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-

giveness." I confess it is dark to me, how a person can have forgiveness, and be received into heaven and immortal glory, who had not received remission of sins, and been saved according to the scriptures.

In order to solve the difficulty, I observe, that the salvation of the righteous is spoken of in scripture at future. Rom. 13. 11. Now is our salvation nearer than when we believed. 1 Pet. 1. 5. Who are kept by the power of God through faith unto salvation. They are not completely nor finally saved, neither was Cornelius. Let any one read Acts, Ch. 10 and 11, and 15. I think he will not find the slightest intimation that they were baptized for remission, but rather the reverse. Ch. 15. Peter says, "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God which knoweth the hearts, bore them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith." Some seem to think that the main design, or only end, of Baptism is for remission of sins; that if sin is pardoned their is little use or necessity for baptism. I shall notice a few passages which lead me to think differently. 1 Cor. 1, 12, 13. "Every one of you saith, I am of Paul, and I of Apollos, &c. Is Christ divided, was Paul crucified for you? or were you crucified in the name of Paul." Hence it appears that one design of baptism in the name of Christ, was to designate or distinguish them as his disciples, and an acknowledgement of him as their head and leader; it is implied, that had they been baptised in the name of Paul, there would have been propriety in one saying, "I am of Paul." Again, 1 Cor. 13, 13, "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles—bond or free," &c. From the context it appears that one design of being baptised into the name of Christ, was to amalgamate Jews and Gentiles, that all distinction should be lost in the name of Christ—under the influence of one spirit, being all baptized into one body. "Builded together for a habitation of God through the spirit"—and, Rom. 6, 4, Therefore we are buried with him by baptism into death, that as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life." It is a witness or memorial of the death, burial and resurrection of Christ, and implies that the subject professes to be dead to sin, and henceforth to walk in newness of life. It appears to me that baptism is an initiatory ordinance, by which believers are formally added to the church or inducted to the body of Christ. But this does not prove that they may not virtually be in Christ and receive his spirit prior to immersion.

Bro. Stone quotes from my former communication the following: "It is admitted that faith, repentance, and a new heart, or a change of heart, ought to precede baptism--and yet sins not remitted." He observes, "the texts adduced by Bro. P. are not in point." "Created in Christ Jesus unto good works. If any man be in Christ he is a new creature. No condemnation to them who are in Christ Jesus." I think he did not apprehend my meaning; viz: That it is a work of God to change the heart, to give a new heart; that it is a blessing promised in the new covenant. That the change is effected in Christ through faith. "If any man be in Christ he is a new creature." Not before he is in Christ. No condemnation to those who are in Christ Jesus The difficulty presented to my mind was, to reconcile a change of heart, and consequently no condemnation, with sin not being remitted previous to baptism. I had heard the admission made in a public discourse and wanted, and yet want, an explanation.

Bro. S. says, "Our brother seems to have forgotten, that forgiveness is an act of God, not done in us, but for us." I understand by remission not merely forgives, but putting away sin, that the soul when pardoned is made free from sin, and has his fruit unto holiness. Jesus answered unto the Jews, "Whosoever committeth sin is the servant of sin." "If the son, therefore, shall make you free you shall be free indeed." The spirit of bondage is removed, and the spirit of adoption received. And where the spirit of the Lord is there is liberty. See also 1 John 1, 9—5, 10.

I have no idea that Bro. S. believes on this subject, as I have understood some others to believe. Their plan appears to me to exclude any act of God in forgiveness for us or in us except what was done in the plan of salvation, before we were born. The scheme is in substance as follows. God's work is finished, his plan is fixed, all things are freely given in Christ. It remains for a sinner to perform the condition. Believe, repent, and be baptised, and he will have certain evidence of forgiveness. What is the evidence? His own act, he has performed the condition. According to the scheme, I can see but little profit in prayer. All things, (even the holy spirit,) are given in Christ, and we are to expect nothing more than we receive in believing and obeying the gospel. And we may rejoice evermore, because we know we have done the things that are pleasing to God.

Now I believe something more and somewhat differently from what I have stated. I believe that by a mediator we may have access to God; a way of communication is opened between God and the soul; the soul believing the gospel, is actuated and encouraged to draw nigh to God; to ask every thing he needs, and God will give good things, (his Holy Spirit,) to them that ask him. The reasons of God's appointment are adapted to our needy dependant condition.

"Let us come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need." We may be

importunate like Jacob: 'I will not let thee go, expect thou bless me.'" Believing, like Micah, "My God will hear me." The man who thus looks to God, expecting an answer, finds a joy and peace which he knows is of God. He can say with David. 'Thou hast put gladness in my heart," &c. "Come and hear all ye that fear God and I will tell you what he hath done for my soul." "Verily God hath heard me, he hath attended to the voice of my prayer. Blessed be God which hath not turned away my prayer. nor his mercy from me." 'As far as the East is from the West, so far hath he removed our transgressions from us."

The last particular in Bro. Stone's remarks which claims my attention, is on the practice of inviting penitent souls to pray for them. It asks, "Do we we find any pretext or example in the New Testament for inviting penitent souls to come up to the anxious seats or altars, or before the stand or pulpit to be prayed for." I deem it unnecessary to take much pains to prove that it is a duty for christians to pray for sinners or that sinners ought to pray for themselves. Saul of Tarsus prayed and obtained mercy; afterwards he speaks thus, 1 Tim. 2, 1: "I exhort therefore that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men" Bro. S. will admit that prayer is as much a means of remission or salvation as baptism, & that it is as much our duty to pray for penitents as to baptize them; and I always do pray for them before I baptise them, and if I did not believe that they prayed for themselves, I could not believe they were true penitents or proper subjects of baptism When we exhort and invite penitents and express a desire to join with them in prayer. we exhort and invite them to their duty; and sometimes they are beforehand with us, and invite us to our duty, intreating us to pray for them; and many have been blessed in the deed. The New Testament is full of prayer. It is enjoined. "always," "every where." "in every thing," "in secret. and being gathered together. It is the outgoing of the heart and soul to God, who hath never said to the seed of Jacob. seek ye me in vain. And I do think it an extreme error, to speak (as some have done) in terms of reproach of the practice above mentioned of praying for sinners or penitents, or exhorting them to pray for themselves.

But Bro. S. asks again. "have we not express examples in that book for urging such to be baptised straightway." We ought not only to urge them to be baptized, but to observe all things whatsoever the Lord has commanded. And in the way of humble submission and obedience to claim the promise and expect to receive the blessings they pray for. the pardon of sin, the gift of the Holy Spirit. the salvation of their souls. We ought to teach them to "perfect holiness in the fear of God," to fight the good fight of faith and lay hold on eternal life.

It may be objected, that many invite penitents to pray for

them, and do not teach them to be baptised. Admitting this to be a failure, or neglect, it will not prove they are wrong as far as they go They may be zealously and sincerely engaged for the good of souls and the advancement of Christ's kingdom. I recollect the time when Bro. Stone and I, and our fellow-laborers generally acted in that way, and as far as we were sincere and honest in heart and asked in faith we were olest and accepted with God. We acted according to our knowledge. "To him that knoweth to do good and doeth it not, to him it is sin." There is a difference of opinion as respects the doctrine of baptism for remission of sins, and I still believe that some on both sides are too strenuous. Some are intemperate in their opposition. And others forget that in meekness they ought to instruct those that oppose themselves. They have baptism always in front, and endeavor to bear down every thing that appears to stand in the way. Too much reason is given for a saying I once heard of a brother whom I love and esteem, "Let him take what text he will, and he will soon be in the water."

DAVID PURVIANCE.

A Few Remarks on the Communication above.

We are pleased to find our brother so well satisfied with our former remarks on his first communicrtion. He professes to have some remaining difficulties, and states them in the above essay. He says, "br. Stone concludes Cornelius had not received remission of sins, or had not been saved according to the scripture, previous to his baptism; because he was directed to send for Peter, who "shall tell thee words, whereby thou and thy house shall be saved." Bro. Purviance has surely conceded the point in his formmer communication, that the plain. scriptural plan of salvation, or remission of sin. is, to believe. repent and be Baptised. Now I ask, did Cornelius believe in the Lord Jesus Christ before Peter taught him? If not, then it follows that, that good, pious man, who was accepted with God, if saved, or pardoned at all, must have been saved, or must have had his sins remitted, not according to the scriptures, or according to the plan preached in the scriptures, for this was my meaning. The pious Jew received remission of sins, but not according to the plan of the New Institution Cornelius, a Pagan, may have received remission of sins previous to his baptism, but if he did, I said before, and I say it without fear of contradiction, it was not according to the scripture, or the plan proposed in the scripture. Bro. P. misunderstood me. I did not deny that Cornelius was forgiven before baptism, but that if forgiven, it was not according to the scripture plea of the new institution. This will be denied by none.

Does our old brother think it dark, that a person can have forgiveness and be received into heaven and immortal glory,

and yet not saved or forgiven, according to the scripture plan in the New Institution? It is no article of my faith, that God cannot, and will not forgive and save the penitent believer without immersion—But if a man knows to do right, and does it not, to him it is sin. Our duty is to teach the good and the right way, and not teach two or more ways to obtain the same end.

Bro. P. thinks that salvation is spoken of in the scripture, as future. Rom. 13, 11; 1, Pet. 1, 5, &c. This is readily granted. But will not our brother also grant that the scripture speaks also of a present salvation?—1 Cor. 1; 18. But to us who *are save d*, it is the power of God."—Eph. 2, 8. "By grace you *are saved*, through faith."—2 Cor. 1, 15; Tit. 3, 5; 1 Pet. 3, 21, and Acts 2, 47. "And the Lord added such as *are saved*, (Greek, *Sozomenous*,) &c.

"One design of Baptism, (says bro. P.) is initiatory, by which believers are formally added to the church, or inducted into the body of Christ· But this does not prove that they may not virtually be in Christ, and received his spirit prior to immersion." We might state five hundred other things it does not prove. What saith the scripture, should alone determine our faith. If by baptism we are inducted into the body of Christ, or if "In one Spirit we are all immersed into one body," of which body Christ is the head, then it may be asked, Does any receive his life, or spirit, or have nourishment ministered by the head, unless he is thus united with his body? I am not disposed to dispute bro. P's opinion; but am firmly persuaded, we had better cleave to the scripture facts. Had our brother done this, he would not have contradicted his opinion, when immediately after he says, "If any man be in Christ, he is a new creature—(and he adds)—not before he is in Chriat."

"The difficulty presented to my mind, (says bro. P.) was, to reconcile a change of heart, and consequently, no condemnation, with sin not being remitted previous to baptism." If we receive nothing as true, till every difficulty be reconciled and removed from it, the probability is, we should reject nine-tenths of reputed truths in the kingdoms of nature and grace. The chief of our difficulties arise out of our old depot of knowledge, compounded of tradition and opinion. Were these removed, but few difficulties would be presented in the scripture. Bro. P. makes *no condemnation* to be inseparably connected with a change of heart. I cannot see, how he has come to this result. It cannot be from the word of truth—nor from experience; for both of these contradict the position. Did not the prodigal receive a change of heart before he was freed from condemnation? Is not repentance a change of heart? and are all penitents delivered from condemnation, and do they experience a deliverance from guilt? These rightly considered, the difficulty vanishes.

As to praying for mourners, according to common practice, it is mere matter of opinion, and should not be considered a a subject worth controverting. Let every one act according to his opinion on this point; provided, he does not neglect the main thing, the more important matter. So much has been written and spoken on the subject of Baptism, that we have long wished our correspondents would let the subject rest for a while, especially as some are so much offended that they cannot attend to it.

B. W. STONE, Editor.

CONTROVETRSY.

A discussion upon the subject of religion, has recently taken place between Messrs. John Hughes, a Catholic Priest, and John Breckenridge, of the Presbyterian denomination. Their writings evince considerable talents on each part; indeed we are personally acquainted with Mr. Breckenridge, and can bear our humble testimony to his talents, his literature and his piety. The slight examination which we have bestowed upon the subject, enables us to say that the controversy has been, so far as we have seen it, managed with considerable talent, ingenuity, and dignity

No impartial person can read the discussion without remarking one striking peculiarity, which, we confess, afforded much gratification. Mr. Breckenridge. in defending his views, occupies the very ground upon which we stand, and for which, in part, we have been denounced as heresiarchs. The position that the scriptures are our rule of faith—and as they were given by inspiration, "an infallible rule," has been sustained by him triumphantly, and will stand "the test of human scrutiny, of talents, and of time." Mr. B. says, "A rule of faith supposes a God to give, and a mind to receive and use it." My God, my mind, and my bible, are therefore supposed in the use of this rule."

The Catholic assumes a position which we had hoped to see directly met and combatted. His 4th proposition is as follows. "The Bible alone cannot be our rule of faith, because we are bound as christians to believe that the bible is an authentic and inspired book, and this I defy any one to prove from the Bible." Even supposing this to be true, Mr. B. very satisfactorily answers the objection. But we are not willing to concede that the Christian religion cannot be sustained from the bible alone. The very principles embraced in the system there exhibited bear the impress of divinity—and if a man can swear to the hand writing of another, from similarity or having seen him write, so can the christian trust his all upon the evidence furnished by the Bible alone.

The foundation, the superstructure, and all the furniture of the sacred building exhibit the stability, the polish, and the

adaptation of means to ends, which bespeak their heavenly Author, the Author of our being. The facts and motives held out to lure us from the snare of the evil one—the testimony furnished, calculated to remove all doubt—and the perfect system of morality, as the end of all the means given—all point to God as their author.

One thing is remarkable—when the great men of the different sects commence a contest with each other, in order to arm themselves with the only successful weapons of offence or defence, they rally to the foundation on which we stand and use the artillery of heaven.

But we will not further detain our readers. We desire them to read for themselves. We therefore extract some of the most important parts of the controversy—and we are gratified that a gentleman of Mr. B's talents and piety should be the author of the sentiments and reasoning which we present to the public.

I. The rule of faith adopted by the Protestants, is the *Bible alone*—and that rule you admit, was established by Christ, and infallible. The Bible includes all the books of the Old and New Testament, acknowledged by the Protestant canon of scripture. Now if Christ established the rule of faith, it certainly was not the bible, for it is an historical fact, that no part of the New Testament was written for several years, and some of it, not until more than half a century after Christ's ascension into heaven. How could the bible, then, be a rule of faith to those christians, who lived, and believed, and died in the first century, *before the Bible was written?* Had they no infallible rule of faith—for they had no Bible? Or did Christ establish *two* rules, one for them and another for us? And if he did, show us the evidence of the fact from the Bible alone.

II. The belief that the Bible alone is the infallible rule of faith, is not only an article, but *a fundamental* article of protestantism. Now it is the peculiar boast of Protestants that they believe nothing but what is contained in the Bible, I ask you to point to the chapter and verse which says that the "*Bible alone* is the infallible rule of faith established by Christ to guide us in matters of religion, and to determine disputes." If there is no such text, then it follows that the Protestant rule is a mere *gratuitous* assumption, unauthorized by the very documents from which they profess to derive all their doctrine. This assumption is the pedestal on which their system stands, and I ask *what* supports the *pedestal itself?* You will tell me that "Scripture is profitable, for reproof," &c. I admit it, but between that and its being the only rule of faith, there is a wide difference. You will tell me that the Jews were recommended by our Saviour, and the Beræans by his apostles to read the Scriptures: I admit it, but all that goes no farther than to prove that they are profitable, &c. St. Paul recommends his disciple, for having been acquainted with the Scripture from his childhood: I admit it, but St. Peter tells us, that there are persons who wrest the Scriptures *to their own destruction.* Where then, I repeat the question, is the scriptural warrant, for making the "Bible alone" our rule of faith.

III. What do you mean by the Bible *alone?* Is it the bible on the shelf of your library? Or is it the bible as you peruse it? The former cannot be your rule of faith, and the latter is not the Bible alone, but you and the bible together. Do you then, Rev. Sir, look upon yourself and the bible as constituting that infallible rule established by Christ!

IV. The Bible alone, cannot be our rule of faith, because we are bound as christians to believe that the bible is an authentic and inspired book, and this I defy any one to prove *from the Bible alone.*

To which Mr. Breckenridge replied as follows:

I. Though there are other points of sophistry which I had wished to expose on the threshhold, I will for want of space pass to meet your objections. The first is "the *Bible* is the protestant rule of faith. But the Bible was not written until more than half a century after Christ's death—therefore the bible alone could not have been the only rule of faith established by Christ." (The reader is referred to the entire paragraph.) Do you mean then to say that the bible was not written until 50 years after Christ's death. A *very small part* of the New Testament was not But it is a strong figure of speech to say the Bible was not written. The Old Testament canon was sanctioned by Christ and his apostles. Before the New Testament was written, and during the continuance of Christ and his apostles on earth, the Old Testament with their inspired instructors, whether spoken or written, attested by miracles, was the infallible rule of faith. Before the death of the apostle, the entire new testament was written. Now you will hardly say that the paper, ink, type, lids, &c. of the Bible, *make* the revelation, though they record it If not, then all who had the old testament and the inspired instructions of Christ and his apostles had (essentially) our rule of faith —and if you prove yourself inspired by the same miracles they gave we will take you too for our infallible guides. But they were to have no such successors, and their writings were intended to preserve and perpetuate their infallible instructions.—Hence, either the apostles did not write the same doctrines which Christ and they *spoke*, or else we have the same rule of faith with those who died before the New Testament was written.

II You call for the "scriptural warrant for making the Bible alone the rule of faith" and require "chapter and verse." You concede that "the scriptures are indeed the inspired word of God and as such have been guarded and vindicated by the

church." What then are the scriptures? A revelation from God to man, written by inspired men—for the use of the race, containing infinitely important communications, in which all are interested, addressed to the reason, conscience, and affections of men—and as clearly intelligible (or will you dispute this?) as other books.

What then can these scriptures be but our *rule of faith*, and, as they are inspired, an infallible rule? And if no specific statement to the contrary be found in them, they must of course be regarded as the *only one*. Here then I remark 1. The presumption, from the admitted fact of its being a revelation, is, that the bible is our infallible rule of faith; 2. If it be not so, it is the duty of those who deny it to prove their statement. You claim a proscriptive right, to dictate to men what this revelation *means*, and what they shall believe. This is a "dominion over their faith" that Paul the inspired author of a large part of the New Testament, disclaims—2 Cor. 1, 24. It is a claim abhorrent from reason, at war with the rights of conscience, and a usurpation of the prerogative of God. If not, you ought in all propriety to prove it, it being a most unusual claim; 3. The only adequate proof that can be given of it will be a miracle—convincing the very senses as well as reasons of men, that you have a power from God to rule our faith, and if it need be, *add new scriptures*. (See John iii, 3.) I am happy to know that your church concedes this, by her *pretended miracles*, while her utter failure to work them explodes all claim to infallibility. Christ has thus attested his mission and his claims; so did his inspired apostles. You claim to succed them in those respects Then give the same proof of your claim. Until you do, the world cannot admit the pretension. It is abrurd and most presumptious; 4. But what proof have we from the Bible, "chapter and verse," of such right, viz: that your church has in her a human infallible judge of controversies, that the books called Apochrypha are part of the word of God, that "unwritten traditions are of equal authority with the Bible, and that all these "interpreted according to the unanimous consent of the Fathers" make the true rule of faith? Produce it "chapter and verse or else your rule is a mere assumption."

Here we might safely rest this head, for you are bound up inextricably.—But, 5. We have proof "chapter and verse" of what you require, and though not *ipsissma verba*, the very words you prescribe, yet equivalent words. See then. Isaiah viii, 20, "To the law and to the testimony, if they speak not according to them, it is because there is no light in them." 2 Tim. iii, 15 16. "And that from a child thou hast known the Holy Scriptures, which are able to make you wise unto salvation,

through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." You have given us a garbled extract from this passage, comprised in only *four words*. Here you have it in full. Here is 1. The Holy scripture, all of which is inspired, and therefore infallible. 2. It is able to make wise to salvation—without any *human* judge or help, through faith in Christ Jesus. 3. It answers all the ends of a divine revelation, "profitable," and adequate "*for doctrine*, for reproof" or confutation as to all sin, error, &c. &c. 'for correction,' 'for instruction in righteousness.' Is any thing wanting here? 4. By it the minister of Christ, 'the man of God,' as well as the private christian, may be perfect,' 'THOROUGHLY FURNISHED' without any but the Holy Spirit's teaching, 'unto all good works.' 5. Timothy was *assured* of all this; and needing no *change*, 'should continue in these things.' If this does not constitute an infallible rule, for all uses, whether 'determining disputes,' or 'guiding us in matters of religion,' I am at a loss to imagine what does Here then, the word of God is the "very standard" which you justly say it is so important to settle; and it is fully and infallibly sufficient as a rule of faith

III. A rule of faith supposes a God to give and a mind to receive and use it. My God my Bible, and my mind, and therefore supposed, in my use of this rule. Now for your argument. It is profound indeed! It runs thus: The Bible alone, "on the shelf" is *one*. A man reads it: that makes *two*—therefore the Bible *alone* is no rule of faith. And again—The reader is fallible—the reader and the Bible make the rule of protestants, thereforefore the rule is fallible! Such logic, dear sir, will not soon assert your claim to infallibility.

IV. Under this head you say that the Bible alone cannot be the rule of faith, because we are all bound as christians to believe that the Bible is an *authentic* and *iuspired* book, and you defy any one to prove this from the Bible. So are we required to believe in the existence of the Bible for the proof of this great doctrine. It is *pre-supposed* from the very existence of things. Just so, the authenticity of the sacred volume is assumed at the outset when it is admitted as a revelation and a rule of faith. And yet you demand a proof of its being authentic, &c. from itself, or deny its being alone the rule of faith! Suppose an infidel were to argue thus with you. Your revelation demands of you a belief of a Deity, but by the bible alone the fact of his existence cannot be proved, therefore your revelation is defective. You would laugh him to scorn. How then will Protestants regard your application of the same reasoning to overturn their rule of faith? Admitting it to be, as you do, a reve-

lation from God, you ask for that proof of its authenticity, &c. which is inseparably connected with, and presupposed in the very existence of a revelation! Your latent meaning in all that paragraph is, that we need the church to tell us what is Bible and what is not. Thus, by the true church, you would prove the authenticity of the bible. And how do you verify the true church? By the mark—by the Bible. You will prove the church by the Bible, and then the Bible by the church; and thus your argument will run into a constant circle, proving nothing but its own absurdity.

ARDENT SPIRITS.

Drunkenness is one of the most destructive evils of this age. It has invaded every circle. It has made victims of every age and sex, from the very morning of life to decrepid age. Religion has felt its withering influence until she can no longer tolerate it; and a united effort is now making to expel this monster of tyranny and ruin from the habitation of man.

Does society need ardent spirits to impart happiness or comfort? We answer emphatically, No! Is it a poison? We most sincerely believe so. What shall christians do, under these circumstances? Banish it from their families, and introduce in its stead a more frequent recurrence to the word of God, as that which will impart health, happiness, cheerfulness and a vigorous course of honest industry.

Will christians stand aloof and not participate in endeavoring to extirpate this deleterious growth? We hope not. Let christians freely canvass this subject with each other, by fireside—let them teach the ignorant their duties—let them form the resolution to obey the word of God and deny themselves the use of the intoxicating draught—let them rear their children in the nurture and admonition of the Lord and teach them to regard ardent spirits as the greatest foe to virtue, piety, devotion and happiness—let the congregations of Christ discharge their duty faithfully, in this matter, without regard to persons—let them cleanse themselves from those who are making merchandize of poison, to the ruin of the human family—and religion will have gained a hundred-fold influence over what it at present possesses.

Shall christians stand behind the world in efforts to redeem the human family from vice of every kind and grade? We trust not. They have it in their power to do great good; and we do hope that they will act upon this, as upon all other evils, by the congregations.

Shall it be said, that a man of the world is more temperate than a christian? Shall it be said, that a man of the world possesses more integrity thon a christian? Shall it be said, that a christian is more the slave of the things of this world than the infidel? God forbid.

Oh! my christian friends, let us awake to our duties and privileges—and let the motto of our lives be, as it was of our Saviour's, "To do thy will, O God, I come."

J. T. JOHNSON, Editor.

We extract the following from the Christian Herald, page 262 to 264.

ON MAKING OR SELLING INTOXICATING LIQUORS.

Making, or selling intoxicating liquors, is contrary to the will of God, because, being not nutricious, they will not support human life, of course all the labour spent on them is lost, and it cannot be God's will that we should waste our time. God wills that every man should follow some business, useful to himself and calculated to promote the happiness of his fellow creatures. But those who make and sell ardent spirits are worse than idle: they live by destroying the blessings of God

By distilling grain, fruit molasses, &c they destroy these blessings to the amount of many millions of dollars every year. It cannot be the will of God that so much wealth should be wasted.

Christians should live honestly, but those who sell spiritous liquors live by cheating their neighbors. They obtain money for that which is of no value Let no one say intoxicating liquors are useful—every person of sense knows they are not. The Turks, Arabs, and Hindoos, who never use them, are healthier, stronger, and live longer than those nations that drink them. The man who sells spirituous liquors poisons his fellow creatures for the sake of money. Intoxicating liquors are physical, intellectual, and moral poison: they destroy the health, derange the minds, and ruin the morals of the wretches who use them. And is it possible that a *Christian* will poison his neighbors for the sake of money? The willingness of fools to buy the poison cannot in the least extenuate the crime of selling it to them. What would you think of a doctor who would sell poison when he knew it would ruin those who bought it? In the United States alone, more than two thousand, perhaps ten thousand people lose their lives every year by drinking ardent spirits. If one man should kill so many he would be considered a great murderer, but if ten, or ten thousand unite in the murder, they are all guilty.

Drunkenness opens the door to every vice. Can a christian knowingly follow an employment in which he can only succeed by multiplying crimes, and increasing the number of transgressions in the land? Six cents worth of spirits will get a man drunk: and is it possible that for the pitiful bribe of six cents, a christian will promote rebellion against his master, and assist in destroying the souls for whom Christ died? That man can have but little regard for the law of God, who would have it broke for *six cents.*

Those who sell spirits in large quantities are as guilty as the retailers, because they all know that intemperance creates the market.

Let every instigator of drunkenness think of this scripture "Woe to him that giveth his neighbor strong drink, that putteth the bottle to him, and makest him drunk." Hab. 11, 15. "Thou shalt love thy neighbor as thyself.j' Gal. v. 14.

Good people may differ from me about the heinousness of this crime, but I insist that if it is a crime at all. it should not be allowed in the church. A christian is a follower of Christ, who always went about doing good, but the vender of inflamatory spirits, spends all his days in doing harm

Intemperance fills the prisons. crowds the almshouses, takes thousands to the gallows, and millions to hell. It is well known that making and selling ardent spirits is the real cause of all these evils. I now ask, is it possible that a christian will knowingly choose. and follow an employment that is the cause of so much sin and misery?

As christians have long deplored this evil, I will now propose a plan to check its ravages. The plan is this, let us put away distilled spirits from among us altogether; let all professors of religion do like the Quakers, neither make. use. nor sell them. Surely, christians should be as temperate as Turks and Arabs. If all professed christians had put away slavery and distilled spirits at the time the Quakers did, in all probability, these evils would have been by this time nearly. if not quite banished from christendom. Among the Jews. if any one was convicted of enticing others to idolatry, he was stoned to death, but we keep people in the church who make their living by enticing their fellow creatures to sin. I greatly desire to call the attention of christians to the subject. I want to see it made a theme for the pulpit, a question in church meeting, and a subject of discussion in conference.

Kinkade's Bible Doctrines.

GEORGETOWN COLLEGE.

In speaking of this institution and the appointment of Luther Rice as its President, the "Cross and Baptist Banner" of March 23d has the following editorial remark—

"He is sound and liberal in Theological sentiment, and combines much strength with indefatigable industry. His influence would, in some measure, counterbalance the canker of the unwelcome heresy in the board that is perpetually gnawing upon the vitals of the institution, and will ultimately destroy it, unless it can, by some means, be eradicated, or persuaded to retire. Would it not be well, on some future occasion, if necessity should still demand a remedy, to present this whole matter to the public, uncovered? We invite in our columns an unreserved investigation."

As one of the Board of Trustees, an investigation, yea a full investigation of the concerns of the College is invited, embracing the "unwelcome heresy in the board." In that investigation it will be seen who have been most friendly to the College, and to the interests of those who have heretofore composed the Faculty. It will possibly be found that the insinuations contained in the above paragraph are unfounded; and that it can be traced to an old grudge against the Trustees in not giving him more than one vote as a Trustee, when he was so anxious to obtain a seat amongst them.

This is not the first time this Editor has given vent to his spleen against a part of the Trustees of the College. Whatever gratification it may afford him, he is welcome to enjoy undisturbed. No person, we feel assured. will envy him his feelings, or desire to participate in them. There is an insinuation against some of the Trustees, as being hostile to the prosperity of the College. Who are they? From whence does their hostility spring? Who, of the Trustees. send their sons to the College? Who have solicited their friends to send and thus advanced the interests of the College? Who have been more ready to raise money to aid the faculty? Who have risked their own personal responsibility for them, in loans of money! And what acts of friendship have been done by this *talking friend* of the College, who continues to utter his complaints shrouded in mystery. We would advertise the public that the College is in as prosperous a condition as could be expected, when we take a view of its age and some necessary embarrassments in obtaining a Faculty. A College cannot march off at once in high reputation. It requires time. The public must judge from the materials wrought upon and sent forth. The College has no need to be ashamed of the graduates she has certified to public They are young men of talents, of great promise for usefulness—and their performances of a superior order. We trust the public will not be misled by this *professed friend* of the College. who is ever finding fault with something. The Faculty is well prepared to impart a liberal and polished, and substantial education.

There is another insinuation in this piece characteristic of the author. He seems to think that the "unwelcome heresy," as he terms it, in the Board. should be forced out of it e doubt not. if he had the power, he is tyrant enough to exercise it. But were the motion to be made in the Board, it would most probably result as did the gentleman's attempt to make himself a Trustee—*He got one vote.*

We had made a remark in the Christian Messenger of this sort—"God has devised means by which the human family may be saved. The gospel is *the* power of God unto salvation to *every one that believeth*

Why did not the Apostle declare that it was *a* power of God

unto salvation? He has told us of no other *power* of God unto salvation—Therefore we should refrain from speculating in relation to this matter. We should be perfectly satisfied to take the Gospel as *the* power of God unto salvation. But to whom is it *the* power of God unto salvation? To every one that believeth." And yet this man who professes to believe in revelation, and desires to be the organ of the Baptist denomination, observes that the proper title to give to the above sentence is this:

"Much weakness."

I could but be reminded of the remark of the same Apostle in reference to such characters—The gospel was "to the Jews a stumbling block, and to the Greeks foollishness"

A Voltaire and a Tom Paine would have rejoiced to hear such an expression from the lips of a professor of Christianity. And yet the Baptists recognize this man as one of their body.

We owe an apology to our friends for noticing this man. His remarks in relation to the College are calculated to produce an unfavorable impression. The College is doing well. It is likely to do better. And we advise our friends that it is conducted upon liberal, highminded and honorable principles.

J. T. J. Ed.

NOTICE.

Our friends at a distance are notified, that the recent amalgamation of the "Old and New" Baptist Churches, at Louisville, effected principally by the efforts of Dr. S. M. Noel, has no reference to those who have, for some time past, based themselves upon the Word of God as the only infallible rule of faith and practice. The friends of the Lord Jesus, at that place, as we are informed, are unshaken in their faith and confidence in the Bible, and of its perfect sufficiency to govern them in all things pertaining to life and Godliness.

J. T. JOHNSON, Editor.

The following is published as containing many valuable suggestions. We do not see their full confliction with our views. We shall enlarge on them in due time. J. T. J. Ed.

JAMES TOWN, O. 27th March 1833.

Dear Brethren:—

Your third No. of the Messenger came to hand by last mail. I was well pleased with the contents. Brother Stone in his Orthodox sermon, acted like the lawyer who attempted to give the arguments of his opponent, that he he might meet them in the same speech. But unfortunately he refuted his own, in giving his opponent's. Brother Stone has done just so, the objections to his orthodox sermon are stronger than the sermon itself.

I will now give brother Johnson a bone to pick. I find that he strikes hard at a called and sent ministry. Suppose that the

President of the United States were to direct the Secretary of State to make out a call in writing, directed to brother Johnson at Georgetown, Ky. empowering him to act as Minister Plenipotentiary to Spain; and put the seal of the United States to it, would not brother Johnson be a minister of the United States although he never saw the President? Or suppose that brother Johnson were to write a sermon and send it to me, and I were to speak his words to a congregation at Jamestown might it not be said, that brother Johnson spoke to the people by me. Then I would be inspired by brother Johnson, and would minister his words to the people—then would I not be his minister? And if brother Johnson were to command me in writing, to proclaim his words to the people, would I not be sent by him? and if sent by him, would I not be his Apostle? Then suppose I find a command written by an Apostle of Jesus Christ, directed to me sealed with the proper seal (signs, wonders and mighty deeds) authorizing me to proclaim the words of the Holy Spirit to the people, and I should do so. In ministering those words, would not the Holy Spirit speak by me? Would I not be a minister of God so far as I ministered his word? Then, if by his written word, I am called and sent, am I not as legally authorized as though I had been called by his voice, and verbally commanded to go? If so am I not his ambassador? am I not his Apostle?

Suppose I were in a heathen country, who were all illiterate, and brother Johnson were to communicate words to me in writing, in the language of those heathen, and I were to proclaim those words to them, would it not appear miraculous to them—they having no knowledge of the media through which I received the knowledge.

You see, brother Johnson, that I am trying to prove myself a called and sent minister of Jesus Christ—and I think I can succeed so far as I proclaim his words. He, in conjunction with his Father, sent the monitor to the Apostles, which monitor brought all things to their recollection that he had spoken to them. The Apostles have left the monitor with the Saints, to bring all things to their recollection, spoken by them. The Apostles, after the departure of Jesus, were guided by the monitor, and the saints after the departure of the Apostles, should also be guided by the monitor, which is the New Testament.

Yours in the hope of immortality.

M. WINANS.

DUTIES OF CHRISTIANS.

These are so distinctly stated and enforced in the New Testament, that the humblest christian is capacitated equally with the most learned, to ascertain, practice and receive the benefit of them. We have no need of interpreters, nor expounders of mysteries. There is a duty and privilege so strongly marked,

and enforced with such emphasis, and upon which so much depends, that we must be permitted to call the attention of christians to it, for a few moments. Our reception into the Everlasting Kingdom is accompanied with this interesting, soul cheering declaration—"Come up ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world—When I was hungry you fed me: when I was sick and in prison you visited me; when I was naked you clothed me," &c. "Inasmuch as you did it to the least of these my disciples, you did it unto me." If there ever was a motive calculated to lead us on in the path of obedience—if there ever was consolation designed to give victory to us in the midst of sufferings, and the severest trials—if ever the dictates of benevolence were enforced by opening and offering to us the rich stores of Heaven, we we have it in the paragraph selected. That christian must be cold and callous, indeed, who can read the above and remain unmoved. They who administer to the necessities of the Saints enjoy the high honor of having it recorded, as if done to the Captain of their salvation. For certainly if you have done it to the least of the saints, you would have ministered to the Saviour had he needed your kind offices.

Let the christian congregations then answer the question—are we discharging our duties to the poor and ignorant? Can any congregation answer in the affirmative? We fear not. We believe not.

A vast debt of responsibility bears upon those whose minds are enlightened upon these subjects; and who, from the relation that exists between them and their brethren, to exert great influence in the formation of their christian knowledge and character. Many are moral cowards. They fear to tell the plain truth, lest their name and influence may be brought into disrepute and diminished. We should be as ready and diligent to speak of one duty as another; and not to cover up the crimes of professors of religion.

If the congregations are lost to a sense of duty in relation to contributions for the poor and needy, they should be awakened to it. If any of the members are guilty of drunkenness or intemperance, let them be dealt with in the spirit of the gospel command and treated as the law of Christ demands, even should it sever our bosom friend from our fellowship. It is better to begin in time than to permit the evils to take deep root by delay.

Were we to surmise in reference to these matters, there is not a more crying evil, than the defective systems for supplying the wants of the poor and rendering their situation comfortable.

Brethren we appeal to you on this important subject believing that you are disposed to relieve the indigent and oppressed. Are there any of the lovers of the Lord Jesus within your boundaries, who are in a destitute condition? We do not mean are they starving; but do they need any thing to render them comfortable! If so, let your contributions be in proportion, on every first day, as the Lord has prospered you.

And if it be necessary, extend your benevolence and charity to the needy of the world. Whilst the world seems to have turned its attention to the support of what is termed "preachers," we desire to call you to the support of the poor. We would advise the congregations of God, every where, immediately to institute a vigorous and healthy course of action on this subject. Let the Deacons and Elders attend to this subject, as directed by Paul in his letter to Timothy, and all will be well.

In thus discharging our duties we have the consolation of knowing, that it "is more blessed to give than to receive." And can, with the highest gratification, look forward to that glorious period, when the Saviour will declare, "inasmuch as you have done it to the least of these my disciples, you have done it unto me."

My brethren, never become negligent in regard to the condition of the poor. If they are suffering, you may rest assured christianity is not as it should be. Do not wait for them to be placed on the poor list of your country. Christians should be supported by christians when unable to labor; and to the extent of their wants. J. T. J. Ed.

THE BODY OF CHRIST.

When we look at the condition of the, *so called*, religious world; its squalid, its emaciated, its dismembered and skeleton appearance, the enquiry arises in the mind of every christian of any reflection what has occasioned such awful desolation; to what can we trace its origin? We are disposed to place all this deformity to the account of "a spirit of disobedience" Submission to the will of the Lord would make all men christians—and the same spirit would not only do away all the divisions that exist, but prepare, furnish and adorn them for the society of their God and King, in a world of perfect bliss, where the life to be enjoyed is eternal, the riches to be acquired imperishable, and the crown of glory to be awarded to every faithful soldier of the cross, shall never fade away.

Avery christian should unite his efforts in the work of reform. How shall the work commence and progress? Let the existing evils be distinctly marked. Ascertain the sources from whence they have originated; and in all good feeling, apply the remedy.

We have ventured to assert, that the unhappy, divided, distracted condition of the religious world has originated from a spirit of disobedience. If this be true, a strict self examination should be at once instituted, by every one who professes to to be a follower of the Lamb of God, who was designed to take away the sins of the world.

Previous to the death and resurrection of the Son of God, the Jews were either for or against him—there was no neutral ground. A man was said and esteemed to be a disciple or not. The disciples were not cut up into several factions. They presented one body, and looked to Jesus as their leader.

After the resurrection, the Apostles presented the foundation and bond of union, which had been unfolded and given in charge to them by the Saviour. It accomplished, at that time, all the blessed purposes for which it was designed. United to a common head—bound together by a common interest—impelled forward by the same motives—supported by the same promises—and heirs of the same heavenly inheritance, they lived as one family, so perfectly devoted to each other's welfare, as to lay down their lives for each other, rather than forfeit the endearing title of brother and sister—sons and daughters of the Lord Almighty.

Obedience to the Master's will, as promulgated by the Apostles, resulted in the happiest consequences—love and joy, and peace, long suffering, &c.

But so soon as a spirit of disobedience manifested itself, the peace of the family of Christ was disturbed.

Pride and ambition, and wisdom above what is written, those foes to human happiness, insinuated themselves into the family, and set brother against brother—the father against the son—the mother against the daughter, &c., the result of which was, one was for Paul; another for Apollos; a third for Cephas, &c.

What produced this state of things in the Corinthian congregation? Was it the truth preached to them by Paul? Certainly not. For he says, he determined to make known nothing among them, but Jesus Christ and him crucified. Here was but one head presented—therefore no possible excuse could be raised from Paul's preaching, for making other heads. Here was but the fact of the resurrection announced by Paul for their faith. Of course, no division could grow out of this annunciation.

The facts to be believed, and the things or acts required of them by Paul, were few and simple, and easy to be done.

No person, we presume, would attribute the unhappy schism at Corinth, to the teaching of the Apostle. We unhesitatingly assert that a spirit of disobedience produced the whole disorder.

Paul traces their misconduct to the imaginations of their own evil heart, and not to any defect in the system which had been devised in perfect wisdom and goodness for their happiness.

The same may be remarked of the present state of the religious world. A spirit of disobedience keeps the people of God assunder. They are not willing to build on the corner stone which was laid in Zion. The good confession for admisssion is not enough for them. Thus you see, at the very starting point, a great deal of mortar is thrown upon the foundation stone, so

as almost to conceal it from view, before they will admit a stone into the building. Instead of requiring the confession conformably to the law of Christ, an experience of feelings must be related, in order to decide whether there is a correspondence with theirs.

Not only so, but the institution of baptism has been totally perverted from its original import and blessed design. Having lost its meaning, it is not strange that an action correspondent should be introduced; so the action of sprinkling and pouring is as great a departure from the truth, as the departure from the import of baptism, which was for remission of sins, that they might receive the gift of the Holy Spirit. And here, likewise, a spirit of disobedience is very manifest.

All the great religious denominations acknowledge the validity of immersion; yet they are not content to act upon that admission. They make a sect by contending for sprinkling and pouring. Not only so, but as distinguished literary men as any, of their own denomination, have frankly acknowledged that the action of the institution, according to the meaning of the Greek term, is immersion.

A spirit of disobedience manifests itself, in failing and refusing to participate in the Lord's supper on every Lord's day.—So that instead of attending fully to the worship of God, it is carried on by piecemeal, in a broken mangled form.

There is another item in the worship so totally lost sight of by many of the congregations, that such a practice is scarcely known to have been sanctioned or practiced by the Apostles. It is the weekly contribution. The contributions for the poor, have given place to contributions for the rich, to missionary purposes, to educating young men for the pulpit, &c. &c. Paul said it was more blessed to give than to receive. But the rich have reversed the rule in a great measure. Poverty may stare many of these benevolent schemes in the face, and yet they cannot see it, because they look for it abroad. Thus poverty and ignorance of the scriptures, in our own country, are in a great measure overlooked, while thousands are squandered away uselessly abroad.

Again—A spirit of disobedience—yea, of usurpation, manifests itself to an alarming degree, in making laws and enforcing them, in the kingdom of Christ. This is a serious charge. It can, however, be supported. In the rage for law making, whereby to expel members, and operate on their consciences, you seldom hear the laws of Christ appealed to, when a member is tried.

In proof of this fact, I have recently noticed the trial of a Mr Theodore Clapp, of the Presbyterian denomination, stationed at New Orleans.

He stood charged with heresy and immoral conduct. He was charged with having violated their confession of faith, &c. but

we have no recollection, that the word of God was once mentioned as having been violated. We have not the paper before us. It was the "Standard," printed at Cincinnati. The Presbyterians come out plainly and honestly in this matter.

Mr. Clapp was tried, convicted and suspended, upon their Presbyterian standard. But behold!! The congregation at New Orleans was rather too independent for their majesties, and too much attached to their Bishop, to yield a tacit submission. The "Standard" again informed us, that the congregation had *unanimously* voted him their preacher.

What a mighty blow upon Presbyterianism at New Orleans! We had heard of this Mr. T. Clapp before, as an amiable, pious and intelligent gentleman, and professor of christianity, and that he was much beloved by his congregation; but we did not anticipate so decided a stand in his favor. We do hope that he will march on in the truth; that he will probe all the errors of the old system; that he will permit the word of God to lead him on; and that he will boldly proclaim the gospel unadulterated by the polluting dregs of human systems. J. T. J. Ed.

(*Continued from p.* 84

"Them he also justified."

Justification is a forensic term, and signifies the act of God in pardoning, and accepting the elect sinner. B stands before his country's bar of justice, as a criminal for high crimes. His case is considered—it clearly appears to the court that he is clear—Now what is the duty of the court? Will it say to the criminal, we forgive you? No: there is nothing to forgive—the criminal is innocent—neither does it belong to a court to forgive. Its duty is to declare simply that the criminal is guilty or not guilty. Forgiveness belongs, not to the court, but to the executive, or Governor—and to him alone. D is arraigned at the bar of justice for a flagrant crime—he is clearly proved guilty of the deed—the court declares him guilty, and delivers him over to executive for punishment. Now, in the executive, the constitution has vested the power to forgive or exercise mercy. The Executive forgives the condemned criminal, and lets go at large. This act of forgiving is perfectly consistent with law, because this power is given him by the supreme law of the land.

Mankind are all guilty—bound over by law to everlasting punishment. How shall any be justified, or forgiven, or have their sins remitted? I answer in the words of the Westminster Confession of Faith, chap. 11. "Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought

in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing the obedience and satisfaction of Christ to them; they receiving and resting on him and his righteousness by faith. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to his Father's justice in their behalf." Matchless grace! To illustrate this soul reviving doctrine, we will suppose two persons, E and R—E represents the elect, and R the reprobate There is nothing good in either—no good works attaching to either. God from eternity foresaw both—and from eternity sovereignly predestinated E to life, and in time effectually calls this favorite—and justifies or pardons him; not because he believed, repented and obeyed the Lord; but for Christ's sake alone, because Christ by his obedience to the law, did fully discharge the debt, which E owed to the law—and did make a proper, real and full satisfaction to his Father's justice, in the room, of, or in behalf of E. The law, therefore, has no claims upon E—nor has justice any demands against him. E is justified by this righteousness of Christ imputed to him, and received by faith alone.

It is objected that this is a mere system of speculation, not founded on truth, and contrary to scripture, as well as matter of fact—for if Christ has fully paid E;s debt of obedience to law, then is E absolved from all obligation to love God, and his neighbor, and freed from all obligation to obedience—Christ's obedience is full and perfect, and nothing more is needed—and, if Christ has made a proper, real and full satisfaction to his Father's justice in the room of E—then is E freed from death temporal, spiritual and eternal; for these are said to be the demands of justice against E, which demands Christ fully, really and properly paid. These are all contrary to scripture and matter of fact. For Christ could not pay the debt of spiritual and eternal death—nor did he pay the debt of natural death in E's room, seeing E, according to the purpose of God, must die himself.

This objection is based on ignorance. The doctrine for which I contend, was the doctrine of the reformation—and has been warmly advocated by the great and good ever since. We shall treat such quibbles with scornful silence; for they merit no better treatment. Were we to enter into serious debate with these acute heretics, it would seem like letting ourselves down to a level with them, and thus sink our popularity, and raise them to notice in the world.

But these errorists object to our doctrine, by saying it destroys the very idea of grace in our justification or pardon: for if our debts are paid by a surety, then there cannot be grace in the creditor to forgive. I answer, the grace appears in the Fa-

ther's giving the Son to pay the debt. But says the objector sneeringly, might not a creditor as well forgive the debtor at first, as to put his hand into his pocket, and hand the sum to a third person, and then receive it from him again for payment? Avaunt such stuff—I hasten to the last link of the chain.

"Them he also glorified."

All the foreknown, the predestinated, the effectually called, and the justified shall be glorified in heaven forever, in spite of hell and earth. For if one such should be lost, God's whole plan is frustrated. The divine writers knew this, though they so frequently exhort, and warn the elect, to take heed lest they fall.

And now in conclusion, what shall I say? I know not whether there be one of the elect number in this large assembly. Yet it is my duty, as called and sent of God, to preach the gospel to every creature—although it must be confessed, it is not for every creature—I dare not attempt to reconcile the contradiction.—Come then, I entreat you, come to the Savior of sinners—it may be, he will receive you. O come quickly—death may apprehend you before to-morrow's sun appear. Believe, repent and turn to the Lord, perhaps you may be saved. But you say. I cannot believe, nor repent, nor turn to the Lord—Ah! this is lamentably true—you cannot, unless God gives you faith and repentance in his own sovereign time and way. Why then urge us to impossibilities; and then doom us to eternal death for not doing them? I confess it is a hard case, but it cannot be altered.—This, this is the pain of faithful preachers; and this pain increases, as the light of science advances. Brethren, if any here, pray for us, that we may patiently endure the opposition of men, and the torture of mind, originating in endless contradictions, and doubtful disputations. Amen. B. W. S. Ed.

CHRISTIAN EXPOSITOR.

Col: 2,10—23 and Chap. 3,1–4.

The Apostle in verse 3 of Chap. 2. had asserted, that in Christ were hid all the treasures of wisdom and knowledge; and therefore, exhorts the saints to beware, lest any man should beguile them with enticing words, with philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ—that they should be established in the faith, as they had been taught. He then asserts that they were complete in him, (in Christ) without the aid of those traditions of men, and rudiments of the world. He of God is made unto us wisdom, and the truth he has taught is sufficiently able to make us wise unto salvation. In him we are complete—in him, who is the head of all principality and power—head over all things to the church. For it is in reference to the church, to her aid and prosperity, all angels, principalities and powers are put under Christ, as their head. He is also the head of the church, his body—as every member of the natural body depends on the head for nourishment, life, and all things; so every member of Christ's spiritual body depends on him, their head, for spiritual nourishment, life, and all spiritual things. "v. 19, and not holding the head from which all the body by joints, and bands having nourishment ministered, &c."

A natural member, separated from the natural head, is naturally dead. So all those, who are in a state of separation from Christ, the spiritual head, are spiritually dead. He alone is our life, chap. 3—2, 3. The great concern of man should be, how shall we, who are dead in trespasses and sins; be made alive? or, what shall we do to be saved? Or, as disunion with Christ is death, and union with him is eternal life—how shall we become united with him as the living, and life-giving head? This inquiry is all important. Let us, laying aside the traditions of men, apply to the word of inspiration as taught by Christ, and his Apostles. "Hear ye him."

The Apostle Paul in v. 11 and following, tells as how this all important union with the head is effected. "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The circumcision made without hands, has been thought to be christian baptism. This cannot be; for baptism is made or performed by hands, whether it be called sprinkling, pouring, or dipping. It cannot mean water baptism; for the text represents the subjects of it as in Christ before they were baptised. It cannot mean water baptism; because this circumcision is that, which really puts off the body of the sins of the flesh: this water baptism never does, but is only the means through which the grace of God will do it. "The circumcision made without hands." without doubt, means the circumcision of the heart in the spirit—Rom 2—28, 29. It is generally termed a new heart, and a right spirit.

It is now inquired, how are we to become circumcised with the circumcision made without hands? The Apostle answers, "by putting away the body of the sins of the flesh, by the circumcision of Christ." By the circumcision of Christ, we certainly understand water baptism; because it is immediately added—"Buried, with him in baptism," &c. In the Red sea all the Israelites were baptized into Moses as their head, lawgiver, and leader. By this baptism they were incorporated in one body, of which Moses was the head. By baptism we are baptized into Christ Jesus, and become one body, of which he is the head, the lawgiver and leader—or, we in one spirit are baptized into one body, of which Christ is the spiritual head. Thus by baptism we are represented as brought into union with Christ and his body. But is this work, the work of baptism? If we in heart believe, repent, and be baptized, this great work is

done, not by baptism or faith, or repentance, as the agents, but as the means of God's appointment, through which his grace performs the work. When Christ said to the diseased woman, thy faith has saved you—he meant the power of God has saved you through faith It was not the waters of Jordan that cured Namaan of the leprosy, but it was the power of God through his obedience to this appointed means. So by the circumcision of Christ, or water baptism, we are represented as having our sins remitted, or washed away, or put away—because through this means. in connexion with faith and repentance, the work is done by the grace of God.

Being baptized into Jesus Christ, we become one with him—when he, the head, died, was buried, and rose from the dead, we, the members. are also represented as dead, buried and risen with him. and as sitting with him in heavenly places. But the Apostle labors to impress the idea that baptism, unconnected with faith, is insufficient. "Buried with him in baptism, wherein ye are risen with him, through the faith of (in) the operation of God, who hath raised him from the dead. By baptism we have a lively representation of the resurrection of Christ, and are led by faith to see the mighty operation of God in raising his son from the dead

The Apostle then remarks, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." "Risen with Christ" by baptism—not risen from the death of sin with Christ, for he never rose from such a death—not *really* risen from the grave with him, but in figure, "reckon yourselves to be dead and alive with him—as he, your head, died, and revived, and rose again The great duty of all who are baptized is to seek those things which are above—to set their affection on things above, and not on things on the earth.

This was the way the first christians lived—this made them the wonder of the world—this engaged the hearts of thousands to submit to the Saviour—and if this way be pursued by us in this day, the same divine effects will follow—but if not pursued, in vain we live—in vain—worse than in vain—for I fear we shall scatter, rather than gather into the kingdom.

B. W. S. Ed.

Mark 9. 30—50.

Jesus was now on his last journey to Jerusalem. He looked ahead and saw the gathering storm, black with the fury of hell and earth—still lowering, and ready to burst in death upon him. His flesh shuddered at the sight—his spirit was troubled within him. May mortals dare enter into his feelings? Forgive, O Lord, if presumption! Flesh and blood pleaded—strongly pleaded to evade the storm—but if evaded, he saw the ruin of the world—if he died not, the world's last hope is gone forever—

they must die, and rise no more—covered in eternal gloom. His love to man determines him to meet the storm, and bear its deathly fury—he pursues his journey. But shall he conceal the pressing events from his disciples? No: he tells them the sad tale—"The son of man is delivered into the hands of men, and after that he is killed, he shall rise the third day." Peter in this saw all his high prospects blasted—he and his fellow disciples had been dreaming of a universal empire—that their Lord would literally fill the throne of David, and reign over all nations—that they should be the officers of his court, and were actually disputing among themselves who should be the greatest, or prime ministers in his kingdom, which they expected shortly to appear, and he crowned king as soon as soon as he should arrive at Jerusalem. This expectation was not confined with them; for it appears to have pervaded all Jerusalem and Judea; because the vast multitudes treated him at his entrance into the city in kingly style, and hailed him welcome to the throne now vacant of a king in Judah's line. Peter, when he heard the Lord speak of his death at Jerusalem, exclaimed—"This shall never be unto thee". Jesus rebuked him sharply—"Get thee behind me satan, (adversary) for thou savorest not the things that be of God, but those that be of men. Adversary indeed was Peter to himself and to the world in his mind. Had he obtained his desire, Jesus had not died, nor risen from the dead; he then, and the world must have died forever, and been covered in eternal night.—There had been no redemption from sin and death.

On his journey to Jerusalem, he rested awhile at Capernum. He asked his disciples, what was it that ye disputed among yourselves by the way? They were silent, being ashamed to tell it; for they had disputed among themselves, who should be the greatest. The Saviour, from this circumstance, taught them a lesson, important to be learned and observed by all his followers:—"If any man desire to be first, the same shall be last of all." "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Happy the church of Christ, had she only learned and practised this lesson! Humility exalts; but pride abases. Humility takes the lowest seat and thinks this too good for its unworthiness; but pride sighs for the highest, as best fitting its merit. Humility esteems a christian better than itself; but pride esteems itself most, because it thinks itself preeminent. Pride has gorged itself with the life's-blood of christianity, and is the cause why her children are so sickly and weak—pride has elevated the man of sin to that seat, on which he sits as a god. Take a view of the discord, strife, division and enmity apparent in Zion, and in this see the devastations of pride—rather ask, what has veiled the glory of the church? What has effaced her beauty? What has stript off her shining robes of salvation? What has destroyed her unity, love and peace?—

What has caused her great apostacy? Pride, pride, is the primary agent of all—of all the incalculable mischiefs on earth.

Jesus adds, if thy right hand, or foot or eye, offend you, or cause you to stumble, cut it off, or pluck it out, &c. In the liberal sense this cannot be received; for the loss of these members cannot change the heart. The meaning, no doubt, is this: If your dearest friends, father, mother, wife, brother, or sister, cause you to stumble, and fall from your God, and from duty, into sin and ruin, cut them off—or leave all and follow Jesus. Except a man hate father and mother, brother, sister, wife and children, he cannot be my disciple—that is, except he love me more than them. How infinitely better this than to be cast into hell, where the worm dieth not, and the fire is not quenched. This alludes to the methods of burial then in practice—one was to bury the body under ground, which would be consumed by worms, and then the worms must die for want of more food—the other was by burning the body in fire, and when it was consumed, the fire would die for want of fuel. The perpetuity of future torments is thus taught. In hell the poor creature shall exist forever as food for the gnawing worm, and fuel for devouring fire—these shall never die—shall never be extinguished.

The Lord adds, "For every one shall be salted with fire." *Every one* must refer to those, who caused to stumble and fall, and to those who actually did stumble and fall. Salted with fire is a highly figurative expression, shewing the intensity of suffering. It refers to a mode of punishment superlatively painful—to be wrapped up in burning coals of fire, the smoke of their torments ascending up in clouds. By this figure is represented the torments of hell. "The smoke of their torments ascending up forever and ever."

"And every sacrifice shall be salted with salt." *Every sacrifice* refers to the obedient believers. They have offered themselves sacrifices to God. Salt purifies and preserves meats on which it is put. The truth of God, or his grace, is represented by it—for it is by the truth we are sanctified, and preserved unto eternal life. "I recommend you to the word of his grace, which is able to keep you, and to build you up, and to give you an inheritance among all them that are sanctified." "Sanctify them through the truth." Salt is good—but if the salt has lost its saltness, wherewith shall it be seasoned? Salt, which has lost its saltness, can never be restored to its original quality by any process known in nature. This awfully represents the danger of apostacy. The heart becomes unsusceptive of the power of truth—truth can no longer effect it—the consciences becomes seared as with a hot iron. Though truth is all powerful and never loses its power in itself; yet it loses its power in the heart of the apostate sinner. Take heed lest you fall.

Have salt in yourselves to be at peace one with another.—Without this salt in ourselves, peace can never have her dwelling there. Live in peace and the God of love and peace shall be with you. But where discord and strife are, there is not God—nor is there the purifying salt, or his truth, or grace, purifying our hearts even as he is pure.

B. W. STONE, Editor.

QUESTIONS PUT BY A CORRESPONDENT.

1. Is Christ's kingdom, Christ's church, and the Baptist, Methodist, and Presbyterian churches, all one and the same thing?

Their answer is, yes.

2. Is a man a saint the moment his sins are remitted.

Ans. Yes.

3d. When a saint is he in the Devil's kingdom?

Ans. No.

4th. Is he then in Christ's kingdom?

They say yes. So do I.

Now if a saint already in Christ's kingdom, I pray, what are you baptised for?

They say, and so do I, Christ is the door and baptism is the door (So Christ and Baptism is something similar) but I have concluded then, as they are in Christ's church before baptism, and not in the Baptist Church until baptised, they cannot mean the same thing. I am a poor scholar; perhaps I cannot see nor understand it."

A. K.

To the Editors of the C. M.

I have lately seen a pamphlet containing a discourse on the character and kingdom of Christ. I think the author has opened the way for controversy on the speculative views of the chars acter of Christ, to be revived. For I think it clear that hi-views are highly speculative, although this pamphlet was sent forth from the office of the Evangelist and has been sent to several of the Agents of the Evangelist. I hope it was not with the approbation of those pleading for reformation and who desire controversies on that subject to cease.

I should be astonished if I should hear that the writer is one of those who wish all the saints to speak on this subject in scriptural language.

I say nothing about the correctness or incorrectnes of his opinions, but I speak of the precedent.

You will oblige me by giving this a place in the Messenger, which I have no doubt you will do, as I have heard you both express yourselves pretty much as I now have done.

Your brother in hope of Heaven,

L. I. FLEMING, jr.

RELIGIOUS INTELLIGENCE.

On the 1st Saturday, Lord's day, and Monday of this month we had a meeting at Leesburgh of a very interesting nature. The assembly was large and attentive. Six were added to the Church at that place.

On bro. John Smith's recent tour, just closed, 27 persons were added to the congregations.

EATON, March 1, 1833.

Dear Brethren:—

We are living in peace in this section of country, so far as respects christians:—The sects are unitedly hostile against them. When in their opinion, their sect becomes wrong; instead of conforming to the gospel, they begin to look back to Calvin, Fox, or Wesley, &c. and endeavor to get back to the origin of their party, and call this reformation. But if they are exhorted to a gospel reformation, it is unpardonable heresy. But we may expect that the clearer the true light shines, the greater will be the opposition; and in proportion as this opposition rages, in the same proportion will their light dwindle away, until the longed for period shall arrive, Babylon is fallen.

We have still occasional accession to the church in some places; 5 have been added at Oxford since my last.

In haste I subscribe myself your brother in the bonds of the gospel. H. MONFORT.

STONE & JOHNSON.

BRUCEVILLE, March, 1833.

Brethren, Stone & Johnston:—

About one year ago we were constituted a church at this place. Our platform was the scriptures. We have walked in harmony together, with a small increase for a few months back. Brother Maurice, R. Trimble has been proclaiming the ancient gospel, with good success. A number of precious souls have believed and obeyed their Divine Master, by being immersed into his name. There have been about fifteen baptized in about two months, many others are enquiring whether those things be so, numbers are leaving the old orthodox Baptists (as they call themselves) and uniting with us. Our present number is about sixty.

Since we were united together on the word of the Lord, we have not had the first difficulty; while those, that have their creeds of human invention, are splitting to pieces That the Lord may preserve us all in his way, is the prayer of yours, &c.

W. BRUCE.

Extract of a letter from a bro. J. Longley, of Rushville, Ia. dated March 4th, 1833.

"The good work is still going on. Last Lord's day I immersed four and one yesterday."

Bro. John Roberts informs us; that on his late tour of preaching about 15 were added to the church at Williamstown, Ky.

Bro. Js. G. Bryant, in the Forks of Dicks river writes, March 10, 1833, that they have lately constituted a church of five members of the old United Baptists, to which were added 12 more at the same meeting.

NOTICE.

It is requested by several brethren in different churches that there shall be a general meeting of the churches, by their bishops and deacons, for the purpose of co-operating with regard to sending out Evangelists to proclaim the gospel, and to appoint four days meetings in every church, which may desire it, north of Salt river. The meeting is proposed to be holden at Dryrun, near Georgetown, on the last day of April, 1833. The churches are earnestly requested to be punctual in their attendance.

Also, beginning on the last Wednesday in April, will be a meeting of five days at New-Albany, Ia.

Brother F. Palmer and myself have just closed one of the most interesting and happy meetings I have ever attended.

On the 5th Lord's day, at brother Taylor's, on Eagle creek a very large audience attended, when Mr. Palmer delivered one of his very best discourses. We had the happiness to immerse three ladies. Many more were solemnly and seriously affected. The harvest is ripe, and the brethren are requested to aid us in that part of the vineyard. J. T. J. Ed.

Several have been added to the congregations at the Great Crossings and Georgetown, within a few weeks past.

J. T. J. Ed.

RECEIPTS FROM MARCH TO APRIL 3D.

KENTUCKY. *Mt. Carmel*—By Eld. I. A. Gano, for I Shawhan, for vols. 3, 4, 5; for A. Keller, for vol. 7; R. Mock, for do.—*Paris*—By D. Hazlerigg, by Eld. T. Smith $2 for vol. 6; by D. Smedley for 7; by agent for I Cunningham for 5 and 6; H. Parker for 7; Jacob Link for 7; Tho. Stamps for do.—*Carlisle*—Dav. Caldwell for vol. 7; Wm. Caldwell do.; Wm. Doughty do.; Wm. Potts do.; A. Couchman do.; Jesse M'Cune do.; Robt. Ardery do.—*Flemmingsburgh*—Js. Eckols for vol. 7; Robt.

Howe for 6 and 7; Js. Stockwell 7; I. Cocchran for 6 and 7, and he paid for N. Bridges, vol. 6' R. Porter by Js. Shackelford for for vol. 6.—*Mayslick*—Js. Tibbs for vol. 6 and 7; Eli Groves for 6.—*Maysville*—By Agent, Js. Philips for 7; N. Hixon do.; bro. Corwine do. O. Hukill 1 50; J. W. Dunçan 1 00; S. Lee 1 00; A. Stewart 1 50; A. Sheriff 1 00; Moaklar 1 00; W. T. Young, 1 00; Bro. Spalding for 6 and 7.—*Union*—By Eld. M. Allen, for Js. Hurt, for 7; I. W. Moore for do.; Js. Hildreath, do.; C. R. Wilmott do.—*Caneridge*—By Eld. Palmer, for Wm. Henderson, for 7; R. Luckie, do.; Wm. Paine, do.; N. Brown, do.; Mrs. Desha do.; W. Jameson do.; J. Barnett do.; L. Houston do.; A. B. Wilson do.—*Georgetown*—Mrs. H. Johnson for 7—R. J. Ward do.; Js. M'Leary, for self and bro. John, for vol. 7; bro. Parks do.; Js. Patterson for 5 and 6; Js. Grant do.—*Bethel*—Mrs. Sutton for 7.—*Danville*—Tho. Downton for 7.—*Sheppardsville*—P. Hatchitt 10 00.—*Cobleville*—R. V. Bush for 7—Chiles do. W. Dunbar do.; Laforce for 6; Quiescenbury, for old vol. 1.—*Versailles*—Agent, for Doc Redd 4, 5, and 6—W. Doggins for 7; Robt. Scarc do.—*Horrodsburgh*—By Agent, T. Allen, senr. for 7; Mrs. Allen do.; I. Chaplin do.; I. Westerfield do.; Wm. Trimble do.; P. T. Allen do.; I. Haggin do.; Js. Debond do. Wm. Curry do.—*Shelbyville*—By A. Chinn 1 00; Wm. Standifer for vol. 7.—*Cainerun*—By Mrs. R. Cooper for 6.—*Richmond*—Eld. Wm. Read 7 50, for vol. 6.—*Lexington*—By Eld. T. Smith for Eld Jac. Creath, junr. vol 6; I. Curd for 7; Wm. Boone do. Jac. Stone do.; Geo. Robinson 6 and 7, and $3 for his bro.; Tho. Robinson for 6, 7, &c.; for E. Hickman for 6, Sam. Shivel for 7; for A. Ellyott of *Athens* 1 25 for 6.—*Cloyd's*—By Js. Cloyd for 6 and 7—N. Grigg for 6 and 7: Js. Daniel for 7.

OHIO. *Georgetown*—By Agent $10 00.—*Rutland*—S. S. Paine for Larkin, Rathburn, Williams, and Hubbell, for vol. 7. *Lewisburgh*—D. Robbins for 7.—*New-Paris*—Eld. I. Adams for 7.—*Cincinnati*—B. O. Austin $5 for vol. 6.—*Jamestown*—M. Winans for 7—*Steubenville*—Js. Sidebotham for 7.

INDIANA. *Carlisle*—By Eld. H. D. Palmer for R. Shearman; P. Ursey; I. Maxwell; B. Stafford for vol. 7.—*Rushville*—By Eld. I. Longley, for Wm. Lockridge, for 7.—*Spencer*—By Eld. T. Johnson for self, Rawlins, Howe, Cowgell for 7, and B. Pierson for 6.

ILLINOIS. *Palestine*—Eld. H. Palmer, for I. Eaton, for 6.

NEW-YORK. *Lockport*—By R. Weaver for all his subscribers for vol. 7, $8 00; for Eld. McIntire of Canada $2 00 for vol. 6.—*Youngstown*—Eld. D. Wiers for C. Betrand; Isaia. Wardell; A. Hacket; J. B. & S. Culp; Dav. Bradt, for vol. 7.

TENNESSEE. *Mooresville*—By Agent in full for vol. 7, $10 00.

N. CAROLINA. *Troublesome Iron Works*—By Johnson, P. M. $2 00 lost by Mail.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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

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CHRISTIAN EXPOSITOR.

ROM. 7 CHAP.

THE apostle is laboring to correct the fatal error of the Jews with regard to their law. They were seeking justification by the deeds of the law, and not by the faith of Christ.

V. 1. "Know ye not, brethren, (for I speak to them that know the law, i. e. the Jews) how that the law hath dominion over a man as long as he liveth"—Ah! is this true?—Were you, Paul, under the law when you wrote this letter?—Were the christians in Rome, or in any other place, under the law, after they believed and submitted to Jesus?—Nay, would he answer, (v. 6.) "we are now delivered from the law, *that being dead*, wherein we were held"—"We are not under the law, but under grace" chap. 6. 14.—It is not true that the law had dominion over christians as long as they lived; for Paul and the christians in his day lived many years, freed from the dominion of the law—properly the verse should read thus:—"The law hath dominion over a man, as long as it (the law) liveth." In immediate connexion, (v. 6) he says, "But now we are delivered from the law, that (law) being dead, wherein we were held."—He elucidates his position (in v's 2, 3,) by the figure of a woman bound by the law to her husband as long as he lives—but if the husband be dead, she is loosed from the law to her husband.—By this figure we are taught that the law was the husband of the Jewish nation, which is the wife, bound to the husband as long as it (the husband) lived—but when it (the husband) died, the wife (the Jewish nation) was freed from obligation, to it—so that she may be lawfully married to another,