views* of any man living, should be an article of faith and a bond among

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*Mr. Broaddus knows we make no views of ours as terms of fellowship, or communion and union. We have no doctrines of our own that we dare impose on any man. The New Testament, as handed down to us, alone is our rule of faith and bond of union among the disciples, with a good christian character.

the disciples of Jesus Christ? If the Baptists have disciples distinct from the disciples of Jesus Christ, then his reasoning would be just. But to call themselves the disciples of Christ, and then make *their views* a rule for his disciples, is assuming the place of Christ. This is the besetting sin of this generation. The inauspicious spectacle of a house divided against itself, is removed by one part of the family parting the other from his own house, thereby laying a foundation for enmity between the same family, while they live!!

Of all the productions from the pen of this beautiful writer, this is the weakest. He evidently is stranded, and without he throws overboard his cargo, or get help, will go to shipwreck. He charges bro. C. and I suppose with him, all the disciples of Jesus Christ, that take not *his views*, but the New Testament alone, as a rule of faith and bond of union with excluding all the Paido-Baptists from the privileges of the kingdom of heaven. This he brings up to prove that the Dover Association has done no more than what brother Campbell, he says, has done. It requires a magician to tell how bro. C. and the disciples can exclude from the kingdom of heaven, men that are earnestly invited to *enter into this kingdom of Jesus Christ*, according to the constitution and laws of the king, and they will not. It is one thing to exclude a subject from his privileges that is *within the kingdom*, and lives in obedience to the laws of our king, and another thing to exclude one from the privileges of a citizen of the kingdom, that will not become a citizen according to the laws of our king. To exclude OUT OF THE KINGDOM obedient subjects, without express authority from the king, is a usurpation of his throne, and the rights of his subjects. He also says brother Campbell has "excluded Isaac Watts, Philip Doddridge, James Hervey, George Whitfield, John Wesley, John Newton, and as many others, now living from the Lord's table." How men, that were dead before we were born, could be excluded by us from the Lord's table, requires the wisdom of one that keeps the keys of the kingdom.

He complains heavily about brother C's. saying, "there is no patmos, jail, or pillory, known in Virginia law, for those who think differently," &c. Now, it is a matter of fact, supported by history, that when men fail to carry their point, by revelation or reasoning to demonstration, and resort to numerical or physical force to decide the contest, they have put forth all the power they possessed. If they failed, it was for the want of more power. What was the *cause* of the earth's being drenched with the blood of the martyrs? They only *differed from the "views"* of the preachers of that day. The *same cause* will produce the *same effect* under the *same circumstances*, is a self evident truth. Those that differed from the "*views*" of the clergy, they were pronounced heretics, and turned over to the civil authority to atone with their blood *for differing from the "views" of their preachers.*

Yours, in the fellowship of the gospel of Christ,
THOMAS M. HENLEY.

QUERIES BY J. M. APOLLUS, OF TENN.

Ques. 1st. Is the regeneration in Matt. 19-28, and in Tit. 3-5, the same word in the original?

Ans. Yes.

Ques. 2d. Did the righteous, or the wicked receive the baptism of fire, spoken of in Matt. 3?

Ans. The junior Editor has answered this query in our last No.—To which I will add—3-3-3. pa. 2.

The diversity of opinion is of little moment, seeing all of us agree that the baptism of the Spirit was received by the righteous only; and that all the wicked shall have their part in the lake that burneth with fire and brimstone. If this be called the baptism of fire, I will not contend. One thing to me is certain that the baptism of the Holy Spirit was never designed to purify the subject of it from sin; but only to confirm the gospel of the kingdom. It continued no longer in the church than after this end was accomplished—therefore, this end being long since accomplished this baptism has long since ceased; and should not now be expected, nor prayed for.

But, it is said, Does not God give the Holy Spirit to them that ask him? Do not all obedient christians receive the Holy Spirit? Yes, certainly! But this is not the baptism of the Holy Spirit. This Spirit was given to saints in every age; but the baptism of the Holy Spirit was never given, till the day of Pentecost.

Ques. 3d. Does the end of the world in Matt. 24. 3-28-29 and Heb. 9-26 refer to the same period of time?

Ans. It is evident that Heb. 9-26 referred particularly to the time when Jesus died, called the *end of the ages*—all the preceding ages or times ended in him at his death and resurrection.—Now commenced the new age, the age of Messiah, or gospel age. To his disciples he promised, "Lo, I am with you alway, even unto the end of the world, or the end of the age." This age did not refer to the time of his death; for he spoke this after his resurrection. Neither does Matt. 24. 3 refer to the time of his death; for the apostles, who asked the question, never once dreamed that Christ was to die. It seems plain that these two last texts refer to some other period of time, different from that in Heb. 9-26.

To understand the subject we must attend to the three questions proposed to Christ by his disciples. 1st. When shall these things be? 2dly. What shall be the sign of thy coming; and 3dly. of the end of the world? The first query grew out of the declaration of the Lord, "There shall not be left one stone (of the temple) upon another, that shall not be thrown down." When

shall these things be—this destruction of the temple, and these destructive judgments on the Jewish nation, spoken by our Lord immediately before. Chap. 1 23 35 36. This question is particularly answered by our Saviour.

The next query is, What shall be the sign of thy coming? This question grew out of the last verse of the preceding chapter, "Ye (Jews) shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The plain meaning of which is this: The Jews shall again see the Messiah; but not till they believe in him, and submit to him, or call him blessed. This event has not yet taken place, therefore this coming of Messiah was not accomplished at the destruction of Jerusalem, and the dispersion of the Jewish nation. But to this it may be objected, that Jesus did come to the destruction of Jerusalem. I must confess that so I once thought; but I cannot find it expressed in the scripture. We read in Matt. 24 30 of seeing the son of man coming in the clouds of heaven with power and great glory; but this was to take place after the tribulation of those days, when Jerusalem was destroyed, and the nation involved in midnight darkness, as they have been ever since. This coming of Christ did not take place at the destruction of Jerusalem; because John often in the Revelation speaks of it as yet future: "Behold he cometh with clouds, and every eye shall see him," &c.—"Behold! I come quickly." The Revelation was written near 30 years after the destruction of Jerusalem. At the coming of the Saviour, he will send his messengers to collect his elect (the Jews) from the four winds of heaven, where they have long been scattered. This will be an awful period. Till th n Jerusalem shall be trodden down of the Gentiles. There shall the Jews be redeemed, and the millennium commence. See Luke, 21 24 28.

Two special comings of the Son of God are recorded in the scripture. his coming in the flesh, and his second coming. These are his comings in person;—as to his coming in his kingdom and abiding in his saints, &c. this is properly called his coming in Spirit.

The 3d Query is, "What shall be the sign of the end of the world, or of the age." The disciples knew very little about the coming of Christ, and of the end of the age. They had no idea of his dying, rising from the dead, ascending to heaven, and coming again. They had been told by Christ that he would go away, and come again—that he should go into a far country to receive a kingdom for himself, and return, and punish those who would not have him to reign over them. They probably thought that the far country, into which he was to go, was Italy or Rome where Cæsar Augustus lived, and where he was to receive the kingdom of Judea from him—and with the kingdom, receive also an army to place him safely on the throne of David, and to cut off his enemies. This they might have thought would be the end

of the age, or of the period of time, when these events should take place. Our Lord, knowing their ignorance, and how hard it was to heal it, describes particularly the destruction of Jerusalem; and plainly glances at his second coming and of the end of the gospel age, or reign of Christ as mediator—when he shall have put down all the rule, authority, and power, received from the Father, and be subject to him that God may be all in all. These ideas are humbly suggested to inquiring minds.

B. W. STONE, Editor.

MILLFORD, OHIO, Nov. 16, 1832.

Brother Stone & Johnson:—Your pamphlet is read with interest in this section of country. Truth is gaining ground, though bitterly opposed. The people are becoming to believe that all scripture is profitable for doctrine, and have a desire to understand and obey.

The question is frequently put to me, What was the tree of life from which the Lord drove Adam from the garden, least he should eat thereof and live forever? I have written this by request. If you think this query worthy of an answer, please give your views of it in the Messenger.

WALTER MARSH.

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On the query above, we will make a few remarks for the satisfaction of our worthy brother, and others who may desire them.

By the tree of life, I understand the tree or trees, which bore fruit in the garden of Eden, which fruit was for the sustenance of the natural life of our first parents. In it was that healthful quality, that had they continued to eat it, they would never die. But after they had, contrary to the warning voice of God, eaten of the tree of the knowledge of good and evil, they began to die. Had they remained in paradise, they would still have eaten of the tree of life, and have perpetuated their existence, now afflicted with pain, and disease. It was a merciful act of God as well as just, to drive them from the garden, to prevent them from stretching forth their hand, and taking of the fruit of the tree of life, and so living forever in a mortal, painful state. Such an existence could not be a blessing but a curse.

B. W. STONE, Editor.

From the Gospel Luminary.

REFORMATION IN THE CATHOLIC CHURCH.

We find the following important statement in the correspondence of the New-York Courier and Enquirer, under date of Paris, Sept. 29th:

The new sect of which the Abbe Chatel is the chief, is making considerable progress in this country. Its leading doctrines, as distinguished from the Roman Catholic faith, consists in the denial of all human infallibility whether assumed by the Pope or

by the Episcopal councils. The service is conducted not in a dead language, but in the living idiom of the people. The priests of the new church are permitted to marry. There is no monopoly of the interpretation of Scripture. Meagre days and abstinence are suppressed. Dispensations to permit the marriage of persons within prohibited degrees are abolished. The previous existence of the civil contract is sufficient to warrant the nuptial benediction, and no excommunication or other censure of the church, is available against the burial of the remains of the excommunicated party in consecrated ground. The priests of the new faith are chosen by popular election. Six places of worship have already been opened in different parts of the country, and three others are in a state of progress. The Abbe Chatel, the founder of this reformation, was a chaplain in one of the regiments of the guards of Charles X., and even at that time had discovered some rays of the light which has since dawned upon him. A sermon is announced for to-morrow by one of the priests of the new faith, in which the infallibility of the Pope and of councils is to be openly attacked. Unhappily, however, the French people in general hold religion of any kind in such sovereign contempt, that there is little hope that the new sect will make much progress, especially in Paris, where infidelity and scepticism are almost universally prevalent. It is said that the delay which has taken place in supplying the bishopricks which have fallen vacant since the period of the revolution, has, in some degree, been owing to the difficulty of finding three prelates who would consent to assist at the consecration of the bishop elect. In the case of the new bishop of Dijon, it was found necessary to apply for a dispensation to the Pope, to allow the consecration to take place by one member of the episcopacy in place of three, and even for this one it was found necessary to apply to a Spanish refugee, the bishop of Carthagena, the only prelate of Spain whose constitutional opinions have sent him into exile. The other bishopricks which have fallen vacant, those of Versailles, Beauvais, and Chalons, have been supplied by clergymen less unwelcome to the elder dignitaries of the church, through the interposition, it is said, of her Majesty the Queen of the French, to whose wishes M. Girod de l'Ain, the present minister of Public Instruction and of worship, has not refused to yield his consent.

From the Christian Watchman.

THE MORMONITES.

Sir,—Dwelling as I do among a people called Mormonites, and on the very land which they sometimes call Mount Zion, at other times the New Jerusalem; and where, at no distant period, they expect the re-appearing of the Lord Jesus to live and reign with them on earth a thousand years,—I have thought perhaps

it might be a part of duty to inform those who may feel interested in relation to this subject, that although there has, from first to last, four or five hundred Mormonites in all—men, women, and children—arrived at this place, yet there is no appearance here different from that of other wicked places. The people eat and drink, and some get drunk, suffer pain and disease, live and die like other people, the Mormons themselves not excepted. They declare there can be no true church where the gift of miracles, of tongues, of healing, &c. are not exhibited and continued. Several of them, however, have died, yet none of them have been raised from the dead. And the sick, unhappily, seem not to have faith to be healed of their diseases. One woman, I am told, declared in her sickness, with much confidence, that she should not die, but here live and reign with Christ a thousand years; but unfortunately she died, like other people, three days after. They tell indeed of working miracles, healing the sick, &c. &c. These things, however, are not seen to be done, but only said to be done. People therefore who set their faces for the Mount Zion of the West, (which by the by is on a site of ground not much elevated,) must calculate on being disappointed, if they believe all that is said of the place, or expect much above what is common in any new country of the West.

Of the Mormons as a sect, I am prepared to say but little, except that they seem to be made up of people of every sect and kind, Shakers, Baptists, Methodists, Presbyterians and Campbellites, and some have been of two or three of these different sects before they became Mormonites. Their best prerequisite, for the reception of their expected Saviour, it should seem for the most part, is their poverty. There is no doubt but that some suffer for want of the necessaries of life, and in this respect not a little imitate the good Lazarus. But they have no fellowship for Temperance societies, Bible Societies, Tract societies, or Sunday school societies.

Their first, best, great and celebrated preacher, Elder Rigdon, tells us the Epistles are not and were not given for our instruction, but for the instruction of a people of another age and country, far removed from ours, of different habits and manners; and needing different teaching: and that it is altogether inconsistent for us to take the Epistles written for that people at that age of the world, as containing suitable instruction for this people at this age of the world. The Gospels too, we are given by them to understand, are so mutilated and altered, as to convey little of the instruction which they should convey. Hence we are told a new revelation is to be sought, is to be expected, indeed is coming forthwith. Our present Bible is to be altered and restored to its primitive purity, by Smith, the present prophet of the Lord, and some books to be added of great importance, which have been lost.

They profess to hold frequent converse with angels; some go if we may believe what they say, as far as the third heaven, and converse with the Lord Jesus face to face. They baptize, saying, "I, John, the Messenger, baptize thee," &c.

More secretly, they are said to impart to their converts the gift of the Holy Ghost. They profess to know where the ark of the covenant. Aaron's rod, the pot of Manna, &c. &c. now remain hid. They who can believe all this, will no doubt expect a Saviour soon, and without hesitation will worship the first object that may be proclaimed and presented to them for that purpose.

The last preaching I heard of theirs was a most labored discourse; its object was to prove that this place, here fixed upon by the Mormons as their location, is the very Mount Zion so often mentioned in Scripture. This alone, it should seem, would be a sufficient index to the head or the heart of the preacher, and the belief of it a sufficient index to the reading and understanding of the hearers.

Their possessions here are small. very small, compared with their numbers; something less, I believe, than four sections of land, which would cost but little more than three thousand dollars. Twenty acres is the portion assigned for each family to use and improve while they continue members of the society; but if they leave, they are to go out empty. Some in comfortable circumstances at the East have spent or given to the society their little all in coming to this land of promise, and now find themselves in no very enviable circumstances, looking here and there for labor, and women going to wash for their neighbors of the world, to supply themselves with the necessaries of life.

The idea of equality is held forth; but time will show that some take deeds of property in their own name, and those too of the most zealous and forward in the causeand prosperity of the society. And perhaps they do not pretend, like Ananias and Sapphira, to have given all to the society; yet it is a point of duty they most rigidly enjoin on all their proselytes to cast their all into the common stock. Under these circumstances, it needs no prophetic eye to foresee that there will soon be a murmuring of the Greeks against the Hebrews. Indeed there already begins to be some feeling and some defection arising from this subject. There is much reason to believe they cannot hold together long. With Theudas, it is more than probable they will soon be scattered and brought to nought.

The very materials of which the society is composed must at length produce an explosion. Yet judging from the past, and from what our Saviour has told us of the future, that there should be false Christs and false Prophets, showing signs and wonders so as to deceive, if it were possible, the very elect, we may well look on this new sect as ominous of the latter day approaching, and calling upon all to watch and pray, and to give good heed to

the word of our Saviour, where he says, "Go ye not after them, nor follow them." Yours, &c. B. PIXLEY.

Independence, Jackson co., Mo., Oct. 12, 1832.

DR. MILLER ON REGENERATION.

Gospel truth is the grand means which God employs for the sanctification of sinful men.

We are not to suppose that Truth is able of itself to produce the sanctifying effect of which we speak. This blessed effect is produced, our text tells us, through the truth—that is, by means of it—as the instrumental cause; not by its own inherent power as a primary agent. The truth, or the word of God, is the "sword of the Spirit." The power which wields it is divine. Without that divine energy, it would be as inert and powerless as any other word. Though it were held forth with all the logical force, and with all the touching eloquence that ever attended an angel's address, still never would it slay a single corruption, or penetrate effectually to the seat of moral sensibility and action, in a single soul, were it not borne home to the heart and savingly applied by the almighty Spirit of God. We may say of this, as well as any other saving influence on the soul of man—"not by might nor by power, but by my Spirit, saith the Lord."

A *second* caution, to be ever borne in mind, when contemplating this subject, is, that the Holy Spirit, in applying the truth to the understanding, the conscience, and the heart of the sinner, *does it in a manner fully consistent with his liberty and responsibility as a moral agent.* No violence is done to any faculty. The truth is so exhibited, and the intellectual and active powers of the soul, so benignly influenced and wrought upon, that the happy subject of this influence is not forced against his will—but "made willing" to receive and obey the truth in the love of it. He is not wrought upon, as a workman operates upon a piece of inanimate matter; or as an officer of justice drags a reluctant criminal, contrary to his inclination, to a place of confinement. But by an almighty and sovereign moral influence, addressed to him as a rational creature; an influence immediately impressed on the soul; an influence by which he is made to see the reasonableness and excellence of divine things, and to give up his pride, prejudices and rebellion;—he cheerfully and cordially chooses the right way, and yields himself to the service of God, "through the redemption that is in Christ Jesus." It has been sometimes asserted, indeed, that man is *active* in his own regeneration. This doctrine is either founded on a *quibble*, or it is a *gross heresy*. If it be intended to say, that the power of God in the regeneration of a sinner is exerted not upon inert matter, but upon an active being;—that the moment he is made alive, by the power of the Holy Ghost, he begins to act spiritually and voluntarily;—that in the instant of his vivification, he becomes active in

holy affection and choice;—it is, doubtless, true: and there is nothing to complain of, but a vague expression, and a needless controversy about words. But if it be intended to convey the idea that the sinner *originates*, as well as *exercises* his first holy choice; that the *principle* of obedience, or the *cordial* disposition to obey, which is prior, in the order of nature, to all holy acts, and from which they spring—is the product of his own activity; in a word, that in the production of that state of the soul from which holy exercises flow, the sinner is not *acted upon*, but *acts;*—then the consequence is obvious. The sinner is the author of his own life. He is regenerated by himself, and not by the Holy Spirit. And, of course, the whole Bible doctrine of *divine influence*, as the only source of sanctification is virtually abandoned.

The *third* and last preliminary remark which I beg may be kept in view, is, that the *manner* in which the Holy Spirit applies the truth to the soul, and by means of it renews and sanctifies the man, is unknown to us. I mean that what may be called the *philosophy* of this happy effect, is beyond our comprehension. "The wind bloweth," said our Divine Master, "where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." If we cannot unfold the philosophy of nutrition by food received into the animal body, much less can we understand how that Spirit who made every faculty, and sustains them every moment in exercise, can reach and immediately act upon them without impairing their liberty; can enlighten, control and purify them, by the instrumentality of his own truth, and thus transform them into his own image. Of the *essence of things*, or of the *real nature of causation*, in any case, or on any subject, we know nothing. Surely, then, it is no wonder that we cannot explain the *nature* and *process* of that divine causation by which the spiritually dead are "made alive to God."

REMARKS ON DOC. MILLER ON REGENERATION.

Coming from so respectable a source as this dissertation does, and believing it, as we do, to be the very sense in which this doctrine is held by the generality of those, who profess the christian religion, and being firmly persuaded that it is anti-scriptural, and injurious to the souls of men, we feel constrained to notice it.

His first position is, That truth of itself is unable to produce sanctification—this effect is produced through the truth, that is, by means of it, as the instrumental cause—the sword of the Spirit, which is as inert and powerless as any other sword, unless wielded by divine power, or savingly applied by the almighty Spirit.

To prove all this, but one solitary text is advanced, and this very foreign from the points to be proved, as the whole context shews. The text is Zach. 4 6. "Not by might, nor by power, but by my Spirit, saith the Lord." As this scrap of the Holy Scriptures is often introduced, and much relied on by the modern orthodox to establish this doctrine, we will search for its true meaning. Zech. 4. 6. 7. "This is the word of the Lord to Zerubbabel, saying, not by might (*an army*, marg.) nor by power, but by my Spirit, saith the Lord. Who art thou, O great mountain, before Zerubbabel thou shalt become a plain; and he shall bring forth the head stone with shouting, grace, grace unto it." The prophet here predicts the deliverance and return of captive Israel from Babylon, called by him a great mountain, and by Jeremiah "the destroying mountain." Jer. 51 25. This deliverance from Babylon was effected not by might, or by an army, or by human power, but by the Spirit of the Lord. But how was this deliverance effected by the Spirit of the Lord? This is plainly declared in the two last verses of 2 Chron. and in the first verses of Ezra. "Now in the first year of Cyrus, king of Persia—the Lord stirred up the spirit of Cyrus, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia. All the kingdoms of the earth hath the Lord given me; and he hath charged me to build him an house in Jerusalem. Who is there among you of all his people? The Lord his God be with him, and let him go up—let him go up to Jerusalem, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem." On hearing this proclamation, the captivity of Isreal, under their leader Zerubbabel removed from Babylon to Jerusalem, and began to build the temple of the Lord. When the foundation was laid, the people shouted with a great shout. Ezra 3. Now, is it not plain that the salvation, or deliverance of Israel from oppressive Babylon, was effected, not by human might nor power, but by the Spirit of the Lord by Cyrus. Do not the great Doctors of divinity know this plain fact? Why then torture plain scripture, and force it to speak a different sentiment in order to establish an unscriptural system?

We cordially agree with the Doctor that the truth is the means, or instrumental cause of sanctification, regeneration and salvation. When he says, the word of God is the sword of the Spirit: this we firmly believe. But when he says this sword is as inert and powerless as any other sword, till wielded by the Almighty Spirit, we must dissent. To us such a sentiment seems to border on a calumny of the scriptures, against which sentiment the infidel would not object. If it is inert and powerless, Paul would have been ashamed of it; but he says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth—that it effectually worketh in them that believe. "The sword of the Spirit is as inert and powerless, as any other sword!!" Now, as the sword of the Spirit is the word of God, then is the word of God as inert and powerless as any other word, even the word of a man, even as

an old almanac or as, in common phrase, an old newspaper. If this be not a libel on the scriptures we know not what is.

Though we agree with the Doctor that the word of God is the means, or instrument of our sanctification, and regeneration; yet the difference between our views of the application of the means is, we acknowledge, very great indeed. The Doctor represents the word of God as the means used not by us, but by the Spirit to sanctify and regenerate the soul. We say, that the word of God is given by the Spirit to us, as the means to be used not by the Spirit, but by ourselves, in order to obtain the regeneration, salvation, and sanctification of our souls. The Doctor puts the sword of the Spirit into the hands of the Spirit himself, which he wields upon the sinner with almighty power, and regenerates him. This sword the Lord puts into our hands, which we ourselves are to use in order to obtain these blessings, "Take the sword of the Spirit, which is the word of God." As the means, the gospel is the power of God unto salvation to every one that believes—but to the unbeliever it is powerless; simply because he does not believe and obey it. On the Doctor's plan the case is reversed. Here is a poor, unbelieving, dead sinner—the Spirit takes the inert, powerless sword, and wields it with almighty power on him—by the stroke he is made alive or quickened, sanctified and regenerated. Now can it be said, that the gospel was the means of saving, or regenerating this sinner, when it is plain the work was done prior to faith in, or obedience to the gospel? Paul says that the gospel is the power of God to salvation to every one that believes; but the Doctor will have it to be the power of God to salvation to the unbelieving sinner. A wide difference indeed!—"These are written, says John, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name." But does not the Doctor represent the sinner as stricken by the sword, and made alive prior to, and without faith?

If the gospel be the means of regeneration or sanctification, we would humbly ask, why is it not effectual to this end to all sinners? The Doctor's answer is at hand, because the Almighty Spirit does not apply it—does not wield this inert, powerless sword to produce this effect in them. The apostle Paul answers differently—the very reason assigned by him is, that the gospel preached to them, does not profit them, because not mixed with faith in them that hear it. On the Doctor's principle, the sinner is blameless in not being saved by the appointed means; because the Almighty Spirit did not choose to use this means to effect that end, and unless the Spirit used the sword, it was inert and powerless, and therefore of no more use to the sinner than another sword. How can God say to the sinner, Why will you die? Might not the sinner justly say, Because thou dost not apply, by almighty power, the truth to effect life in me. How could he say, "As I live, saith the Lord, I have no pleasure in the death of

the wicked, but that the wicked turn from his way and live;"—and yet God refuse to use the means, or sword in his own hand to effect the work!—God is declared to be "not willing that any should perish, but that all should come to repentance"—and yet will not use the means with almighty power to effect the thing willed by himself!!—God asks, "What more could I have done that I have not done!"—and yet knowing, that though he has given to sinners the means of salvation, these means are as useless as an almanac to their salvation, and that unless the almighty Spirit do more, that is, use these means himself with his divine power, they cannot be saved! To us universalism appears more consistent, and indeed, seems to grow out of this system.

The Doctor endeavors to palliate the doctrine, by saying that according to his plan, no violence is offered to any faculty of the sinner. We receive it as his opinion; but no farther. But should this opinion be admitted, we humbly ask, is no violence done to the sacred oracles?—Is none offered to the character of God? Is no violence done to the poor unfavored sinner, in God's making him proposals, to which he cannot accede, and then damning him eternally; because the Almighty Spirit did not choose to wield the sword, and regenerate him?

The Doctor finally resolves all into mystery, the dernier resort of modern orthodoxy. "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one born of the Spirit."—Yes; we hear the sound of the wind, and see and feel its effects. So we hear the sound of the Spirit, in the scriptures, and feel his divine effects in regenerating and sanctifying our souls. This effect is produced in us by hearing, believing, and obeying the truth, or the sound of the Spirit in the scriptures. Does any expect to hear any other sound or voice of the Spirit than in the scriptures?—and does any expect to receive the Spirit, or his operations, but by faith and obedience? If he does we should be glad to see it proved by the scriptures—any other proof to us, is as light as air.

We repeat our unwavering conviction, that the word of truth is the means of our regeneration, sanctification, salvation, and of every divine grace—that this means is given to man by God our Saviour—that he has required man to believe and obey it in order that he may obtain the blessing. If man does not believe nor obey, these blessings he shall not obtain. This we believe to be God's plan of saving sinners.

B. W. STONE, Editor.

UNFAIR REPRESENTATIONS EXPOSED.

Under this caption Mr. Broaddus, in the Religious Herald, attempts a justification of the Dover Association for excluding from their body a number of preachers for the crime of differing from them on some points in their religious creed. The third

and last reason assigned by him for their exclusion is this: "that through the people called *Reformers*, we found ourselves virtually connected with the *Unitarians* or *Arians* of the West, who deny the divinity of our Redeemer; for have they not there become one people?"

This is one of the most extraordinary reasons for excluding the dissenting brethren, that we have seen recorded. It is true, that many congregations of the people, called Reformers, and many of those called Christians, stigmatized by unkind sectarians, as Unitarians and Arians, have become one people in the complete sense of that term. But what has this to do with the Reformers in the East? They may have been as ignorant of us in the West, as we are of them. The errors of Reformers in the West, surely should not be imputed to those in the East; especially when they were united by no written compact, no association, no conventional constitution. As well might the Baptists in England exclude all Reformers there from their body, because a few Reformers in the West of America had wickedly become one people with the Christians, whom malicious sectarians had agreed to style *Unitarians* or *Arians;* names with which Catholics branded the poor Waldenses of old, for the same purpose, to sink them in the estimation of the world, and to justify themselves in cutting them off by death.

Mr Broaddus seems to have forgotten the simple and independent form of government of the Baptists in their best days. The churches were not then bound together by an authoritative creed, or by a dictatorial association. They were free to think for themselves without the dictation of ghostly Bishops. We wish Mr. Broaddus and his brethren to know, that the Reformers and Christians in the West became one people, not by the decree of a general council of Bishops assembled; but we were drawn together by the spirit of truth as taught by our common Lord, and experienced by us, the subjects of his kingdom.

Lest Mr. Broaddus may impute to us, under the very general and indefinite terms *Unitarians* or *Arians*, sentiments which we disavow, I will state once more, that we firmly believe in the Father Son, and Holy Spirit, and every thing the scriptures speak of them. Is not this enough? Or must we believe more? We know that boasting orthodoxy believes and teaches more; but we dare not receive such teaching from them, more than from his infallibility at Rome.

B. W. STONE, Editor.

SIGNS OF THE TIMES.

The unprecedented success of the Gospel within the last year —the present favorable prospects—the crowds of anxious and intelligent listeners—the kindness and affection manifested towards us by many of the members of the *orthodox* establisments —the disposition which prevails, more and more, to lay aside

human creeds and speculations—the divisions which are constantly taking place amongst the Sects—and the increasing desire, daily manifesting itself amongst the pious and intelligent in every direction, to rally to the only true standard, the word of God—all, all these are most favorable indications in respect to the progress and final triumph of pure and unadulterated gospel principles. Those principles we have, we trust under God, been endeavoring to disseminate. Whether we have presented the only foundation and union, we are willing to test by that word which is to judge us at the last day. We will not condescend to vilifying epithets or blackguardism. Those who have neither arguments, nor reason, nor scripture authority to offer, have often used such weapons; and we leave them in the undisturbed enjoyment of them. We do not expect to appear in Heaven with such expressions in our mouth—and we thank God that we have no disposition for such spleen, or rancour.

We desire to encourage a spirit of toleration and forbearance—a spirit of freedom and independence which seeks not to please men at the expense of compromising *the truth of the Gospel*—a spirit of love and union amongst all the real friends of the Redeemer

Schims are taking place every year, in those establishments, which claim and exercise the right to make laws for the church of Christ, and who boldly march to the work. Our leader never designed that such arrogant pretensions should prevail; and therefore, he is now, through the efforts of his faithful soldiers, and his blessing, giving them to the moles and the bats.

Many are ashamed of their human creeds and inventions. They begin to deny that they have any, except the word of God. And although some of their churches have adopted the Philadelphia confession of faith, as their creed. many of the members will declare that they never read it, and that it does not contain a true expose of their views, &c.

The presumptuous attempt, to make opinions a test of christianity and a bond of fellowship and union, has been and continues, a fruitful source of dissention and division.

In illustration of this truth, cast your eye over the Baptist denomination. Division upon division has been effected by those very persons, who have dared to usurp the law giving power. Associations and churches have, with the horn of the beast, driven many of the pious and intelligent christians, from their bosom. And now that they begin to look within and contemplate themselves, they discover more evidently the seeds of dissolution, which will shortly end their career. If we turn our attention to the Presbyterian Sect, we find they have been, for some time, on the verge of division. It cannot be otherwise, so long as they make philosophical notions, whether true or false, a part of the christian scheme. The differences amongst them, are as great and diversified, as with any other sect. And the charges

issued, from their periodicals, against each other, indicate great malignity and heart burning. Such heterogeneous materials cannot exist together. Such is the character of their teaching, when compared with the infallible record, that whether they remain united or divide, as a body they must fall. Such bold attempts at aping the governments of the world,—the increase of offices, &c. evidently to provide for favorites and to prop a human system, which ever itches to take hold of the reins of government, cannot long maintain its ground in the face of an enlightened public, and in the full blaze of the Gospel, which is designed to put to shame all such splendid *human machinery and human wisdom.* Cast your eye over the Baptist Sect and you discover its agony is far from being over. The year 1833 has been ushered in by a division at Paris, in the congregation over which bro. G. Gates has long presided with great piety and ability. The minority, being 48 in number, as we are informed, could not longer tolerate their brethren, and withdrew—thus adding fresh testimony to the oft repeated truth, that opinions and inferences, as tests of christian union, instead of drawing and binding christians together, are the best means of severing the ties of christian love and fellowship Brother Gates is one of the mildest, most amiable and enlightened christian teacher in Kentucky—yet such is the repulsive tendency of speculation, and a false philosophy, when connected with the christian religion, that it cannot make allowances for differences of opinion.

The Baptist congregations around us seem to be under the influence of revolutionary principles. For some time, the signs of dissolution were portentous. The lines between Calvinism and Fullerism have been more distinctly marked. The parties have placed themselves in battle array; and here in our neighborhood, some bold assaults and passes have been made. Fullerism seems to be on the decline at present. Letters have been taken by several members, a part of whom have rallied under the standard of personal, particular and unconditional, eternal election. If the goodness of their cause be tested by their zeal for the doctrine, then indeed there would be some foundation for its truth; but so long as men have the oracles of truth in their hands—the love of it in their hearts, and an unbiassed mind to examine those oracles, such doctrines cannot more than survive the present generation, if the signs of the times are any index to the future.

Both parties maintain their opinions with great tenacity, when contending with each other; but when they meet a heretic, as they are termed, or Campbellite, they forget their antipathies and unite in opposing him with all their combined powers.

What is peculiar to each party is, that they fear to bring their forces into the field of fair and open and manly discussion. Although they depend upon eternal election and irresistible spiritual operations, and claim to be the subjects of such operations,

they fear to come in contact with the truth as presented in the New Testament—because they have seen and felt its irresistible influence. Many of their friends have bowed to the majesty of the truth and left them. This has been the constant action of the word of God where it has been listened to by unprejudiced minds.

Their losses have been so great, that they have tried almost every expedient to put a stop to it. Restraining orders have been found most effectual.

It is very easy for a man to proclaim what he pleases, when there is no person to answer, and present the objections, whether of reason or scripture, to his views. We have heard some, with great apparent self gratulation and in a triumphant tone, tell their congregation, that the Gospel was not to be preached to sinners; but that it was the gospel of the kingdom, and as such belonged exclusively to christians who were in the kingdom. What did the Saviour mean when he said, I came not to call the righteous, but sinners to repentance or reformation? To whom did John and the Saviour preach, when they said, repent, or reform, for the kingdom of Heaven approacheth? Whom did Peter address in the day of Pentecost, when he got up, and replied to the surmises and questions of the Jews? Who were they, that heard what he said were pierced in their hearts, and cried out "What shall we do?" To whom was Paul sent to announce or preach the Gospel? To whom did he go and preach? It is much easier to ask these questions, than for those to answer them, whose system compels them to evade their plain and obvious and necessary import. We do pity such delusion, and tremble for them, when thus sporting with the word of God. Let all such read attentively the 2d ch. of Paul's 1st letter to the Thessalonians. Mark the emphasis commencing at the 13th verse—"For this cause also thank we God without ceasing, *because,* when ye received the word of God, which *ye heard,* of us, ye received it not as *the word of man,* but (as it is in truth) *the word of God,* which effectually worketh also in you that believe." Here the emphatic declaration is that they received the word spoken to them, not as the word of the apostles, as men, but as the word of God spoken through the apostles, and it effectually wrought in them, that believed it, "For ye brethren, became followers or *imitators* of the churches of God, which in Judea are in Christ Jesus: for ye (Gentiles) also have suffered like things of your own countrymen, even as they hav of the Jews, who both killed the Lord Jesus and their own prophets, and have persecuted us: and they please not God, and are contrary (or the enemies) of all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost." Let every unprejudiced mind read and consider, in what connection, and for what cause, the wrath of God came on the Jews, to the uttermost—that is,

to their awful destruction and dispersion as a nation. Was it not, that they had killed the Lord Jesus and their own prophets —that they persecuted the apostles;—that they pleased not God, in thus acting, and were the enemies of all men, forbidding the apostles to speak to the Gentiles, (who were not yet saved,) that they might be saved; thus filling up their sins always, so as to be ripe for the destruction, which was coming upon them to the uttermost? What an awful thought occurs, when we think of men, so far perverting the Gospel as to declare to sinners, that there is no gospel for them.

The Jews, as a nation, of a persecuting and stubborn, and obstinate spirit, had to be destroyed, and scattered, before the christian religion could have complete success. After that event, it conquered the world, until, by largesses and bribes of the man of sin, religion seemed to be almost driven from the world. For many centuries, the man of sin has been consuming away by the breath or word of the Lord: the sects stand in the breach, and oppose the progress of the truth. The religion of Jesus cannot coalesce with any of them. They must all give way before the glorious light of truth which, almost every day, is shining brighter and brighter. Those who have the Bible alone as their creed, are learning more and more of the heavenly system. But those, who hold fast to human systems, are more and more bewildered and confounded. "Come out of her my people, that ye partake not of her sins."

J. T. JOHNSON, Editor.

When we first saw the anonymous No's. headed Campbellism, published in the Western Luminary, we determined to make some strictures on them, and commenced the work: but finding bro. A. Campbell of the same mind, we desisted, and left the execution with him, intending to transfer his No's. to our columns for the information of our patrons. Two of his No's we have published to the universal satisfaction of our readers, as far as we have heard. Bro Campbell's 3d No has just come to hand. We shall publish it, but reluctantly, for we are really ashamed to pollute our pages with the quotations, which bro. A. Campbell was obliged to make from Doct. Cleland's pieces; for now he is known to be the author. We make this apology to our patrons, for an apology we deemed necessary. Such language, as used by the Doctor, cannot be found in the writings of the inspired, nor of modest men; and infinitely distant is the spirit manifested, from that of christianity. Contentious politicians have never descended so low. Can pious Presbyterians countenance such things? Ought they not for their own honor protest against them?

EDITORS.

From the Millennial Harbinger.

REMARKS ON DR. CLELAND'S NO. 7.

NO. III.

MR. CLELAND, like the scuttle-fish in danger of its enemy, has muddied the water by a discharge of the most atrabilious scurrility. His No. 7, now lying before me, than which a more impotent and vulgar document has not lately appeared, even from the licensed retailers of political abuse, exhibits a pravity rarely excelled by any of the hoary veterans in the crusade for orthodoxy. When argument fails this has usually been the resort of knaves; but we expected better things from this revered Pastor of ancient Presbyterianism.

The Editor of this paper, among the numerous analogies and illustrations submitted to the candid reader, indicative of the design of Christian immersion, always gave a preference to those found in the Christian Scriptures; amongst which birth, circumcision, marriage, citizenship, death, burial, resurrection, are most conspicuous. But these were always used as *illustrations*—not as *arguments*. It is admitted that there is some argument in well selected analogies, especially when these have been introduced by infallible teachers, and not carried beyond the obvious limits; but these are not with us the grounds of reliance. We rely upon the unfigurative and positive declarations of the Holy Spirit, that great advocate and pleader for the Messiah.

We have, however, used no other declaratians, and expatiated on no other analogies than those unequivocally asserted in the Christian Scriptures. But for doing this—for using the words of Peter—we have been by Mr. Cleland accosted in the following courteous and gentlemanly style:—

"This successful patentee"—"of this wonderful invention"—"this moral mechanician"—"inventor of a watery machine"—"the safety valve"—"of this soul-chilling, heart-rending, new discovered institution"—"this wonder-working affair"—"this wonderful moral machinery."

These are the compliments of Mr. Cleland, bestowed on us for quoting Peter ii. 38, as understood by all the writers of note for *four centuries* after Christ, and as explained in most of the old standards of the modern sects. Thus the mild and dignified father of the Kentucky Synod—this very spiritual metaphysician and advocate of metaphysical regeneration, honors us.

But for using the analogies introduced by Jesus, and expatiated upon by himself, John, Peter, and Paul, I allude to the analogies of "being begotten," "born again," &c.—we are told that "it is impious, irreverent, and plasphemous"—"the cheek of modesty must redden at the sight of such gross analogies, and immodest representations"—"this is a most urgent case of midwifery"—"his ministerial coadjutors will have the characteristic office and operation (of baptizing) of physico-theological midwifery."

Reader, is not this enough? These are not the words of a scolding and denouncing vagrant pedlar of divinity, but of the talented, aged, meek, and revered Dr. Cleland of Kentucky. But you say, 'Why complain of all this? Mr. Cleland knows what best suits the spiritual taste of his own parish and people, as he helped to form that taste, and ought he not to be allowed to minister to its gratification? His parochial address compliments the judgment of his brethren; and you know what is clownish in one company is courteous in another. Mr. Cleland doubtless is the best judge of what is courteous and polite in the high circles of Presbyterians, amongst which he shines as a star of the first magnitude!'

After excepting a few assertions which he will never prove, the marrow and fatness of his number *Seven* is couched in the above specimens—all the rest is skin and bone. He affirms that "the philological mistakes of Drs. Campbell and Macknight on the translation of the word *baptism* (by *immersion*) have been long ago detected and exposed." By whom?——Dr Cleland, I suppose! He may tell this story to his congregation at home, from the *sacred desk*, or by the fire side, but he ought to fear the assertion of it abroad; for he will as soon prove that every student in Kentucky is as great a master of eloquence as Demosthenes himself, as the above assertion.

I will state but one fact on this subject—and I can call it a *fact* in the full sense of the word, and that one fact forever puts it out of the power of Dr. Cleland to prove his assertion. The fact is this, that although *bapto* and its family are found more than *one hundred times* in the Christian Scriptures, neither King James' FIFTY FOUR translators, nor any Greek Lexicon in England or America, did even *once* translate the word *bapto* nor any of its family by the words *sprinkle* or *pour*. No translator, ancient or modern—no classic dictionary, not even Parkhurst, in all the meanings of *bapto* or *baptizo*, translate it to *sprinkle* or *pour*. The King's translator's have three times translated it to *dip;* and this, with their never translating it by *sprinkle* or *pour*, will make it a hard task for Dr. Cleland to redeem his pledge.

He almost repudiates Drs. Campbell and Macknight from his brotherhood, (worthy, indeed, to be repudiated, for their honesty, from such an alliance,) because they dared to defend *immersion* as the legitimate and unequivocal meaning of *baptisma*.

If the Presbyterians did not revere Dr. Cleland, I would offer a long apology to my readers for the quotations which I have made from this Number *Seven*. Such vulgarisms coming from any other quarter, should not have been printed on these pages. Has it, indeed, come to this, that because the Saviour declared that "unless a man be born again," "born of water and Spirit," "he cannot enter into his kingdom," that every professed Christian who uses this analogy, or quotes these words, must be held up as immodest, irreverent, and blasphemous—and that those

who *immerse* must be tauntingly called from the "*sacred desks*" "physico-theological midwives!" Tell it not to the disciples of Thomas Paine, the admirers of Hume, Volney, and Voltaire, that the Rev. Dr. Cleland of Kentucky did publish in Elder Skilman's *Western* LUMINARY, in Lexington, Ky. Sept. 12, 1832, such a slander upon the figures, analogies, and words of the Great Teacher sent from God, and of his holy Apostles!

There is not one sentiment, which we avow, assaulted in the above number. It is all a forgery throughout. We never taught the doctrines which he ascribes to us. The same management of the words of the Apostle Paul will make him say the most absurd things:—"Behold I, Paul, say to you, if you be circumcised," "you shall be saved;" "for every one that is circumcised" "has the remission of his sins, and an inheritance among them that are sanctified." These are all words of Paul, but not in this connexion. Thus Mr. Cleland has tortured my essays.

If Jacob Creath, Senr. and other proclaimers of the apostolic institutions, do not cease to labor on the borders of Dr. Cleland, he ought to complain of them to the Grand Jury, or have them sent to the Lunatic Asylum, rather than pour forth such a flood out of his mouth over all the land of Kentucky, until it has ascended up the Ohio, even to Bethany.

There are yet five No's. of Dr. Cleland's most learned analysis of C——m, or rather his ingenious defences of Presbyterianism; from some of which, as Sampson found some honey in the dead carcase of a lion, we may extract a few grains of edification—if, indeed, an expose of such errors and manœuvres can be edifying to any one. EDITOR.

Religious Intelligence.

Bro. John Powel of Felicity, O., writes, Dec. 25, 1832.—"The good cause still advances here. Since my last communication I have baptized 22 persons. Many more are almost persuaded to become christians." Bro. Powel wishes us to correct a mistake in his last. Instead of Fivemile, read Salem.

—

Bro. Josiah Kerr of Monroe, O., writes, Dec. 24.—At our last annual meeting at Liberty Church 5 came under the government of Christ, and agreed to walk by the same rule, and many more seemed to be inquiring the way of life.

—

Bro. John H. Hughs of Bowling-Green, Mo. writes.—The good work of the Lord is progressing in some congregations which I have lately visited. Love and union are the theme of the Disciples (so called,) and the Christian congregations. The spirit of partyism seems to be on the decline. I rejoice to see it; and anticipate the day, when the watchmen shall see eye to eye, and speak the same thing. The doctrine of repentance and

baptism for remission of sins, as preached by the apostle on the day of Pentecost, appears to be gaining ground, and is preached with considerable success; many gladly receive the word, and are immersed, and thus put on Christ. O Lord, may thy kingdom spread! (Amen.)

—

Bro. Geo. W. Elley of Nicholasville, Ky. informs us (Jan. 3, 1833,)—That during the last 12 months they have immersed about 40.

—

Bro. Bev. Vawter of Madison, Ia. has immersed 20 since his last communication.

—

Some time since a debate was held on the Reformation between a Baptist preacher, J. S. Wilson, and one of our preachers, V. Davenport, which continued six or seven days—the result has been since it happened, that about 80 persons have joined three churches in the immediate vicinity, near Hopkinsville, Ky.

—

Bro. Norvell of Nashville, writes, that in two or three months, about 70 persons have obeyed the gospel there

—

Bro. J. H. Haden of Howard co. Mo., writes, Jan. 16, 1833.—That since his last to us, about 20 have been immersed;—that there is a considerable ingathering in Columbia, and its vicinity—and that in Upper Missouri reformation gloriously progresses.

—

The accounts we constantly receive from our brethren in the East, by the Christian Palladium, are very encouraging Many are bowing submission to the Lord in that section of America.

EXTRACT.

CINCINNATI, Jan. 29, 1833.

Dear Brethren:—I baptized one on the 27th inst. in this City, and expect soon to baptize more. Go on, and may God help you in your labors and give you success. Yours, in the gospel,

J. P. ANDREW.

CINCINNATI, Jan. 29, 1833.

Brother Johnson & Stone:—As Bro. Andrews kindly offered me this sheet, I readily improve it to inform you that at my second visit to the Rising Sun this month, I immersed 21 persons, making in the two visits 37—together with one at Burlington, on my return home. The congregation of disciples at the Rising Sun, have agreed to meet on the first day of the week regularly, and to continue steadfastly in the apostles' doctrine, fellowship, breaking of bread, and prayers.

Your brother in Christ,

JAMES CHALLEN.

EXTRACT.

N. MIDDLETOWN, Jan. 26, 1833.

Bro. John T Johnson:—You are, no doubt, informed of the unpleasant state of things, that has existed in the Church at Paris for some time back; at their meeting on Saturday last, (Jan. 26,) they separated; forty-eight disaffected members, (who had previously signed a paper, remonstrating against the heresies taught by bro. Gates,) composed of Fullerines and Calvinists, asked leave to withdraw, and to set up for themselves—to have half of the time of the house, &c.; all of which were granted, leaving bro. Gates with, perhaps, a hundred members, in the possession of the records, and all that belonged to the Baptist Church, as originally constituted at that place; not, however, without considerable effort on the part of the minority to obtain them, claiming themselves to be the Church, to the exclusion of the majority.

Yours, in the hope of a blessed immortality,

N. L. LINDSAY.

Bro. E. Sweat of Lebanon, Ten., writes, Jan. 19.—Prospects are very good in Rutherford co. At a meeting at Rock Spring sometime before Christmas, 27 were immersed and added to the church. On the 4th Lord's day of Dec. near Rome, Smith co three were immersed.

LOUISA CITY, VA. Jan. 21, 1833.

Brethren Stone & Johnson:—We are much pleased to hear of the union of the Disciples and Christians in the West, and indulge the hope that the "Reformation" may be still gaining ground in that part of our country. In this part of the country, prejudices and prepossessions are giving way rapidly before the mighty efficacy of truth, and churches of christians are springing up in rapid succession, holding the Bible as the only rule of faith and practice. There are three or four churches advocating reform in this county. Hoping for your success in advocating the truth as taught in the New Testament, I will conclude by subscribing myself yours, in the common faith,

THOMAS G. MEREDITH.

Bro. Saml. Rogers writes from Wilmington, O., Jan. 27.—We have baptized 15 the past season in our bounds.

MONTGOMERY COUNTY, IA. Jan. 23, 1833.

Brother Stone:—I have been a constant reader of the Christian Messenger from its commencement, and with the work have

been generally pleased, and much edified. But I must say, that for the last year, I have read it with more interest than common. The work breathes so much of the spirit of reform, and gives us such pleasing accounts of the work in your country, that I am delighted. When I heard of the union between the Reformers and the Christians, I then concluded the effects, that would follow, must be interesting, if the principle were carried out that gospel facts only should be the test of fellowship O what an important work, to be found endeavoring to keep the unity of the spirit in the bonds of peace! This comes within the spirit of the Saviour's prayer in John 7, where he prays, first, for his witnesses, and not for them only, but for all them that should believe on him through their word, that they all might be one—that the world, seeing this oneness, should be led to acknowledge that the Father had sent him. We here see the reason why the sects are not one in Christ; they have not believed on Jesus through the teaching of the apostles, but through the teaching of men. The same cause will produce the same effect. From this remark let us all profit; for if the gospel believed, and obeyed in primitive times, made such christians as loved one another, that glorified God, and were useful in the world, the same effect may yet follow; for we certainly have the faith once delivered to the saints. Let us contend earnestly (and not rashly) for it, if we would be profitable in so great a work. I was much pleased with a hint from the pen of Brother Matthews, to young preachers, who seem to think it enough to have truth on their side; truth is powerful and will prevail, but only in the hands of those that are made pure by it.

Although I thus speak, I am at the same time unwilling to compromise with error, or plead for that unlimited and ungovernable charity, that knows no bounds, and which rejoices in iniquity and not in the truth. It has always been the case, that every thing good has been counterfeited. Only in the truth, are we safe. Farewell. MICHAEL COMBS.

Bro. John Rogers of Carlisle, writes.—Since the date of my last 13 have made the good confession in the bounds of this church.

Also, Elder Moses Thompson of Rush co. Ia. died in October following. The particulars of his death are not known by us.

Also, died at his residence near Washington, Ia. Francis McDonald, Aug. 27, 1832. He may justly be called the benevolent christian, which character, he had maintained for near 30 years, from the time he first professed publicly the name of Christ.

EXTRACT FROM T. H. HORNE.

Allusions in the New Testament, to the military discipline and triumphs of the Romans.

1. Roman military officers mentioned in the New Testament.

At the time the Evangelists and Apostles wrote, the Romans had extended their empire almost to the utmost boundaries of the then known world, principally by their unparallelled military discipline and heroic valor.

Judea was at this time subject to their sway, and their troops were stationed in different parts of that country.

We learn from Josephus, that the tower of Antonia, which overlooked the temple, was always garrisoned by a legion of soldiers; and that, on the side where it joined the porticoes of the temple, there were stairs reaching to each portico, by which a company, band or detachment descended, and kept guard in these porticoes, to prevent any tumult at the great festivals. The commanding officer of this force is in the New Testament termed the *captain*, the *chief captain of the band*, and the captain of the temple. (John 18. 3, 12, Mark 15. 16, Mat. 27. 27, 64, 65. Acts 10. 1, 21. ch. 31, 32, 37—40, Acts 4. 1, & 5. 24.) It was the Roman captain, of this fort. whose name was Claudius Lysias. that rescued Paul when the Jews were beating him and intended to kill him. (Acts 21. 31, 22, 24, 23, 26.)

The allusions, in the New Testament, to the military discipline, armour, battles, sieges and military honors of the Greeks, and especially of the Romans, are very numerous; and the sacred writers have derived from them metaphors and expressions of singular propriety, elegance and energy, for animating christians to fortitude against temptations, and to constancy in the profession of their holy faith under all persecutions, and also for stimulating them to persevere unto the end that they may receive those final honors and that immortal crown which await victorious piety.

2. Allusions to the armor of the Romans.

In the following very striking and beautiful passage of St. Paul's Epistle to the Ephesians 6. 11—17, the various parts of the panoply armor of the heavy troops among the Greeks and Romans (those who had to sustain the rudest assaults) are distinctly enumerated, and beautifully applied to those moral and spiritual weapons, with which the believer ought to be fortified. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. i. e. having totally subdued the adversary, (as the Greek signifies.) Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness: and your feet shod with the preparation of the gospel of peace; above all, (rather besides all this,) taking the shield of faith, wherewith you shall be able to quench all the fiery

darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Shield.—Note 1.

The shield here intended is the large oblong shield of the Romans, which was made of wood covered with hides, and derived its name from its resemblance to a door. As faith is that grace, by which all the others are preserved and rendered active, it is here properly represented under the figure of a shield; which covered and protected the whole body; and enables the believer to quench—to intercept, blunt and extinguish as on a shield, the fiery darts of the wicked one, &c.

Note 2.

These fiery darts—dreadful weapons, were often employed by the ancients. They consisted of a hollowed reed, to the lower part of which, under the point or barb, was fastened a round receptacle, made of Iron, for combustible materials, so that such an arrow had the form of a distaff. This was filled with burning naptha; and when the arrow was shot from a stock bow (otherwise the fire went out) it struck the enemies ranks and remained infixed, the flame consuming whatever it met with; water poured on it increased its violence; there were no other means to extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with tar and pitch, and set fire to, are described by Livy (lib. xxi. c. 8.), as having been made use of by the inhabitants of the city of Saguntum, when besieged by the Romans.

Helmet.—Note 3.

5 On the tops of the antient helmets, as well in those now in use, is a crest or ridge, furnished with ornaments; some of the antient helmets had emblematic figures, and it is probable that St. Paul, who in 1 Thess. v. 8. terms the helmet *the hope of salvation*, refers to such helmets as had an emblematic represention of hope. His meaning therefore is, that as the helmet defended the head from deadly blows, so the *hope of salvation* (of conquering every adversary, and of surmounting every difficulty, through Christ strengthening the Christian,) built on the promises of God, will ward off, or preserve him from, the fatal effects of all temptations, from worldly terrors and evils, so that they shall not disorder the imagination or pervert the judgment, or cause men to desert the path of duty to their final destruction.

Having thus equipped the spiritual soldier with the divine panoply, the apostle proceeds to show him how he is to use it: he therefore subjoins—*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.* The Greeks and other antient nations, we have already observed, offered up prayers before they went into the battle. Alluding to this Saint Paul adds the exhortation to believers *praying always* at all seasons and on all occasions, *with all prayer* (more correctly *supplication* for what is good) and *deprecation* of evil; *and watching thereunto*—being always on their guard lest their spiritual enemies should surprise them—*with all perseverance*, being always intent on their object, and never losing sight of their danger or of their interest.

In the Epistle to the Romans, the apostle exhorting men to renounce those sins to which they had been long accustomed, and enter upon a new and holy life, uses a beautiful similtude borrowed from the custom of soldiers throwing off their ordinary habit in order to put on a suit of armour. *The night is far spent and the day is at hand; let us therefore* CAST OFF *the works of darkness, and let us put on the armour of light.* (Rom. xiii. 12.) In another passage he represents, by a striking simile, in what manner the apostles were fortified against the opposition with wich they are called to conflict in this world. *By the word of truth, by the power of God by the* ARMOUR *of rightness* ON THE RIGHT HAND AND ON THE LEFT. (2 Cor. vi. 7.)

Allusions to military discipline.

III. It is well known that the strictest subordination and obedience were exacted of every Roman soldier. An allusion to this occurs in Matt. viii. 8. 9.; to understand which it is necessary to state a few particulars relative to the divisions of the Roman army. Their infantry were divided into three principal classes the *Hastati*, the *Principes*, and the *Triarii*, each of which composed of thirty *manipuli* or companies, and each manipulus contained two *centuries* or hundreds of men: over every company were placed two centurions, who however were very far from being *equal* in rank and honor though possessing the same office. The triarii and principes were esteemeed the most honourable, and had their centuries elected *first*, and these took precedency of the centurions of the Hastati, who were elected *last*. The humble centurion, who besought the aid of the compassionate Redeemer, appears to have been of this last order. He was a *man under authority*, that is, of the Principes or Triarii, and had none *under* him but the hundred men, who appear to have been in a state of the strictest military subordination, as well as of loving subjection to him. *I am*, said the centurion, *a man under authority, having soldiers under me, and I say to this* man, Go, and he goeth, *and to another, Come, and he cometh: and to my slave Do this, and he doeth.* The application of this argument, addressed to Christ seems to be this: —If I, who am a person subject to the control of others, yet have some so completly subject to myself, that I can say to one *Come, and he cometh*, &c., how much more then canst *thou* accomplish whatsoever thou willest, being under no controul, and having all things under thy command.

To be continued.

LIBERIA.

The writer of the following letter commanded the James Perkins, which, early in the present year, conveyed more than three hundred emigrants to Liberia. Captain Crowell is a man of great integrity and none who know him will doubt the entire correctness of his statements. It will be observed, that they agree with those of many other respectable individuals who have recently visited the Colony. *African Rep.*

EAST DENNIS, (Mass.) October 1, 1832.

DEAR SIR:—Permit me to offer a few remarks from my own observation, during my voyage to Liberia in the James Perkins, in relation to the present prospects, &c., of the colony, so recently established there.

During my short stay, I was daily on shore; and although I did not visit the interior towns, yet I was assured by Dr. Hall and others that they were even more flourishing than Monrovia, which, to say the least, far exceeded my most sangiune expectations. And I would here remark, that the natural situation of the colony, has a very strinking contrast, in my opinion, with that of our forefathers, who landed on Plymouth Rock, inasmuch as the latter had the rigours of the long and tedious New England winters to combat, together with numerous hordes of hostile savages, and far beyond the reach of any friendly power to alleviate their sufferings. Yet what blessings are the many millions of now enjoying, as the fruit of their patient perseverance! The Liberian colonist, on the contrary, has a climate uniformly warm, but by no means so hot or uncomfortable as I was led to suppose, from the geograpical situation of the country, the thermometer rising no higher than 83 at any time during my stay; and, with very few and trifling exceptions, I am inclined to believe, that the natives of that country are highly pleased with the rapidly increasing growth and importance of the Colony, and that no fears need be entertained of any serious encroachment from them. To these advantages may be added that of a most rich ane promising soil, well adapted to the culture of all the tropical productions.

On the Sabbath, I attended public worship at the Babtist church, and heard a very impressive and useful sermon delivered by Mr. Warning, one of the colonistss, whose hearers were numerous, and the whole services performed with that devout and serious attention and good order so conspicuous in the churches of our own country; and what particularly met my observation, was the decent and respectable manner in which the whole assembly conducted; their dress, without one solitary exception within my view, correspodiug with their general deportment. On this last subject, I fear my attention was too much drawn from higher and more important duties; but the novelty of the scene, and my situation, being the only white person present,

must plead my apology to man; my tears of sympathy and sensibility at the moment, I would fain hope, have interceded with my maker for such neglect.

I would futher remark, that during my visit, I did not hear a single discontented expression from any one; all with whom I conversed, appearing happy in their situation, and pleased with both country and government.

Their trade, already very considerable, is rapidly increasing with both Americans, English and French; and during the time that I remained *only* 12 *days*, the harbor was visted by the English sloop of war Favorite cruising on that coast; by 3 English and 3 American trading vessels; and it is deemed a rare occurrence when the flag of some of the above mentioned nations does not wave in the Bay.

* * * * * * * * * *

Suffer me here to remark, that this is no idle tale, invented to please the fancy, or gratify the idle curiosity of any one, but an imperfect and hasty narrative, drawn from actual observation and experience; and the liberty and happiness of more than 2000 manumitted slaves and free colored Americans, now testify to these assertions.

I am, respectfully, Sir,
Your obedient Servent,
SETH CROWELL.

REV. R. R. CURLEY.

—

Appended to to this letter are many extracts from gentlemen and ladies of Virginia, Tennessee, Mississippi and North Carolina, to the sectretaries of Colonization societies wishing to know how and when facilities could be afforded for transporting to Liberia a great number of emancipated coloured persons, who are willing to go. The friends and patrons of this society have great reason for encouragement and perseverance in this great and glorious cause.—Its success is far beyond our most sanguine anticipations. Let us renew our exertions, & faint not at any discouragement from opposition made to the benevolent plan. Let us be punctual in our attendance to the meetings of the society, and be ready in due time to pay our annual subscription. We cannot doubt that our favored nation will yet be convinced of the good policy, as well as the justice, of removing this oppressed and oppressive population from our government, to the land of their fathers, and that they will aid the society, in the execution of the plan, by contributing sufficient to effect the purpose. We view the period not far distant when African slavery shall no more be known in our happy country, when "mercy and truth shall meet together, and righteousness and peace shall kiss each other." It is evident to all, that as Christianity progresses, and as its light and savor increases, so in the same ratio, do the horrors and injustice of slavery appear, and its asperities and op

pressions diminish. The most of those who have lately reformed, look at slavery in the light of truth, and turn from the sight with sighs and tears.—They are well persuaded that this state of things cannot exist in Melenial glory. More light and piety will utterly remove the evil. Christians in deed will do right, if they have to make great sacrifices in doing it—they will forsake father and mother, brothers and sisters, husbands and wives, houses and lands, and slaves too when convinced of the evil, for the kingdom of heaven's sake. If they will not do this, says Jesus they are not worthy of me. The plan is now proposed to all to free themselves from this evil—I mean, the Colonization society. Let christians avail themselves of the plan, and speedily, lest death forever put it out of their power

Let all christians indignantly frown upon the practice of men buying up droves of negroes for market, and chaining them together, and driving them like brutes, regardless of their tears, which flow at the constant recollection of being torn, forever from the loving embraces of parents, or children, or wives, or husbands. Can a christian do this? In the former days of ignorance and darkness it is possible—but in this day of light, we must doubt. B. W. STONE, Editor.

OBITUARY.

Elder Wm. Kinkade, died in New-Baltimore, Ohio, Sept. 20 1832, after a long and painful illness. It stands confessed that he was a great and good man—eminently useful as a preacher of the Gospel—and beloved by all who best knew him. He bore his afflictions as becometh saints, and died as he lived bold and unwavering in faith and hope.

Died at her mother's on Big Eagle, the 4th of February, 1833 in the seventeenth year of her age, the amiable, blooming and beloved MARY ELIZABETH HERNDON. She was the only surviving daughter of her widowed mother—never was a mother blest with a more tender, affectionate and dutiful daughter; and never did a mother more affectionately doat upon a child But death disregards the dearest ties. She has left her mother and three brothers to weep—she has left a world of toil and labor for the land of rest, we hope. (for she fervently prayed for mercy)—and she has left a *memento mori* to all her young friends.

NOTICE.

We return our thanks to the patrons of the Christian Messenger, for their undiminished zeal in its support.

We trust that their punctuality, in making remittances, will evince the progress of the reformation *in deed* and in *truth*.—Punctuality in engagements is essential to Christian character and the continuance of this work. EDITORS.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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

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THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1¼ cents under 100 miles, and 2½ cents over 100 miles.

GOVERNMENT.

The government of the Church of Christ is completely a monarchy. The Son of God is alone anointed King in Zion, and he alone is the legislator and executor of his laws. It is worthy of remark, that no king, priest, or prophet, acting in the fear of God, ever attempted to make laws for God's people under the old dispensation; the priest's lips kept knowledge, and made known the revealed laws of the great King to the people—the prophets warned, and exhorted them to obedience, and the King of Israel executed the laws already made. So in the new institution—no uninspired man, living in the fear of God, ever presumed to make laws for the Government of King Immanuel's subjects. If at any time they were in difficulties, they went, or sent to inspired apostles to learn the law, by which they were to act; and these laws were given by our King to his people. Had any one presumed, under the old institution, to have added to the laws of God by Moses and the prophets, and taught them as authoritative upon his people, that man would have been guilty of treason or rebellion. So under the new institution—that man who adds to the laws of King Immanuel, and imposes these laws as authoritative on his church, must be guilty of the same offence.

For sake of illustration: A monarch of Euprope gives his numerous subjects a book of laws for their government. For a while it is observed by all, and all are in peace and unity. Afterwards a person of note rises in a corner of the kingdom, and