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.

VOL. VII. { GEORGETOWN, KY. *MARCH*, 1833. } NO. 3.

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

persuades the people that they did not understand the king's laws, that they meant differently from what the letter or simple reading imported. He then offers his construction of the laws, and his opinion is received by many. Another admits that the king's laws did not mean what the language of them imported; that evidently they meant something else—he then proposes his sense of them to the people, and persuades many to receive it. The opinions of this last person widely differ from those of the former. A third person also admits that the king's laws are unintelligible, and proposes a sense different from the two former persons, and many are persuaded to receive his as the true meaning. A fourth and a fifth also propose their opinions of the laws, different from all the former, and from one another.

While they all received and obeyed the king's laws in their plain import, harmony, peace, and unity prevailed—the nation was happy. But so soon as they began to substitute their opinions of the law, for the law itself, and to enforce those opinions upon the people, who entertained different opinions, their harmony, peace and unity fled away, and discord, war, and division succeeded. The whole nation was distracted—it was babel confusion. The King, his laws and government had a nominal existence only. Each party acknowledged the King, his laws, and his government, yet each party were governed by laws of their own, and each party made their book of laws, the test of unity and peace. A few remained attached to their king, his laws and government, and these for their loyalty were opposed by every sect, and excluded from their societies; and if any one of the sects were convinced of his error, and should unite with the loyal subjects of the king, persecution by the sects was his lot.

Exactly in this state is the world of professed Christians.—This is the state described in the scriptures by the term Babylon—this is the reign of the man of sin, which was to continue 1260 years from his commencement. The fall of Babylon, and the reign of the man of sin will terminate at the same time, and at the same time the church will come up out of the wilderness. These events will precede and usher in the millenium.

I ask the pious Christian of every sect, whether these things just stated be not facts—incontrovertable facts? If so, are not all the sects, as now existing, in a state of rebellion against the King and his government? Can he view sectarianism with approbation? Must he not frown upon it, as the very bane of his kingdom?

But, says one, he certainly views our sects with approbation, because so many sinners are converted and saved amongst us. I am not disposed to doubt, but joyfully admit, that many are blest of God by the means of the different sects. Some precious truths of the scriptures, with a great mixture of the doctrines of men, may be presented to the mind of the sinner, by which he

is brought to faith and repentance. Having experienced this great change, he loves God, and his people, delights in his word and service, and feels a tender concern for the situation of the wicked world. He feels the spirit of love, peace and unity with all the family of God. He joins with a sect, and soon receives the spirit of it—his love, peace and unity are now confined to his party—to promote his party his influence and exertions are also confined—his neighbor and companion converted at the same time with himself, but united with a different sect, though once the brother of his heart, is now treated with coldness, and shuned as an enemy. This is the work of sectarianism. Can any close observer of its operations deny it? We think not. Can any pious soul see this, and not sigh for a reformation?

The world of Christians are opening their eyes to the light of truth. They are in a very agitated state of confusion. Like a swarm of bees that have lost their king, they issue from their hive—confused they fly round and round in search of their king. When they find him they gladly follow him, and rest as he rests, and become subject to his government. So are the various sects at this time—they never can rest again, till they find their rightful king, flow to his standard, and submit to his governmen.—God will bring order out of confusion. O Lord! Hasten this desirable work. Amen.

B. W. STONE, Editor.

THE "CALLED AND SENT."

We noticed, in a recent publication, that the modern Clergy still claim the distinguished honor of being *specially called, qualified, and sent*, by the Spirit of God, to preach the Gospel. They say that "God does communicate to every man whom he designs to preach, by his Spirit, a sense of his duty in this case, just as he communicates to sinners a sense of the necessity of repentance and faith in Christ." The same writer concluded his piece by remarking, that "an *uncalled* and *unsent* Ministry was the curse of curses to the Church of Christ." In this enlightened age, when Christianity begins to shine forth in its native simplicity and grandeur and glory, these boasted claims of the Clergy are denied, and they are called on for the truth of such high pretensions.

According to this view "of a special call to preach the Gospel," and "of special qualifications," over and above what other Christians, with equal talents and endowments, possess, (which is the peculiar claim set up,) several important considerations are presented for our reflection.

It will be conceded by all rational men, who have a dear regard for themselves and an intelligent community, that to reveal any fact, is to make it *known*—or, in other words—that a revelation from God to man necessarily involves the *making known* to

man, that which is revealed. To say that man cannot understand what has been revealed, is to charge God with a failure to make *the things* revealed, clear and intelligible. Indeed it is a contradiction in terms. The very term imports that the thing revealed is known and understood—that it is no longer a secret or mystery.

The Bible, and it alone, embraces the revealed will of God to man. We are not to look for any new revelations. These remarks are not designed to apply to *Prophecy;* for that *term* imports something peculiar to itself.

The sacred scriptures being complete, and an order of men having taken the high ground, that they are the only faithful interpreters of the Book, and the specially called and sent to preach the Gospel, to the exclusion of all others; we are called upon by the solemn obligations which we are under to God, to bring such pretensions to the touchstone of truth, *the Bible.* On such matters, no man's mere declaration will do. The Savior himself said, if I bear witness of myself, I do not call on you to regard it. He had testimonials equal to the high character he professed. All scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction and instruction in righteousness, that *the man of God* may be perfect, thorougly furnished unto, or in order to all good works.

The things, which "eye had not seen, ear had not heard, and had not entered into hearts of men, but which God had prepared for those who love him, were revealed to the Apostles by the Spirit, and by them made known to the world.

If these deep things of God have not been revealed or made known, or rendered intelligible, then it becomes necessary to qualify another order of men to explain what the Son of God and his Apostles attempted to do. Did the Son of God fail in his mission? Was there a failure to qualify the Apostles to preach the glad tidings of the reign of God? Or did they make their communications in such an unintelligible manner as to fail in making themselves understood? We hope there are none so bold or rash as to make such charges.

The Son of God, in coming into the world to seek and to save that which was lost, accomplished his mission to a jot and tittle—he confirmed all the promises made to the Fathers—developed to the Apostles the design of his Ministry—gave a practical display of its genius and spirt— on the day of Penticost, they were endued with power from on high to exhibit, announce and confirm the glad tidings, "*Jesus and the resurection.*" This was done in order to obedience to the Gospel, among all nations, on account of his name.

By these means—presenting the glorious hope of immortality and eternal life, it was designed to convert the world to an acknowledgement of the Lord Jesus, and the most perfect submission to his will.

Did they make these things known? Did they preach and prove that Jesus is the Christ, the Son of God—that he died for our sins according to the Scriptures—that he was buried and rose again the third day for our justification or pardon? Did they preach *repentance and remission of sins, in his name,* among all nations—and did they confirm all this by signs and wonders and divers gifts of the Holy Spirit? All this was most certainly done.

In reference to the apostles, he was asked a question the answer to which fixes and decides their official character.—"You who have followed me, in the regeneration (i. e. in the new era, the reign of Heaven,) when the Son of Man shall sit on the throne of glory (when his reign should commence, as it did on the day of Pentacost,) you also shall sit upon twelve thrones, judging the twelve tribes of Israel, (i. e. giving laws to them.) Mat. 19—28. Added to this, the Apostle Paul was a chosen vessel "to bear his name before the Gentiles and Kings and the children of Israel"—and straightway Paul preached Christ, in the Synagogues that he is the Son of God.—Acts 9. 15, 20.

Annanias addressed Paul and informed him of the special object and design of his selection—thus—"and he said, the God of our fathers hath chosen thee, that thou shouldest *know his will and see that Just One*, and shouldst *hear* the *voice* of his mouth; for thou shall be *his witness* unto all men, of what thou hast seen and heard." Acts 22, 14, 15. The apostles having, in the judgment of all, accomplished their mission, what, permit me to ask, remains to be accomplished by these modern *called* and sent Preachers, as a separate order of the community?

When they speak of being called, qualified and sent, we should be much gratified, if they should be precise and definite; and communicate intelligibly the object and design of their mission. We are anxious to learn what defects, if any, in the Apostolic teaching or preaching they have been commissioned to supply, and in what respects they are superior to the Apostles.

We have seen some of this order of men, whose pretensions we felt bound to dispute; for, instead of reflecting light upon the Scriptures, they fell far below the Apostles. Indeed we have never seen the man who could equal the apostles in plainness, in simplicity, in grandeur and sublimity upon the heavenly doctrine of the Christian religion. Such being the facts of the case, we cannot be censured for requiring their credentials in proof of their *special call* and mission.

No Christian will pretend that there has been committed to him any message from God, to announce to the world, independent of that already announced to the Apostles, and recorded in the book.

If this be the fact, what necessity exists for this separate order of illuminated Clergy? In what respect are they superior

to the Apostles? What new motives to obedience have they discovered?

We are fully persuaded, when Christ ascended on high "he led captivity captive and gave gifts to men"—Apostles, Prophets, Evangelists, Teachers, for the perfecting of the *Saints*, for the work of the ministry for the edifying of the *body* of Christ, till we all come in (into) the unity of the faith and of the *knowledge* of the *Son of God*, unto a perfect man, &c.

All the orthodox acknowledge that the miraculous gifts ceased with the age of the Apostles and first Christians—that the manifold wisdom of God has been committed to the congregation of Christ, through the Apostles, who were endowed with power from on high—that these very characters were qualified and given for the *expressed* object of perfecting the saints for the work of the ministry, for the edifying (yea building up) the body of Christ, till we come into the unity of the faith and of the knowledge of the Son af God unto a perfect man, &c.

If, after all this has been effected for the Congregation or church, by those gifts above named, the order to which we allude should still insist on their special commission, we beg leave to ask them a few questions more.

What have they been called and sent to preach? Is it that Jesus is the Christ, the son of God? Is it that repentance and remission of sins should be preached in his name among all nations? Thus we might enumerate all things announced by the Apostles. If this be the special call and commission alluded to, what is the reason thas every Christian, on all proper occasions, is not bound, according to his talents, to aunounce these glorious truths to his fellow men and adduce the testimony of the Apostles and Prophets in truth and confirmation? If it be to teach or repeat what the Apostles taught and wrote, what is the reason that any Christian is exempted from reading and teaching the same? When truths are presented to us, either orally or in writing, in a plain and intelligible style, we cannot perceive why persons, of equal capacity, should not be equally capable of understanding them.

The Apostolic call, qualification, and commission were effectual in all the objects contemplated. They never contradicted each other in the truth they had to announce. But when we look to the sermons of the modern called and sent preachers, it would seem as if the design was to contradict each other—to substitute vague and indefinite terms for the lucid and definite terms of the New Testament—and thus to bewilder and confuse the mind.

To which of the sects are we to look for a called and sent ministry? and by what touchstone shall they be tested? Each will surely direct us to their own sect and to their peculiar doctrines. This being the case, we are left perfectly in the dark as to the standard by which to try them, unless we take the

word of God as delivered by the Apostles. They differ very widely as to what they term the doctrines, and the mere determination of one sett of preachers is just as good as another.

None will acknowledge that they are all *called* and *sent*. This would be to outrage the common sense of all. Limit the difficulties to one sect, and they will be found to be equally insuperable.

It is impossible for the rational mind to believe that God is the author of so much confusion and contradictory teachings. The more we examine this subject and witness its demoralizing and slavish tendencies, the more we are convinced that this special *call* and *qualification*, as contended for by the Clergy, is a bold and daring usurpation of power, and is most injurious to the best interests of the Redeemer's Kingdom. (More anon.)

J. T. JOHNSON, Editor.

CLOYD'S CROSS-ROADS, Feb. 12th, 1833.

Brethren Stone & Johnson—

For the first time I take my pen to address you on the subject of Christianity, and through you all the readers of the Christian Messenger. Though my talent is small, yet I wish to improve it in the service of my Divine Master. I hope that while the erudite are of their abundance casting into the treasury, I may be permitted to throw in my mite also.

It is a natural consequence for those who have drunk at the fountain of enjoyments, to desire those for whose happiness they are concerned, to come and participate. How happy must that person be, who, in old age can retrospect a life of faithful devotedness to the service of God. Nothing short of immortal joys can so delight and elevate the soul of man as such a glorious reflection. O, may we live the life of the righteous, that our end may be like unto his! Genuine Christianity is the perfection of human nature; the joy and delight of every one who feels it strong and active within him. Of this I write with concern and emotion, because I have felt it to be the true, and indeed the only source of real joy which runs through a man's heart and life. It is that which affords an earnest and sweet antepast of those supreme enjoyments for which my soul pants with anxious desire. I am sure that there is nothing else which can afford true and complete happiness. I have, in my sphere, seen a great deal of all that is most shining and facinating in the world The pleasures of sin I have long since nauseated, and renounced. I find that all is vanity and vexation; that nothing can give solid peace and joy but to fear God and keep his commandments.

The portentous aspect of the times has excited an unusual concern and inquiry respecting the meaning of prophecy. And indeed we need not be surprized; for every person of reflection and discernment must see those prominent omens of that long

expected and much desired period called the Millenium, which are daily passing in review before us, courting the attention of rebellious man, furnishing an opportunity and admonishing mankind to prepare for the eventful day. The present is a crisis of great significance truly, and calls aloud for reformation among the Churches, as well as among the human family generally; for the prophecies assure us that Christendom is to be the theatre of very great and tremendous judgments. We constitutionally incline to look at the bright side and take the most cheering and favorable view of every thing. Yet, in defiance of our bias our ecclessiastical heavens are overspread with a heavy gloom, in consequence of that threatening scene of tremendous calamities and sudden disasters which must come; when Monarchs, Hierarchies, and all the metricious progeny of the Old Mother, which like the frogs of Egypt have polluted every pulpit, fireside and closet in the land, must become the theatre upon which the vials of his indignation shall be poured out in impetuous torrents. When every one who does not reform or conform his life to godliness, shall be destroyed. And it is evident that the churches, nations and heathen can never be converted by the children of devoted Rome. The exertions of centuries have fully tested their impotency. Until they themselves return to Jesus Christ they cannot convert the world. But whether Christendom can be converted to the Lord in any other way than by the outpouring of the vials of his wrath due to the desolating abomination—by a display of a twice crucified Lord, upon the incorrigible and impenitent pretender to his word and spirit, is a matter of some magnitude. Nevertheless, it is the bounden duty of the servants of Jesus to do all in their power, for a remnant will escape I have no doubt. Reformations have always been opposed, but men are never more mistaken than when they oppose reformation principles; for even after their battles are well arranged, their preliminaries all successful, and the victory in sight, even then, as is often the case, the trophy may recede from the eye, and the crown from the touch of the aspirant. A partial review of past events will present how clearly, how easily, and indeed how certainly, our fondest exultations in view of fancied victory are often blasted. For after the general slaughter of infants in Bethlehem, Herod, no doubt, rejoiced in confidence of the security of his throne; and found a quietus for his apprehensions touching the downfall of his reign. How little did he suspect that Jesus, his expected rival, and whose destruction he contemplated was quietly reposing in Egypt, tenderly nursed by Mary his mother and protected by God his Father.

As soon as Jesus began the career of life, how many conspiracies were formed against him, but all in vain. When the Priests aided by an exasperated populace and Roman Governor, had killed the Son of God, they rejoiced, concluding they had gained the victory. But O how soon did Jesus appear to console

his dejected friends and to encourage them to wage a more successful war against the powers of darkness. How alarming to the Sanhedrim to see the march of christianity; and how ineffectual all of their machinations against it. The Apostles were caught and thrust into prison;—the Priests again rejoiced—but how soon is their joy and exultation superceded, when they find them again speaking in the name of Jesus and the people hearing them. Yes, every scheme which they could invent for the suppression of Christianity, not only proved inefficacious, but tended to give momentum and celerity to its progress.

When Luther undertook a reformation he was opposed. Every machination which human sagacity could contrive, was levelled against him: but it survived all opposition and progressed in defiance of the Pope, his Cardinals, Councils, excommunications, and all the mighty roar of his thundering Bull; for when their powers and machinations were brought to the uttermost stretch, the cause still triumphed and progressed.

There is a reformation now progressing through our community, which is violently opposed by many; but as well may men try to stop the waxing and waning of the moon, as to undertake to impede the march of Gospel light and the reformation produced by it. For the momentous epoch has well nigh arriven when Christ shall come to set his feet the second time upon Mount Olivet, when the mountain shall cleave in sunder,—one half remove to the North, the other to the South, and a great valley in the midst. See Zach. 14 ch.

The sun of Righteousness is now preparing, as it were, to rise, when the powers of anti-christian darkness must give way, as the darkness of night recedes at the approach of the rising sun.

Since my emancipation from the slavery of humanism I feel disposed to labor for the freedom of those of my fellow sufferers who are now, in the same manner, oppressed with a yoke of human notions and speculation, and bound down to laws and institutions which our Heavenly King never ordered, nor ever sanctioned according to the gospel; conformity to which, in many instances, leads contrary to truth—to a perversion of the righteousness of God, and often terminates in unhappy and mischievous consequences.

The person who yields his whole life to the gospel has the promise of the life that now is, with that which is to come. And these promises attested by the oath of the Almighty God. What strong consolation have they who fly for refuge to lay hold on the hope af the Gospel. If there be any one condition in life more happy than any other, (and their surely is,) it is surely that of him who founds all his hopes of futurity upon the promises of the gospel, who carefully conforms his life to its precepts, who looks upon God as his protector here, his rewarder hereafter, and his everlasting preserver. This is a frame so perfective of

our natures, that were christianity as certainly false as it is certainly true, one could not but wish it to have universal acceptation and prevalence.

It may be noted, that there is a striking dissimilarity between the common practices of many, at least, of those who profess Christianity and that of those who are really practical disciples of Christ. So that I am made awfully to fear, that, if the King should come with strict precision to his laws, comparatively few will be welcomed into the kingdom of eternal glory. Our king is amazingly good and gracious—slow to anger, great in mercy, but will not acquit the guilty. If the unrighteous, however, become righteous, his wickedness shall be remembered no more. Many professors of religion very adroitly excuse their direlictions by saying, we can do no nothing of ourselves. This, though true, is a poor subterfuge. It may answer for the present to excuse us before men, but I fear that God will not accept such flimsy pleas. God is good, and upon his goodness I greatly depend, but I conceive it unsafe to presume upon his goodness *altogether;* for I cannot believe that God will exercise his goodness in relation of law, truth and justice. A certain prelate once said to the Earl of Rochester, after laboring to convince him of the realities of eternity without success. he wisely exclaimed: If there be no futurity we, who believe there is, are as safe as you; but if there be an eternity, my Lord, what will become of you who disbelieve it. A consideration of this kind might perhaps, be of some avail to those lukewarm christians who, if not in theory, in practice oppose good works; or in other words, say that obedience to the gospel bears no part in our acceptance with God. Let us obey the Lord in all things; and then, but not until then, shall we be prepared, with confidence and safety, to trust his grace. All the writings and labors of Payne, Voltaire, Volney, Pope, and Hume, and all the host of Infidels combined have never furnished such a detriment to the Christian Religion as the loose, unexemplary conduct of its professors.

The real disciple of Jesus who lives to the great purpose for which he was born, and to the profession which he has espoused, makes the religion of Christ the chief business of his life; he spends a great portion of his time in prayer and meditation; in reading the sacred oracle to ascertain his master's will; he has large enjoyments and consolation; he abonnds in peace and hope through the power and promises of God. He goes through life if not smoothly and contendly, at least usefully and happily. He can retrospect, with pleasing emotion, a life of devotedness to God, and with confidence realize a sense of pardon through Christ. He gives untiring diligence to add to his faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness, and to brotherly kindness, charity. With zeal he cultivates a holy temper, bowels of mercy, lowliness, meekness, gentleness, contempt of the world, long-suffering, a tender love to all human beings; bearing, beliving, hoping, enduring all things. He loves, with a peculiar affection, all the brotherhood of believers in Jesus Christ. In every station of life he labors to acquit himself with propriety. Whether as master, servant, parent, child, husband, wife, officer, subject, teacher, or learner. In short, whatever things are true, honest, just, pure, lovely, of good report; to those he attends with the utmost assiduity. This is the christianity which the gospel inculcates, and Jesus says, He that does the will of my Father is my brother, my sister and my mother. But this is not the religion of a great portion of the professing community. Many are extremely immoral, others are guilty of a few vices only. Some are decent in their general deportment, attentive to religious observances; but I fear strangers to the genuine principles of Christianity. They are great advocates for a party; they feel and exhibit a strong aversion for those who dare think or believe for themselves, and presume to differ from them in principle or practice. So remote do they live from the gospel requirements that they even consider them enthusiastic and delsuive. They have something like a *form* of godliness but deny and sometimes even ridicule the power thereof. How different from this meretricious appearance of apostacy was the splendid Queen of Heaven—the primitive Church. She appeared devoid of any embellishment, save those of righteousness and truth. She came forward like a virgin attired in godly simplicity: her robes were robes of righteousness, her garments salvation and praise; the truth her girdle; shod with the gospel of peace, her countenance gladdened with the oil of joy, her soul filled with the spirit of God; upon her brows the dawning of life; carrying in her hand the riches of Christ, consisting of true gold, imperishable raiment; eye-salve and balm; the water of life and bread of heaven. Thus unadorned, yet in beauty's dress, she walked the earth from Jerusalem to its uttermost parts, to whose admirable charms the haughty Romans were brought to bow. Thus she went forth to the conversion of the nations, but her beauties and excellencies were too conspicuous not to be envied. So Apostacy comes forth to rivalry, mounts her imperial beast, holding forth the golden cup and the nations were soon intoxicated with the wine of her fornication. Yours in the hope of eternal life,

S. H. MILTON.

For the Christian Messenger.

No. 7.

Some objections to the doctrine of Baptism for Remission of Sins, considered—in answer to a communication from Father Purviance.

I have just received the 12th No. of the Messenger, in which

I find the communication above named. In this document, now before me, my name is introduced, as the author of a series of Nos. on the subject of Baptism for the Remission of Sins. I am pleased with the friendly manner in which father Purviance speaks of me; as, also, with the spirit of candor, forbearance, and christian feeling, which runs through the whole of his communication.

It is true, we differ a little, and *he*, very likely thinks *I lean over considerably*, yet, he manifests no disposition to treat me, or my sentiments, in an unfriendly manner. Indeed, he has too much intelligence and goodness of heart to do so. With the name of father Purviance are associated my *earliest*, *fondest*, and *most vivid* recollections, as a christian.

When I was a youth in years, and an infant in Christianity,—in a strange land, in the midst of strangers; under these circumstrnces, I became acquainted with him. Laboring, as I was, under all that deep anxiety and solicitude, which diffident persons always feel, when setting forward in an untried, but all important enterprise—I needed a friend, a comforter, and an instructer. And such a one, thank heaven, I found in father Purviance, as well as many others. He took me by the hand, and with all the tenderness, affection, and solicitude of a father, encouraged, corrected, and instructed me in the way of the Lord.

Towards father Purviance, therefore, I cherish the kindest feelings, and for him, as a Christian, I have the highest regard. This much I thought proper to say concerning father Purviance, and I hope for this I will not be considered a *flatterer*. For, however many faults I may have, (and I know I am not faultless,) they who know me, will never include a disposition to *flatter* in a list of them. But enough by way of preface.

I am glad to find father P. with us upon the doctrine of Baptism, for remission, as taught by Peter. He justly remarks, "Peter taught the convinced enquiring multitude to go forward, to claim the promise, and expect the blessing in obedience." "They that gladly received the word were baptized." The same day added to the church—put on Christ, not only by profession, but by another act of obedience, in submitting to his initiary ordinance." Very good. We must not forget, then, that father P. admits that by Baptism we put on Christ,—that Baptism is the initiatory ordinance. But he thinks it is an extreme to hold to Baptism as a pre-requisite to forgiveness, equally with faith and repentance." I do not know that any of us *have*, or that any of us *ought to attempt to estimate* the comparative importance of the requirements of our King. I might give it as my opinion, that many pious pedo-baptists have been and will be saved. But what has this to do with the question, How does the New Testament teach a sinner to expect the remission of his sins? Instead, therefore, of vindicating the cause of

these, who we verily believe are wrong, on the important point of remission, should we not rather, in all meekness and christian feeling, endeavor to teach them the way of the Lord more accurately? We can say with full assurance of faith, that he who believes, reforms, and is baptized, shall be saved—shall receive remission of sins. But for us to set about finding apologies for departures from the right way, I conceive to be rather a dangerous business. This, however, I am persuaded, father P. had no intention of doing.

I had written the above remarks before I saw bro. Stone's answer to father Purviance. His answer makes it unnecessary I should say much. I shall, therefore, cut short my reply

Towards the close of father P's. communication, he thus speaks of me: "Brother John Rogers has taken great pains to show how a sinner may know, or assure himself of forgiveness: he is a good man and appears to be a logical writer, but his manner of writing and proof are very different from that of the Apostles."

Very true: for *cersainly I* am no Apostle.

Indeed, there is all that difference between the Apostle's manner and mine, which exists between those who give laws and those who urge their execution.—But I have done. If, however, any one shall think worth while to take up my numbers, and reply to their arguments in their order, and convince me of any error, he will confer on me a favor, which I will gratefully acknowledge.

JOHN ROGERS.

AN ORTHODOX SERMON.

It is common for a preacher, when he arises to address a congregation, to take a text, and this is expected by the audience. From this custom I shall not depart, and therefore have selected a text fraught with instruction. You will find it recorded in Rom. 8 c. 9, 30. For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren; moreover whom he did predastinate, them he also called; and whom he called them he also justified, and whom he justified them he also glorified."

This passage is justly called the believer's golden chain—it has five links; the first is the eternal and certain foreknowledge of God—the second is his predestination or fixed purpose or decrees—the third, his calling—the fourth, his justifying—and the fifth his glorifying. Trace this chain from the first link to the last, or from the last to the first, you will see glory shining transcendently bright—thus the glorified are such as have been justified—the justified such as hav been effectually called—the effectually called are such as have been predestinated—and the predestinated are such as have been from eternity foreknown. In order to avoid confusion on this profoundly mysterious subject, I will treat each link of this chain separately, beginning

with the foreknowledge of God: and answer the objections to the doctrine, couched under each head.

The foreknowledge of God is eternal; for if he should know somethings *after*, which he had not known *before*, it would argue imperfection in his knowledge, therefore he could not always have been perfect. This cannot be admitted. But the objects of his foreknowledge, as stated in our text, are not angels, but men; not all men, for then all men must be glorified; therefore the objects of this foreknowledge must be some men, and these are they, who are sovereignly elected from all eternity to glory. I say, sovereignly elected; for if they had been elected because of a feresight of good works, or faith in the creature, the election would not be sovereign: for the children not being born, nor having done good or evil, that the purpose of God according to election might stand, it was said unto her the elder shall serve the younger." Rom. 9. Thus we plainly see that from eternity God foreknew the elect—them he predestinated, and will certainly call, and justify and glorify, and none else.

To this gospel truth, it is objected by the enemies of sound doctrine, that to be consistent, the calling, justifying and glorifying are as eternal as the foreknowledge and predestination of God: for they are all written in the same mood and tense. They argue plausibly according to their carnal reason, that according to the view I have given, the verses should read thus, Whom he from eternity foreknew, them from eternity he predestinated—them from eternity he called—them from eternity he justified—and them from eternity he glorified. To this I reply, "who art thou, O vain man, to reply against God? The objection is carnal, and as such is unworthy of an answer. I grant the foreknowledge, predestination, calling, justification and glorification, are expressed in the same mood and tense, but right reason teaches us, that the three last links are to be understood in the future tense. It may be further objected, that it is inadmissible to alter the tenses especially when they are in the same connexion; for to do this is taking a liberty not authorized by the Lord, and by which liberty the scriptures might be tortured to mean any thing, and to establish any whim. I answer again, this is carnal reason, and should not be seriously refuted.

But another limb of antichrist will say, that the objects of God's foreknowledge as specified in the preceding verse, are those that love God, and are the called, or such as have by faith embraced and obeyed the call. They would then read it thus, God from eternity foreknew those who should believe and love him—these from eternity he predestinated, and will in time call justify, and ultimately glorify." I answer, this person has changed the tense also from past to future. As these carnal reasoners cannot admit my views because I took the liberty to alter the tense, let their own objections prove the inconsistency of their views; thus, God from eternity foreknew those that believe and love him—from eternity he predealinated them, from eternity justified them—and from eternity glorified them. And yet not one in existence!!

They too who say that all men are the objects of God's foreknowledge, may be refuted in the same way; thus, God from eternity foreknew all men—them from eternity he predestinated—these prematurely he called, justified and glorified, and therefore all men were eternally justified, and glorified—and this eternally before one of them existed!! This must be admitted by the Universalian, or he must adopt my views, and read the verses as I do, by changing the tense from the past into the future; which these reasoners will not admit.

And pray, sir, says another, is not your view of the objects of God's foreknowledge merely arbitrary—a mere assumption?—By what authority do you say, that the objects of his foreknowledge, are the eternally elect part of mankind? I reply, Vain man, to reason against such plain truth.

But a more specious objection against the doctrine, for which I contend, is made by the modern enemies of sacred truth. They contend that our view of God's foreknowledge is very different from that intended by the Apostle in this passage. The Apostle, say they, had just stated that all things work sogether for good to them that love God,—and introduces my text as proof; "For whom he did foreknow; i. e. whom he before, or of old acknowledged, approved, or delighted in, them he predestinated to share in the glories of the resurrection from the dead, and to bear the image of Christ, the first born from the dead—Whom he thus predestinated, he called to a participation of the gospel in former ages those who believed and obeyed the call he justifies, as Abraham, Isaac, Jacob and all the old saints of God—and whom he justified, he also glorified—as have been all the old saints from the very time of their death.

I have presented this objection fully, in order to show you the ingenuity of Satan's emissaries. It must be acknowledged by all the learned that the word foreknew has the meaning they attach to it. Rom. XI, is an undoubted instance. There are many other objections against the doctrine I have advanced, but I shall not consume time in answering them.

I now proceed to the second link of the golded chain, "them he also predestinated." All those eternally and sovereignly foreknown, he predestinated, or decreed to eternal glory. This doctrine is better expressed in our Confession of Faith, than I can express it, and I therefore beg the liberty of reading it as their stated. "By the decree of God, for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or dimin-

ished." Chap 3, Sect. 3 and 4. All this was done from eternity. The fate of the human family was fixt eternally. The fate of the human family was fixed eternally before they had a being, and as our inimitable confession in the next section expresses it, "God chose them without any foresight of faith, or good works, or perseverance in either of them, or any other condition in the creature, as conditions, or causes leading him thereto." The reason of his choice was entirely within himself—he chose John, but reprobated his brother James—not because of any thing in either of them, good or bad—not because either believed, repented or obeyed; or because either possessd any thing commendable or not commendable, for they were both equally his creatures. It was a sovereign election and predestination. This is a wholesome doctrine, full of comfort to the elect, after they are made acquainted with their election; for they then clearly see how free the grace of God—and how certainly they shall be glorified.—I shall now proceed to answer some objections.

Obj. The Scriptures represent God as loving the world—that this love moved him to give his Son to be their Saviour—that Jesus died for all, and became the propitiation for the sins of the whole world—that the wisdom of God is without partiality and without hypocrisy, and therefore he is no respecter of persons, and does not in hypocrisy call, invite and persuade all to come to the Saviour, but in sincerity—that the gospel is to be preached to every creature, and all invited to come without money and without price, with the kind assurance, that "Him that cometh to me, I will in no wise cast out" —now how can all this comport with the doctrines you have advanced? To answer all these quibbles against the doctrine, would be a useless work, a consumption of time, and a degradation of the doctrine itself, as if a disputable truth. Much evil has been done to this high, mysterious doctrine, by attempts of its advocates to clear it of objections. I will, however, briefly, notice a few of the items of the objector. God loved the world—yes; but it was the elect world. And here I am gravely told, that this is mere assumption; for of an *elect world* there is no mention made in the scriptures. (Presumptious man!) The objection further says, God's love to the world moved him to send his Son to be their Saviour, that whosoever believed on him, might not perish, but have everlasting life. Oh! says the captious disputer of this world, read the verse with your gloss, and what will follow? God so loved the *elect world* that he gave his only begotten Son, that whosoever (of the elect world) believeth on him shall not perish, but have everlasting life." Does not this imply that some of the elect world shall not believe on him? Vain quibble! Is the objector so ignorant as to think, that any of God's elect, foreknown, and predestinated to glory from eternity, shall not be brought by the power of God to faith

in the Lord Jesus? The objection is based on ignorance, and merits not a serious answer.

The objector further states in the items above, that Christ died for all, and is the propitiation for the sins of the whole world. This is acknowledged—but we believe that all for whom Christ died will be saved. Now, as all are not saved, then it follows that he died only for the elect, and was a propitiation for them alone. But it is said, Do not some deny the Lord who bought them? Yes; the elect themselves deny him, until they are subdued by the power of God, and savingly converted. If Christ died for all men, in order to satisfy the demands of law and justice in their stead, and has fully, really and perfectly answered all these demands, then must we view all men to the end of time fully justified from the day these demands were satisfiad; when Christ lived, and died, and rose again from the dead; for faith has no hand in satisfying these demands, but only in receiving the grace purchased; and this faith itself is wrought in the creature by the almighty operation of the Spirit. If, I say, Christ died for all men, to effect these things, then it undeniably follows that all must be saved—this is contrary to scripture—therefore to avoid this error, we are compelled to adopt the sentiment that he died for the Elect only. Ah! says the objetor, in avoiding Scylla, you have fallen into Charibdis—in avoiding Universalism you have fallen into Fatalism; for neither of these can be avoided while you both admit the unscriptural dogma, that Christ, by his life and death, satisfied the demands of law and justice against sinners, in their room and stead. The answer to this blasphemous objection, I will give under the fourth head of my discourse.

Another item to the objection above, is, that the gospel is to be preached to every creature in all the world. The expression, *every creature*, is certainly designed to be limited—*every creature* includes beasts and reptiles; surely these are not intended—*every creature* includes the elect and reprobate;—can the reprobate whom God did not love—for whom Christ did not die—for whom the demands of law and justice are not paid and satisfied—for whom no grace is *purchased*—and for whom there is no part or lot in Christ? —can they be intended by the expression *every creature*? Impossible. The elect can only be in reality intended. Some few in the good faith are bold enough to preach the system fully; and they plainly say, poor sinners, we have no gospel for you; for it is not meet to take the children's bread and give it to dogs, and we are forbidden to cast pearls before swine. Such bold defenders of the faith are invaluable, and shall receive their reward at the appearing of the Lord. Some to avoid the difficulty of the objection, run into *that* which is far more objectionable, and thus involve themselves in endless difficulties. They say, God loved all—Christ died for all—the gospel is to be preached to all—its full blessings are to be of-

fered to all—all are to be affectionately invited and urged to believe and accept—yet they hold to the election we preach—that none can believe till God works faith in them—and that though the provisions are general, the application of gospel blessings is special and made to the elect alone. This, I think, is condemned by James, who makes one of the attributes of divine wisdom to be "without hypocrisy." With the key I have now put into your hands, you can understand how to answer all such objections, to your own profit, and to the conviction of gainsayers, if peradventure they may be recovered from their error. If they be of the elect number they will be recovered in due time to acknowledge this truth; but if they be of the reprobate part, they will still oppose; and in fact, it matters not whether they oppose or not—for their case cannot be possibly altered—they must be damned, poor creatures! Yet if God hates them, as he did Esau—if he neglects them, and passes them by as reprobates—we are surely authorized to imitate him. Some of these opposers and enemies to truth may be God's elect.

As to the objection, that our doctrine differs nothing from fatality, I am not concerned if it be true. I feel no interest in repelling the objection. Some try to evade its force, and to throw off the imputation as disgraceful, by introducing the doctrines of free agency, free will, and the vain and futile distinction between natural and moral ability. By such words without meaning do men attempt to evade the odium of fatality. They do not appear to me to possess sufficient moral courage to declare the whole truth.

Other objections are zealously urged against the doctrine. I will name a few, and leave them as specimens of ignorance and presumption for your own refutation of them. Says one, I see no need of a future judgment, if the fates of the world were fixed from eternity—or how God can righteously condemn any for rejecting Christ and the gospel, when in reality and in sincerity they were never offered to the poor reprobate, for whom they were never designed, nor given in the grant of heaven. Does not such a doctrine discourage the sinner from all attempts to amend his condition, and to seek salvation? Does not this doctrine cherish unbelief?—in fact, is it not a great cause of it? Such objections, I boldly aver, are like straws cast against a wall of ages. Persuaded that you know this I shall consume no more time nor labor in answering them, but pass on to the third link of the chain—"Them he also called."

3d. The calls of God are judiciously arranged under three classes. 1st The common call. 2d. The effectual or special call;—and 3d. The irresistable call. The common call is addressed to all mankind; as, Look unto me all ends of the earth, and be saved;—Unto you, O men, I call;—The Spirit and the bride say come, and let him that heareth say come, and let him

that is athirst come, and whosoever will let him take of the waters of life freely. But this call is useless to the human family, because they are incapable of hearing it so as to obey it. But God makes this call effectual—or as our good Confession of Faith states it, "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to faith and salvation in Jesus Christ, enlightening their minds spiritually and savingly, to understand the things of God,', &c. Again; "This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it." This good book farther says, "Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved."

Let it be remembered, my hearers, that this effectual call is to those only who are predestinated to life. This call is two fold, the call of the word and the call of the Spirit. The non-elect are called as well as the elect by the word, yet as I have said this common call is ineffectual, till the Spirit calls in some mysterious, non-descript manner, and enlightens the sinner to understand spiritually the things of God. Then, and not till then, is the sinner enabled to believe and obey. Again; God has appointed the very time when he will effectually call his elect; and until that time comes they must remain in sin and death. With this precious doctrine in view, I have wondered, why elect parents should indulge any concern respecting their children. If any of these children should be included in the predestination to eternal life, they will certainly and effectually be called in God's own appointed and accepted time; but if they be in the number of the eternally reprobated, they cannot be saved, they must be damned. Why then be concerned about their fate?—it cannot be altered. Will not God be glorified in their damnation, as well as in the salvation of the elect? Why should ministers be concerned for their congregations? Why should they be concerned whether they preach in the life of truth or in death? The outward word or letter can be of no service till God's appointed time comes. Indeed, I have thought that such concern of parents and ministers, or of any of the effectually called, betrays weakness of faith in this precious doctrine, and is dishonorable to their profession. I now proceed to answer objections.

Says one, Is not the written word the call of the Spirit? Does not the written word say. The Spirit and the bride say, come? Why then do you divide the call into *that* of the word,

and *that* of the Spirit? If the call of the Spirit is attended with enlightening, quickening, saving and regenerating power, then, truly, the great work is done, independent of the word or letter. Of what use is the word? Why spend so much life and treasure in sending missionaries abroad with Bibles for the heathen nations? Why preach to sinners around us? If ever they are effectually called, it must be done by a power extraneous from the written word. The written word says to all sinners, "*Now* is the accepted time, and *now* is the day of salvation;" but your doctrine says, *now* is not God's appointed and accepted time, else *now* you would be saved. Your system sets the word of God in the back grounds, and leaves the world in darkness and doubt respecting the purpose of God towards them. A father has two little children, both born deaf and dumb. They are playing together in his yard. He calls them—they cannot hear; he calls aloud, still they hear not. He is enraged with one for not hearing and obeying him. The other he effectually calls by some secret intimation, and makes willing and obedient. The one he severely punishes—the other he graciously rewards.—This partiality and severity we reprobate and abhor in an earthly father. Can we love the same character in any being—even in God? Impossiole. Such a doctrine strips him of glory, and exposes him to hatred by all that know him Hence many, I am sorry to say preachers, in this faith, say that the more the sinner knows of God, the more they hate him

These plausible objections are often made against this doctrine of Godliness. They are made in consummate ignorance, and bold presumption. To attempt an answer would only be a waste of time. You, my brethren, I hope, know that the unrenewed heart cannot relish the truth of God. Were these proud, unrenewed objectors regenerated men, they would then humbly receive this truth. But should any of them be of the eternally elect, they will be convinced of their error in Gods appointed time, and not before. Therefore it is useless to reason with these cavillers, and for the same reason, it is useless to reason with you who hear me. I therefore proceed to the fourth link of the chain.

B. W. STONE, Editor.

(*To be continued.*)

REFORMATION.

Reformation may be justly defined a turning from error to truth in heart and practice It is a poor reformation to turn from errors in doctrine, and not embrace the truth in the love and practice of it—it is a poor reformation to profess the truth, and hold it in unrighteousness. My heart is pained, my soul is distressed to see so little piety among the professors of religion. I mean, professors of religion of every name, ourselves not excepted. O for a real reformation! It appears that the general

ity of professors have turned their eyes from inspecting their own hearts and conduct, and fixt them on their neighbor to watch for evil, and not for good. Evils imaginary or real they easily and abundantly find, and they seem to take a pleasure in publishing them to the injury of their neighbor, and of the society of which he may be a member. Unhallowed practice! proceeding from an unhallowed heart! No one, not wilfully blind and deaf, but knows this; and if a christian, he heartily grieves and deplores the fact.

I wish to deal faithfully with my brethren. Yet none think that when they have publickly confessed the Saviour, and have been immersed in his name, they have done all their duty. If there be such, they are miserably mistaken. Our opposers impute this to us all. We do not believe it correct; yet from enemies we should learn wisdom, and correct every error which they may discover in our life; and who are more eagle-eyed than they! By confessing Jesus before men, and by being baptized, we begin a religious course—we enter into the kingdom. Now, says the Saviour to the Apostles, teach the baptized to observe all things, whatsoever I have commanded you. True religion consists in heart, word and deed, and according to the commands of the gospel all these are to be regulated

1. The heart – The heart must be pure. "Happy the pure in heart, purifying their hearts by faith." Without a pure heart, religion is but an empty name. A pure heart flows out in a pure speech—pure affections—a pure life. A pure heart is cleansed from sin, and from the love of sin. "I hate sin with a perfect hatred." A pure heart loves God supremely, his people fervently and poor sinners tenderly;—it loves his law—loves his ways, and delights in his service.—it breathes after holiness—after fellowship with the Father and the Son, and with the whole family of God. This, according to scirpture, is a pure heart; without which no man can see the Lord. To purity of heart—to perfect purity, the gospel enjoins every baptised person especially, to aspire and labor after. That man deceives himself, who can content himself with any attainment short of this.

2. "In word." Out of the abundance of the heart the mouth speaketh—evil speaking, bitterness and clamor, are forbidden—in meekness we are to instruct them that oppose—not rendering railing for railing, nor reviling for reviling; our speech must be seasoned with grace—a soft answer turneth away strife. How full the oracles of God of such wholesome precepts! and if observed by the Church of Christ, how glorious would she appear! In other words, a great reformation is needed. In vain can this be expected, till the heart be reformed. Did we love our Lord and Saviour supremely, we should think of him often and affectionately—we should delight to walk with him, and enjoy constant communion with him. We could not forget him, nor live

without his presence—often should we speak of him, and of all his goodness to the children of men.

Did we love his people fervently, could we rashly reproach them, and unnecessarily wound them by unkind words! Should we take pleasure in exposing their weaknesses and improprieties? No: our charity would rather throw a mantle over their sins, and cover them from the view of others—yet the same charity would lead us to convince and save them, plucking them out of the fire. Unhappily tempered is that poor young woman, who in order to raise herself in esteem, detracts from the virtues of all other young women, and labors to expose their imperfections—she but ruins herself with the intelligent. So, unhappy tempered is that religious man or sect, who, to exalt their own superior piety, detracts from other's well-deserved virtues, and denounces them as bad men. This in the view of the intelligent, is the precursor of their fall. Speak evil of no man is the christians motto. Did we tenderly love poor sinners, like our Lord, we should weep over them, and endeavor to direct them the way of life. We should labor to warn, exhort, and reprove the unruly, in our families and among our neighbors, and this exercise flowing from love, must, and does produce the best effects. All the saints in this respect should be preachers, and would be, if the heart were right.

3. In life or practice. If the heart be reformed, it is an easy matter to rule the tongue; and govern our life by the holy precepts of infinite wisdom. If we love God, how easy—how delightful to keep his commands! They are not grievous but pleasant—we delight in his ways, nor is any sacrifice too great to make, in order to please him. How pleasant the work of prayer in secret—in our families—in the congregation of his people—it is esteemed a high privilege, as well as a duty of profit to us How pleasant the command of thanksgiving of praise? A pure heart, sensibly affected with the goodness, grace and mercy of God, naturally vents its affections in those holy exercises—it is a heaven within—a paradise on earth, thus to feel, and thus to live. Our love to our brethren leads us to be kind to them, to supply their need, and to relieve their distresses. Our love to the ungodly, leads us to pray for them, and urge them to obedience. To do justly, love mercy and walk humbly with God.

Alas! where is that weeping, tender concern for poor sinners? Where is that strong crying and supplication for them? Where is that holy zeal for their salvation? Where is that deep groaning of spirit for Zion's restoration? Are they fled from us? Do we expect to see the world reform in deed, and in truth, while professors of Christianity are so far from the spirit of truth? To hold the truth in unrighteousness; or in death, will profit nothing to ourselves, nor to the world. Men are never so fearful of enthusiasm, as when there is no danger of it—when they are cold,

dead, and worldly minded—and when they are in most danger, they have least fear of it.

It is now asked what shall we do? I answer, Reform in heart, word and deed. Be reformed yourselves, before you urge reformation on others. Cease to scrutinize the faults of others, and search out your own. Be more zealous to make christians than proselytes. Be more careful to live in the truth, than to boast of being in it. Be often in secret prayer, and believe that God will give the Holy Spirit to them that ask him. Converse more on the subject of religion, and less on politics, and the affairs of the world. Read often the word of God to learn and know his will, that you may do it. Cease to do evil, learn to do well—relieve the oppressed, and break every yoke, condemned by the word. Do justice as well as mercy. Time is short, and eternity—eternity is just ahead. In time the work of eternity must be done, or never. Better to make sacrifices here, than lose the rewards of glory, honor, immortality and eternal life.

B. W. STONE, Editor.

QUERIES BY ELDER JOHN LONGLEY.

1. Who were the Cloud of witnessess spoken of Heb. 12. 1.
2. Is the New Testament correct in Eph. 5, 25 and Tit. 35?

Query 1st. ho were the cloud of witnesses in Heb. 12, 1?

Answer. Our brother gives the reason why he proposed this query. He lately heard two preachers comment on this verse very differently from each other; the one said, the cloud of witnesses was the whole wicked world—the other began at the birth of Christ, and brought forward all the testimony of his Messiahship, with the witnessess of his resurrection, and the descent of the Holy Spirit. The verse reads thus. "Wherefore seeing we also are compassed with so great a cloud of witnesses, let us lay aside every weight," &c.

It is generally admitted by all, that the Apostle alludes to the races of the Olympic games. A prize was proposed to the conqueror Now what induced the racers to exertion? Was it the cloud of spectators looking on?—or was it the prize proposed to the conqueror? Surely it was the prize. 1 Cor. 9. 26. "Know ye not that they who run in a race, run all, but one receiveth the prize? So run that ye may obtain." It is farther evident, that none would have exerted themselves to obtain the prize, unless they believed there was such prize to be obtained. They must have evidence of this before they would run—and this evidence must be afforded by witnesses. These witnesses in the Olympic races, were the presidents, and judges of the games, and the crier who loudly proclaimed the conditions of the race, and the prize to be certain to the conqueror. The old saints also ran for a prize, as in Chap. preceding—they had sufficient evidence of such prize proposed, and therefore must have had witnesses to afford them sure evidence. They all believed,

and therefore were moved to exertion. So Christians have also certain evidence of a glorious prize to be obtained—they have many witnesses, a cloud of them, to confirm this truth. Jesus, and his apostles, are certainly some of those witnesses; and their testimony received, inspires every christian to run with patience the race set before them

Our brother Longley's first preacher mistook the meaning of the word *Witnesses*, when he represents them as spectators.

Query 2. Is the New Testament correct in Eph. 5, 36, and Tit. 3, 5? "That he might sanctify and cleanse it (the Church) with the washing of water by the word," and, "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." This is the old translation. The new translation is, that he might sanctify her, having cleansed her with a bath of water, and with the word." Eph. 5, 26,—and in Tit. 35. "He saved us—through the bath of regenoration, &c." I have no hesitation in saying, that the new translation of these texts is correct. Doc. Parkhurst, the learnd Pedobapiist, remarks on these two texts that "in both there is a plain allusion to the baptismal washing," and refers us to Joh. 3, 5; Acts 22, 16; Heb. 10, 22 He farther remarks on Eph. 5, 26, "That it seems to be an allusion to the custom, common both to the Jews and Gentiles, for brides to be washed with water, before they approached their husbands." This historical fact is established by the very learned Elsner, Wolfins, and Webstein. See Park, Lex. *on Loutron*.

"The grammarians, says the learned Duport "remark a difference between *louein*, and *plunein*, and *niptein;* that *louein* is spoken of the *whole body; plunein* of *garments*, and *nyptein* of the *hands*." This quotation is made by Doc. Parkhurst with approbation If it be correct, (and of its correctness we have no doubt,) then have we an additional argument, that Acts 22, 16, and Heb. 10, 22, as well as Eph. 5, 26, and Tit. 3, 5, not only refer to baptism, but that baptism is the immersion of the whole body.

B. W. STONE, Editor.

QUERIES BY MILTON HILL, OF EATON, O.

Que. 1. Are there any believers in this our day?

Ans. If not, our Lord did not speak the truth, when he said The gates of hell should not prevail against his church.

Que. 2. If there are believers, why do not the signs, promised in Mark 16, follow them?

Ans. These things did not follow all believers in the days of the Apostles: for said Paul, "Are all workers of miracles? Have all the gift of healing? Do all speak with tongues?" It was never objected to believers in that day that they had no faith, because they had not these gifts; nor should the objection be made now. Those gifts continued in the church, as long as they were necessary to confirm the gospel When this end was accomplished these gifts ceased. When our Lord promised that these signs shall follow them that believe, he did not specify any particular length of time. He did not promise that they should always follow them that believe to the end of time, or to the end of the world. None can say his word has failed.

B. W. STONE, Editor.

RELIGIOUS INTELLIGENCE.

Bro. John M'Cann, of Williamstown, Ky, writes, Feb. 9, 1833, that they had organized a church at that place, taking the Old and New Testament for their only guide. The Church organized consisted of four members, and six immedistely professed faith and put on Christ by submitting to his commands—That the Church lately organized at the Turnpike-gate is in a flourishing state—it now consists of about 50 members.

RUSH CO. IND. January 28, 1833.

Brethren Stone & Johnson—

On the subject of Religion I have much to say. The cause of the Redeemer is progressing gloriously. We have but few meetings without baptising more or less. I have immersed four to-day, and ten week before last.

Since my last to you, I have immersed twenty-two, making since last May 94—the most of them in my own neighborhood, and at the distance of twelve miles from home; for I seldom go further. The prospects are still brightening—the spirit of inquiry is in the people, like leaven in the meal. The sectarians are mad, and stand and look on with astonishment: while some of the children of the stiffest of them are submitting to the King. There are several other preachers in the same bounds who have baptized a number more;—the precise number I do not know, but I will say about as many more. The prospects are so flattering that I have no doubt, if we had some good preachers among us who would travel and preach constantly, but the whole country would soon submit to the gospel, and sectarianism would be rooted from the land. I have but little time to devote to the work, and this is the case with all who could be useful.—We have some hopes of getting brother Wm. Jourdon to this country. We look for him on a visit in a few weeks. Next Lord's day I expect to organize a new church with 35 or 40 members.

JOHN LONGLEY.

Bro. Jos. Wasson, of Leesburgh, Ky. writes Feb. 8, 1833, that Bro. J. A. Gano preached there last Lord's day—during the meeting three intelligent persons made the good profession and one lady of the Baptist Church united with them.

The Elders of our town have baptized and received of late seven.

Bro David Cassel writes, Feb. 17—That the Church in Jacksonville, Ill. is still growing—additions made at almost every meeting—at Carrollton, Ill. Bro. Hewett lately baptized 20 more.

Bro. I. T. Jones, of Jacksonville, Ill., writes Feb. 17—that they have constituted a church within a month past of 15 members, at Winchester, Monroe Co. and another of 17 members in Sweet's Prairie, five miles from Winchester. He also writes, that there is considerable confusion at present at the college, about New and Old School (divinity.)—that several of the students have left it.

Eld. Walter Scott, of Carthage, O. writes, Feb. 27,—that a few days ago, he immersed 10 near Carthage–that since his arrival there, they got up a little christian institution of fifty in number.

On the 1st Lord's day in this month eight persons were added to the congregation at Leesburg, by bro. John Gano, by profession and immersion, and one by letter.

EDITORS.

Bro. Js. Lovelady, of Independence, Mo. writes, Jan. 30th. 1833 "We have two small churches in this county (Jackson,) consisting of 35 or 36 members, and I have no fellow-laborer in the gospel. The devotees of Joseph Smith, (the New-York impostor,) now number upwards of 1000 souls in this county, according to the census taken last fall. With the proclaimers of this delusion I have to contend. They have some intelligent and learned men among them. They ask me many questions, as, How do you know the Scriptures are the truth? Why do you not receive the great prophet (Joseph Smith) spoken of by Moses, who said, A prophet shall the Lord your God raise up unto you, like unto me, &c.? Why do you not receive (the Book of Mormon) the everlasting gospel, spoken of in Rev. 14, 6? Why has the church lost the power of working miracles? Why do you not lay on hands for the reception of the Holy Ghost? Why do you not have all things common? &c. They have not made many proselytes in this country." Our brother Lovelady wishes us to answer these queries in the Messenger We will comply with his wishes, but in a very brief manner.

Que. 1. How do you know the scriptures are the truth?

Ans. How does Joseph Smith know they are true? If not true, why does he qnote Moses and John to establish his imposture? We have already, in the Messenger, given the evidences

of the truth of the Scriptures. To them we must now refer you

Que. 2. Why do you not receive the great prophet, (Joseph Smith,) spoken of by Moses, "A prophet shall the Lord your God raise up to you of your brethren," &c.

Ans· Because the prophet of whom Moses spoke was not Joseph Smith, but Jesus Christ, the Son of God, as Peter says, Acts 3, 22. Because the prophet of which Moses spoke was a Jew. Deut. 11, 15, Acts 3, 22. Does Joseph Smith profess to be a Jew? and can he prove his genealogy from that nation? If he can prove himself to be that prophet, he by that argument will have proved that the scriptures are false. Are we not thus taught that the Mormonites are anti-christian infidels?

Que. 3. Why do you not receive (the book of Mormon) the everlasting gospel spoken of in Rev. 14, 6?

Ans. Because it wants every rational evidence of being divine. The story of the plates on which it was written—its translation by inspiratiou, &c. are too trifling to merit attention—its language disgustingly vulgar, and its sentiments low and uninteresting.

Que. 4· Why has the church lost the power of working miracles?

Ans. She possessed that power as long as miracles were needed. I ask in turn, Is that power possessed by the Mormonites? Do they open the eyes of the blind? do they cause the deaf to hear—the dumb to speak—the lame to walk—the dead to hear, &c.? They may affirm that they can do, and have done these miracles; but who, beside themselves, have seen them done?

Que. 5. Why do you not lay on hands for the reception of the Holy Ghost?

Ans. Because he have no such command. Laying hands on a person is not an act of conferring the Holy Spirit, but of consecrating to the Lord for a particular service—as the seven in Acts 6. One qualification was that they should be full of the Holy Ghost, and this before the Apostles laid hands on them? Of this we have written so much before in the Messenger that we need not repeat.

Que. 6. Why do you not have all things common?

Ans. Because we have no such command. It was practised in one Church only, and that on a particular occasion. It was not practised by others. See 1 Cor. 16, 2.

B. W. STONE, Editor.

On the 5th Lord's day in this month, Elder Jno. Smith will discourse in Frankfort, and will remain in that neighborhood until Friday morning.

He will be at Dryrun, in Scott county, on the 1st Lord's day in April, and the day preceding.

MIAMI Co. OHIO, February 7th, 1833.

Messrs. Stone & Johnson--

Religion, pure Religion, I hope is on the advance. There has been a goodly number the last summer and fall, who have professed faith in the Lord Jesus, and have engaged in obeying the faith once delivered to the saints I cannot give you the exact number on the waters of the Great Miami and Mad-river above Dayton; but I think little if any short of two hundred have been added to the several Churches in the boundary included. We have had some very interesting meetings, indeed. I rejoice to hear of the spread and triumphs of truth. There is nothing but the truth that can make us free.

SAM'L KYLE.

Mrs. T. R. Shackelford of Mayesville, writes, Jan. 33, 1833. "We have been going on in a pretty good way with regard to religion. Within the last two or three weeks bros. Burnett & Scott have immersed a good many of our most respectable citizens."

John Rogers, the Evangelist, of Carlisle, writes, Jan. 30, 1833, "Since the date of my last 13 have made the good confession in the bounds of this Church."

DRY-CREEK, Ky. Feb. 14th, 1833.

Brethren Stone & Johnson—

On the 3d Sunday and the Saturday before, myself and brother Dugan had a meeting near the Richwoods Station, and seven persons made the good profession. I am persuaded that if I had some pious, good preacher to assist me in proclaiming free salvation to all who obey the glad tidings of the gospel that in this section of country, large additions could be made, &c.

I am yours in hope of a blessed immortality,

J. G. ELLIS.

GALLATIN Co. KY. Feb. 12th, 1833.

Brother B. W. Stone--

We established a Church here, (which is about four miles below Madison, Ia.) on the 12th of November last. We have now about 44 members, and a flattering prospect for more, the most of them young converts. Six members of the regular Baptist Church joined us, and I think there will yet be more.

Yours with great respect,

JOHN B. FLOYD.

Bro. D. H. Hathaway writes, Lewis Co., Feb. 26,—the word of the Lord is gaining—people are reading for themselves. On Friday last I baptised three more.

REGULAR APPOINTMENTS FOR JOHN W. ROBERTS, THE EVANGELIST.

Bro. John W. Roberts preaches at Crooked-creek, Harrison Co. on the 1st Lord's day in each month; Monday following at Williamstown; Tuesday, at Liberty, Owen Co.; Wednesday, at Wilhite's, Owen Co; Thursday, at Wallace's Ware-house, and at night, at Robt. Irvin's, in Henry Co.; Friday, at South Long Run, Shelby Co., and at night, at Floyd's Fork; Saturday, at Chenowith's run, Jefferson Co., and at night, at Bro. A. Kellar's;—2d Lord's day every month, in Louisville; Monday, at Beargrass, and at night at Goose-Creek; Tuesday, at Flat-rock, and at night at Bowlington, Oldham Co.; at Harrod's-creek day and night, on Wednesday; Thursday, day and night, at Pond-cr. Oldham Co; Friday, Antiock; Saturday, Lagrange, and at night Hendrensville; Lord's day, New-Castle, night; Point-Pleasant; Monday, same place; Wednesday, Fox-Run, say at Wm. Donaldson's; Thursday, at Harvey Stone's; Friday at Thos. White's, and at night also; Saturday and Lord's day, at Shelbyville; Monday, at Benson: Tuesday night, Georgetown.

In that length of time the last tour, just concluded, Brother Roberts says 40 made the good confession.

Our Bro Roberts has been encouraged to ride as an Evangelist by us and our brethren. We indulge the best hopes that the brethren will remember he has a large family looking up to him for help; that help he can not afford them, unless the brethren supply his wants. Surely in so extensive a tour, as that he takes, and through so fertile and wealthy counties and where his labors are so blest, that pecuniary aid will not be withholden from him. We wish to to see a co-operation of the societies in this particular, and that they co-operate speedily.

EDITORS.

OBITUARY.

DIED, In our town, very recently, the consort of Mr. Elijah Craig. She was a venerable mother in Israel.

———, Also, Mrs. Mary Story, wife of Mr. William Story. She was also a professor of religion, and will be greatly missed by the afflicted, and distressed of our town, to which class she was particularly attentive.

———, Also, Miss Catharine Gregg, of Campbell Co. an intelligent and exemplary member of the Christian congregation. She died joyful in the assured hope of immortality.

Receipts for C. M. from Dec. 1832 to March, '33.

KENTUCKY.—*Lexington*—By Eld. T. Smith, for A. Bowman, for vol. 6; for H. Jeter, do.; for G. Shivery do.; for Lloyd Benton, do.; for G. Shryoch, $5 in full, including vol. 6—by Mrs.

Tilton, vol. 7—*Petersburgh*—By John Terrill, for 7, for F. Terrill, for 6 & 7—*Crab-Orchard*—Wm. Hansford, for Kircandell $4 in full; for Tho. Hansford, for vol. 6—*Bethel*—H. Roborts, Mrs. Downs, Mrs. Wood, J. Stone, Saml. Chew: all for vol. 6, and Geo. Williams, for vol. 7—*Maysville*—Eld. Philips for vol. 6; Saml. January for 6 & 7—*Georgetown*—Rob. Allen. for vol. 5; R. J. Ward, vol. 6; Wm. I. Craig, do.; I. Herndon, do.; Doc. A. Keene, for vol. 7; Col. I. Miller, do.; I. Garth, co.; Val. Rogers, do.; I. M. Patterson, do.; Saml. Benton, do.; J. Gaines, do—by J. Emmerson, for self, vol. 7; Ben. Emmerson, do.; R. Prewit, do.; Wm. Porter, do.; L. T. Smith, do.; E. Prunty, do. Mrs. Briscoe, do.; J. M. Elgin, do.; and for Wm. Bledsoe, do., Henry Fisher do.; Js. M'Cleary, vol. 6; Dan Bradford, do.; Eve. Johnson, 5 & 6; Levi Lusk, 6; Col. M'Hatton, for 5 & 6—Ben. Finnell, for 7; Col. Miler for son Garrett of Miss. do.—*Centreville*—Wm. Conn. 5 & 6: *Frankfort*—E. P. Johnson, vol. 6; A. Thomas, do.—*Glasgow*—G. W. Trabue, for vol. 6 & 7—*Paris*—By Noah Spears, for Mrs. S. Spears, for vol. 1: for Wm. Williams, for vol. 4, 5, and 6, for his mother; H. F. Wilson, for vol. 6; by B. M. Riggs, for Wm. Hughes, $4 in full; for H. Brent, 6 & 7; for Js. Martin, for 4; by Gen Garrard, for 7—*Cynthiana*—By J. M. January $1; by bro. Henderson for vol 6—*Minerva*—By Mrs. Pattie, for 6 & 7; Sil. M. Johnson for 6—*Hopkinsville*—By Eld. W. Dunkerson, for J. M. Garvey, Mrs. Shipp, C. Hall, B. Wood, all for 6, and Wm. Dickerson for 7—*Leesburgh*—Tho. Stout for 6—*Caneridge*—Mrs. Thornton, for 6; S. Boothe, do.; N. Regers, for 7—*Nicholasville*—By Eld. G. W. Elley, for self & Shreve for vol. 6—*Westport*—By D. Gaith, $5, for all his list for vol. 6. except R. Patterson—*Louisville*—By H. Spears, for 5 & 6—*Columbia*—By J. Hughes for C. Bridgewater, do.; for A. Russell 6 & 7—Wm. Pitman, for 7—*Madisonville*—Eld. J. S. Roberssn for 7, and Jno. Younger for 7—*Marrowbone*—By Eld. W. D. Jourdan for J. Monroe $1, for I. M. Smith, do.; for Wm. Bybee. (*Pace's*) do. Wm. P. Bannion (*Burksville*,) for vol 5—*Greehsburgh*—By Tho. Casey, for vol 6; for S. Roberson do.; for Sch. Moore, do.—*Carlisle*—By Eld. I. Rogers, for Sanders & Co. vol 6; Js. Foster, do. Rob. Shannon, do., I. McMahon, for 7—*Canerun*—By R. Haley for 7—*Union*—By Eld. T. M. Allen, for P. Hallack, for vol. 7—P. Trouman, do.; I. Giltner, do.; R. S. Russell, do.; T. A. Russell, do.; M. Arnold, for 6 & 7; Wm. Hafford, 7—*Shelbyville*—By Tho. C. Chiles $10 for vol. 7—*New-Castle*—By Tho. I. Scott, for 7—*Newtown*—Lewis Brockman, for vol. 6—*Ver ailles*—Chs. Ware, for 7.

TENNESSEE—*Locust Shade*—By W. B. Jourdan, for Doc. Sevier, for vol. 6—Jackson—By E. B. M'Coy, $5 for all his agency, including vol. 6—he has paid $1 too much—*Mt. Pleasant*—By Hage, for self, Briscoe & Morrow, for vol. 7—*Exchange Office*—Christo. Gist $3, of which $1 for vol. 7—*Sparta*—Eld. Js.

Anderson. for McBride, vol. 6, for I. C. Davis, do. and $3 for 7—*Williamsport*—Sam. Baker $3 for 7.

OHIO—*Ripley*—Doc. Campbell, for 4, 5 and 6 vols.—*Felicity*—By Eld. I Powel $5—*Monroe*—By I. Carr, for self, I. Hunt, S. Gregory, E. Boggs, Wm. Kerrs, and Js. Chambers, all for vol. 6—*Lebanon*—By I. Foote, for I. Jack, junr. for 5 and 6; I. Waldren, 5 & 6; I. Nixon, for 5; Jo. Hatfield, do.; Wm. Lyle, 5 and 6; Jo. Redd, 5; for W. Pearson, for 6 & 7; for Simonton 6; and for himself for 6—*Cheshire*—By Eld. W. Caldwell, for Reed, Thomas and Smith $3—*Cincinnati*—By Eld. I. P. Andrew $10 for vol. 7—*Manchester*—By Js. Long, vol. 7—*Steubenville*—Eld. R. Cook, for vol. 7—*Williamsport*—Eld. Geo. Alkire $6—lost by Mail—*Troy*—By Eld. S. Kyle, for Whitmire $2; for C. Worly $1; B. Wharton $1; Js. Brown $1; A. M'Cullough $1, Jos. Coe $1; Wm. Tullis $1, and some one not named $1, all for old volumes, and for J. Peck for vol. 7—*Hillsboro*'—By Sam. Gibson for himself and Saml. Horn, for vol. 7, $2—*Barnsville*—Wm. F. Ross for 7.

ALABAMA—*Athens*—By T. Redus for Js. Beaty 5 & 6; P. Thoma, for 6; R. Glaze, do. Js. Witty, do.; Js. Parker do.; A. Crawford do.: E. Jackson, do.; T. Redus, do.—*Barton's*—Eld. Js. E. Matthews, $10; by do $5, for vol. 6.

INDIANA—*Rushville*—By Eld. I. Longley for I. Kipliner; W. Ellison; I. Lewark; O. Seward; P. Randal; I. Sparks, for vol. 6—*Edinburgh*—G. Mitchell, for L. Hatchill $1 25, and for D. M'Coy 50 cts.—*Liberty*—By L. Purviance. for T. Carr, $1: for I. Mulford do.: for Elder Plummer $3, for S. Waller $1—*Lawrenceburgh*—By Lucinda Towsey for vol 7.

ILLINOIS—*Salem*—By Saml. Hays, for self $3; for S. M. Hays $3: for Hupp $2.

PENNSYLVANIA—*Bloodyrun*—By Eldrs. D. Long and Wm. Caldwell $5—*Washington*—By Henry Slusher $5.

MICHIGAN—*Springarbor*—By Wm. Smith vol. 7.

MISSOURI—*Lexington*—Js. Bounds, for Geo. Marquis vol. 6, Js. Murray, do.: A. Elliott, do.; Js. Sharp, 5 & 6—*Fayette*—Henry Burnham, for Tho. McBride, vol. 6; Sol. Cox, do.: 6 and 7; G. Stapleton 7.

VIRGINIA—*Strasburgh*—D. Stickley, for self, for vol. 7; R. B. Ferguson, do.: Tho. M'Chord, A. Hoffman, do.: Alex. Bennett, do.

NEW-JERSEY—By I. Frees for vol. 7, $5.

NORTH-CAROLINA—By Blake W. Braswell, for vol. 7.

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EDITORS.

PROSPECTUS

For publishing a monthly paper in Athens, Tennessee, called the

WARNING VOICE.

EDITED BY CHAS. M. K. WELCH.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Rev. vii. 2, 3.

It will be the prime motive of the Editor, in conducting the proposed publication, to publish, by query, all momentous questions and responses to them, relative to revealed truth, in plain English style, guided by *Divine Truth* and reason.

With the first principles of the doctrine of Christ, in their plain simple words.

The kingdom of God set up, and when and where.

Jesus Christ, the Son of God, appointed King, Ruler, and Law Giver over said kingdom—on what day.

The immunities of the kingdom.

The naturalization of aliens to citizenship.

The testimony of God confirmed by super-natural miracles in the Apostles of Christ, in the name of Jesus Christ.

Faith, repentance, and remission of actual past sins, the pre-requisites for a personal entrance into the kingdom of God.

The abolition of all kingdoms in competition with the kingdom of Christ—and its final triumph.

"The gospel of the kingdom opposed to party, or sectarianism."

Analysis of some words in the Bible.

A complete restoration of the "Ancient order of things."

General views of Religious reformation.

An index at the close of the volume.

TERMS.

The Warning Voice will be published on good super-royal paper, each number to contain eight large octavo pages—one number every month—12 numbers per annum—and to commence in January, 1833—price Fifty Cents, payable within six months, or Seventy-Five Cents, within the year. No subscriber discontinued until the expiration of one year, and then notice given one month previous. Any person becoming responsible for five copies, may have one gratis.

All communications to the editor must be post-paid.

Athens, T. Oct. 1833.

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. *APRIL*, 1833. } NO. 4.

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.

The following communication was designed for the last No. but was pressed out by other matter.

EDITORS.

For the Christian Messenger.

The editorial remarks of Bro. Stone on my late communication are in general satisfactory; yet there are a few particulars which appear to me to require some further elucidation.

Bro. S. contends that Peter did not preach one gospel, one plan of remitting sin, and receiving the Holy Spirit to the Jews, and another to the Gentiles. On this point we are not left to conjecture—Peter's words are on record. Truly, he preached the same gospel in substance to both. To the Gentiles he concludes, "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." "While Peter spake these words the Holy Ghost fell on them," &c. It appears that the evidence of their faith in Christ, and acceptance with God, was such that he believed they were proper subjects of baptism, and without requiring of them a formal profession, he said to his Jewish brethren, "Who can forbid water," &c. But Bro. S. concludes Cornelius had not received remission of sins, and been saved according to the scripture, previous to baptism; because he was directed to send for Peter, "Who shall tell thee words whereby thou and all thy house shall be saved "Again he says, "No doubt had Cornelius died before he heard Peter, he would have been received into heaven and immortal glory, so that baptism is not a *sine qua non*, with regard to future happiness, and consequently of for-