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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. *MAY*, 1833. } NO. 5.

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.

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,

even to Christ who is raised from the dead.—The first husband must die before she can be married to another without the imputation of being an adultress. Moses, or the first covenant must die, before the Jews can be married to Christ, or the second covenant.

To avoid confusion on so momentous a subject, I will enquire

1st. What law that was which is dead?
2. By what means it died.
3. What were the fruits of being under the law?
4. What are the advantages derived from its death?

1st. What law that was which is dead.

I answer the whole law given by Moses, not excluding the ten commandment, or covenant of Horebwritten on tables of stone. Of the law that was dead the apostle plainly teaches it was that which was written on tables of stone; and introduces the tenth commandment, "Thou shalt not covet."—v. 7.—The apostle teaches the Corinthians that the covenant, called the ministration of death, written in stones, is done away 2 cor. 3 chap.—To the Hebrews he speaks of the covenant made with the Jews in the day when he took them by the hand to lead them out of the land of Egypt, which covenant is waxed old and vanished away. Heb. 8.—To the Collossians he says—that God had forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Coll. 2.

The apostle anticipates an objection to the doctrine, that we are not under the law, but under grace. If this doctrine be true, then we may go on to sin with impunity—What then, shall we sin because we are not under the law, but under grace? God forbid!" Chap. 6. 14. 15.

I have attempted an illustration of this subject thus: The state of Kentucky about 40 years ago formed a constitution for its government. After some years the people saw defects in their constitution, and resolved to make a second—A convention was called, and another constitution was formed and adopted. In this new constitution every good article of the first is transferred, and embodied with it.—So of the new constitution; every good item of the old or first constitution is transferred and incorporated with the New—This was done by the Lord and his inspired apostles. A foreigner wishing to become acquainted with the government of Kentucky is not referred to our old constitution to learn it, but to the New. So we refer the world to learn the government of the kingdom of heaven, not to Moses, but to Christ—not to the old constitution or covenant, but to the New.

2nd. By what means did the law die?

The apostle answers, "Ye also are become dead to the law by the body of Christ"—He nailed it to his cross—The death of Christ took away the first covenant, and introduced the second —The law remained a schoolmaster till he came and died, since then we are no longer under that schoolmaster.

3rd. What were the fruits of being under the law?

They were fruits unto death. (v. 6) as bondage, fear, guilt, and condemnation, as the whole context shews.

4th. What are the advantages derived from its death?—Liberty from bondage, fear, and condemnation—the privilege of being married to Jesus, or to the second husband—by this union, we become joint heirs with him of all things,—we become peculiarly the objects of his tender care, for he nourishes and cherishes his church, as his bride Eph. 5. 29—By this union with Christ, we bring forth fruit unto God, as love, joy, peace, long-suffering.

From the doctrine that the law was dead, and that we were delivered from it, it is asked. "Is the law sin? God forbid—"for I had not known sin, but by the law, for without the law sin was dead.—For I was alive without the law, but when the commandment came, sin revived and I died."—To whom does the pronoun *I* refer? Not to Paul; for he was never without the law—not to the Jews after the law was given on Sinai, for they always after that time had it. This pronoun *I* stands for the Jewish nation that lived before the law was given.—Till then comparatively they knew not what sin was, it being represented as weak, asleep, or dead. But as soon as the law entered, sin gathered strength (for the law is the strength of sin)—Our translation is obscure, which says, 'But sin taking occasion by the commandment'—It should be read, "But sin taking strength by the commandment—"I said, sin before the commandment came was asleep or dead; but when the law came, sin began to move, and revive in the Jews.—Sin abounded, and became exceeding sinful—then I (the Jewish nation) died, to all hope of life and happiness in their present sinful condition—To that very law which condemned them they fled for life—"But the commandment which I (the Jew under the law) found for life, I found to death"—the very law from the observance of which I hoped to obtain life, slew me, and blasted, all my fond expectations—In our translation of this verse, the words *was ordained* is a supplement of the translators, evidently wrong, for the law was never ordained to give spiritual life—It was designed to be the ministration of condemnation and death to those to whom it was given.—Is the law therefore not good? Yes, the commandment is holy, just and good.—Was then that which is good made death unto me? God forbid—The law did not kill me, but only exposed sin to my view, and sin—the monster sin, killed me.—As well might we say, that the light which exposed the filth of a house, long closed in darkness—was evil and produced this filth, as to say the holy, just, and good law was evil, and deathly, because it exposed sin in our breast and life, and brought us to desperation and death.

The apostle from v. 14, describes the religious exercises of a Jew under the law, and shews his utter helplessness by the law to save himself from the power and dominion of sin; and in this description every unconverted man may be included. v. 14.

"I am carnal, and sold under sin"—This could not be spoken of the holy apostle Paul, for he was not carnal—he was not in the flesh; "for they that are in the flesh cannot please God—But ye are not in the flesh but in the spirit, if so be the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his." Rom. 8. 8 9. Now from this it is evident that neither Paul, nor the christians to whom Paul wrote, were carnal—If they were Christ's they had his spirit, and if they had his spirit, they were spiritual and not carnal.—"Sold under sin"—does this apply to the apostle Paul, or to a christian in any age? —infinitely distant from it.—A christian is made free from sin Rom. 6. 18—and where the spirit of the Lord is there is liberty—he is not a slave sold under sin; for we have not received the spirit of bondage again to fear &c. This is the character of every sinner on earth, and not the character of any christian of any age or nation This state of bondage under sin is described in v. 16, & seq: "For that which I do, I allow not, for what I would that I do not, but what I hate, that do I." Here is the warfare between the inward and outward man; or the flesh and spirit, which are contrary the one to the other. The inward man or rational spirit approves what is excellent—would do right—hates the very course it pursues—consents to the law that is good—but still it is borne down by the outward man, or by the flesh. To will is present with me, but how to perform that which is good I find not. I have moral power or ability, but not natural power, to save myself from the bondage and tyranny of sin. (How different this from modern orthodoxy!) The poor sinner, finding his efforts vain to withstand the torrent of corruption, or to oppose with success the strength of the flesh, or outward man—looks despairing around for help—crying O wretched man that I am! Who shall deliver me from the body of this death?—this dead body, in whose very members lives the law of sin. None could answer—none could bring relief.—Ready to sink in despair, Jesus is presented in the gospel as able to save him—He believes this precious truth, & breaks forth in praise to God—I thank God—through Jesus Christ, our Lord.—So then, do I with the mind serve the law of God, and with the flesh the law of sin?—No, my flesh—every member I yield to the service of God.

B. W. STONE, Editor.

Queries, by Eld. Allen Wright of Missouri.

Qu. 1st. What is the meaning of 1 John 3, 6, 7, 8, 9?

Ans. The apostle had just noticed the hope of the christian, and adds, "And every man that hath this hope in him, purifieth himself even as he is pure,"—i. e. he continues to purify himself. But if the hope of salvation be cast away, the work of purifying ceases—"Whosoever abideth in him sinneth not"—i. e. Whosoever continues to abide in him, does not continue to sin, he ceases from its commission.—"Whosoever sinneth"—i. e. continuest to sin—"hath not seen him neither known him—v. 7 "He tha

doeth righteousness—is righteous even as he is righteous." So, "he that committeth sin"—i. e. continues to commit sin—"is of the Devil"—"Whosoever is born of God committeth not sin"—i. e. does not continue to commit sin—for his seed remaineth in him—i. e. his word continues to remain in him, and he cannot sin, because he is born of God—i. e.

Immortal principles within
Forbid the sons of God to sin.

The plain meaning of this, and similar passages, is that the life of a christian is marked with holiness and not with sin.

Qu. 2nd. Is the translation of Acts 13. 48, correct—as many as were ordained to eternal life, believed?,

Ans I think not; and am fully persuaded that the translation of Doctors Doddridge, Packhurst, Whitby and others, is to be preferred—"as many as were determined or disposed to eternal life believed."—The learned Parkhurst says: This expression has no reference to the divine predestination of particular men to salvation—He farther remarks that in v. 46, the Jews rejected the word of God, and behaved as if they judged themselves unworthy of eternal life; but that the Gentiles are evidently contrasted with the Jews, for they by the power of truth were disposed to receive the gospel, and therefore believed.

To apply this text as king James' translation does to Calvinistic predestination of certain men to salvation, is a contradiction of fact: for it will convey this idea, that all the Gentiles, who were predestinated to eternal life, believed on that very day, when Paul preached in Antioch. Yet thousands have since believed, and obtained eternal life.

B. W. STONE, Editor.

Query by H. A Cyrus, of Illonois:—

Is the promise of Peter to the Jews, Acts 2, 38, "And you shall receive the gift of the Holy Spirit—applicable to us?

Ans. We will divide the query into two parts. 1st What is the gift of the Holy Ghost—2nd Is the promise applicable to us?

1. What is the gift of the Holy Spirit?—Is it a gift bestowed by the Spirit; or is it the Spirit itself given or bestowed on us by the Son? The latter idea I accept—because Jesus frequently promised his disciples, before he died, that he would send them the comforter, which is the Holy Ghost—This promise of the Holy Spirit was fulfilled on the day of Pentecost—before this time it is said, "The Holy Ghost was not yet given"—but then, the Holy Ghost was poured out upon them—they were baptised with it—filled with it—received it, it was given, &c.—all which expressions convey to my mind the idea that the Holy Spirit was the thing promised.—But we are every where taught, that wherever this spirit is there also are the gifts of the Spirit. "Now there are diverseties of gifts, but the same spirit." These gifts

are enumerated 1 Cor. 12. They are such as healing, working miracles, speaking in divers tongues &c,—Christians are said to be the temple of the Holy Ghost, in which he is said to dwell—the Spirit of God dwelleth in us, the good things we receive, as spiritual food—liberty, love joy, peace, and all holy fruits flow from this spirit in us. It is evident from the scriptures that all the christians of apostolic times had not the miraculous gifts of the spirit, therefore the promise in Acts 2, 38, is not to be limited to those extraordinary gifts of the spirit. This promise I view as applicable to all christians in every age, and is equivalent to being born of the spirit, "Except a man be born of water (baptism) and of the spirit (which is the promise through baptism) he cannot enter into the kingdom of God." John 3. 5.—and Tit. 3. 5, "According to his mercy he hath saved us by the washing (bath) of regeneration (baptism) and renewing of the Holy Ghost."

We are too apt to run to extremes—We have clearly seen the error, and cordially deplored the mischief of the popular doctrine of the Spirit, that the Spirit is given to the sinner independently of his faith and obedience—We have received the scriptural doctrine on this subject, that the Spirit is given to them that believe and obey—and to them only. In order to avoid the popular error many may run into the extreme, that nothing more is given or may be expected by us, than the word of the Spirit, through faith in, and obedience to which word, we have joy, comfort and peace. That these and all holy affections flow from faith and obedience to the word, none can doubt; but we must ever view the word as the means, through which the Spirit with all holy affections is given. Let all speculation on this subject be avoided, and let none live without the spirit, or else they are dead, while they live, and may lose heaven at last.

Query 2nd. by the same:—

Can a person separate himself, or secede from the congregation, of which he is a member?

I answer; yes, for thousands have done it—thousands may do it—and thousands ought to do it.—That thousands have done it, facts in every ago, prove but whether they acted right in doing so, is another question, the solution of which depends on circumstances. Timothy was commanded to withdraw himself from certain characters—and no Protestant blames Luther and his brethren from separating from the Roman Catholic church—Thousands have seceded, and thousands ought now to separate from Babylonish congregations, and come out of them, and labor to build up the Church of God on earth, to the annihilation of all sectarian establishments.

A person may act wickedly in separating from a church; as when a person errs, and will not submit to the wholesome discipline of the church, acting according to the New Testament regulations—Many cases might be adduced, but the subject is sufficiently plain. B. W. STONE, Editor.

EXTRACTS FROM THE RELIGIOUS HERALD,
Published in Richmond Virginia.

"This liberty claimed of permitting every individual to be the sole judge of right or wrong, virtue or vice, morality or immorality, has been the fruitful source of most of the evils and dissensions in the christian church. In the present day it has given birth to the errors of Alexander Campbell. The favorite topic of Mr. C., and his followers is liberty of conscience, liberty of opinion and liberty of practise."

Was there ever penned a more downright, palpable slander and misrepresentation. The Editor who penned the above paragraph, professes to be acquainted with the writings and views of Alexander Campbell and the friends of the ancient apostolic order of things. We call for the proof, when Alexander Campbell, or those whom this renowned editor has dubbed his followers, have ever uttered the sentiment attributed to them. Do they hold to the sentiment that they have a right to do as they please? Do they hold to liberty of practise, as they are charged by this voluntary accuser? We again call for the proof whether it be in writing or verbally—It is the principle of those who are thus stigmatised, to urge conformity to the law of Christ—That we have no liberty to make laws nor to alter, diminish or enlarge them—We contend that we have no liberty of practice, but to submit ourselves entirely to the government of King Jesus and his laws—We believe and hold that we are not our own; that we have been bought with a price, even the precious blood of Christ, as of a Lamb slain from the foundation of the world—That we are bound to submit ourselves entirely to his direction and control and government. We teach the sayings and doings of our King, a part of which are, "not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth the will of my Father in Heaven.*"

"Blessed are they that *do* his *commandments, that* they may have *right* to the tree of life and enter in through the gates into the city." There is no construction construed about it. His commands are plain—they cannot but be understood—and we are bound to obey. We have no liberty to do or not to do, when Jesus speaks. Obedience to his requirements is our freedom.

Who are the persons that claim the high power of permitting every individual to be the sole judge of right or wrong, virtue or vice, morality or immorality? They should be known and exposed. Let us have their writings or their speeches. Give us the page and paragraph. This charge is rather too serious to permit the accuser to become interpreter, judge and executioner. We ask a hearing and appeal from the decision of this modern judge. So far as the kingdom of Christ is concerned in this inquiry, we had supposed that no person was so blinded by party zeal as not to acknowledge that where there is no law there is no transgression—and that the laws of God teach us clearly, empha-

tically and fully our duties to him and to each other.—A violation of his laws is sinful—and where he has no law to violate, there can be no sin. We remark, that it is passing strange, the Baptists should recognize and patronize an Editor who wilfully slanders or closes his eyes against the truth—It is criminal ignorance or criminal misrepresentation. We put him to the proof, be any Virginia tribunal he may select—They publishing the charge, the proof and decision. It is but recently that have had a sight of the organ of the Baptists in Virginia. Whilst such a man is mantained and confided in, it is not at all astonishing that the Disciples of the Lord Jesus have felt the weight and influence of an unrelenting persecuting spirit. It is not the least marvellous that they have cast out as heretics some of the best and most enlightened christians in their body.

Thank the Lord, the leven is still working—The letters of Brethren Goss and Keeling of the Baptist congregation in Virginia, disclaiming human creeds, &c.—published in the same paper with the above aspersion are favorable indications for the cause of reform. They are not disposed to bow to the mandate of the editor of the Religious Herald, or its dictatorship.

J. T. JOHNSON, Editor.

EXTRACTS FROM LATE FOREIGN PUBLICATIONS.

(Trial of the Rev. Edward Irving.)

The hearing of this case, which was a charge of heresy against the celebrated Rev. Edward Irving, of London, came on before the Presbytery of Annan on Wednesday last. The proceedings were opened with a prayer, after which the indictment was read which charged the Rev Defendant with maintaining the sinfulness of Christ in his human nature. He had written that the devil tempted because he knew our Lord to be temptable; that human nature was corrupt to the heart's core, and black as hell; and this was the human nature which the Son of God took upon himself, &c. &c. Numerous passages from the writings of the accused were read. In consequence of the promulgation of these doctrines, the General Assembly of Scotland had enjoined the Presbytery of Annan to call upon the Rev. Edward Irving to avow or disavow them; in order that, if he avowed them, he might be deposed from that station in the Church of Scotland to which the Presbytery of Annan, by the imposition of hands, ordained him. The Moderator inquiring if he admitted the truth of the libel, Mr. Irving (with great solemnity) replied—"If I have said and taught that Christ was fashioned as a man—that he took our sinful nature upon him—but by the grace of God he was upheld, and yielded not to the motions of that sinful nature, then it is a glorious doctrine, and I will maintain it, yea, even unto death." Moderator—"It is necessary that you answer aye, or no." The Rev. Edward Irving.—"What I do hold is, that the flesh of Christ

being of the seed of David—born of a woman—was sinful; but that it was presented holy unto God—holy, holy as the law of God itself. And surely you do not call this a true libel." After some fencing, a plea was recorded that the accused admitted the correctness of the extracts. The members of the Presbytery then delivered their opinions, seriatim, that the doctrine in question was heretical, inasmuch as Christ was conceived of the Holy Ghost; and although a man, was without sin. During these addresses, Mr. Irving kept his face buried in his hands, and often sighed aloud. Mr. Irving delivered an eloquent and earnest address, which lasted nearly two hours. His spirit stirring eloquence, his extraordinary appearance, his great physical powers, his gestures, his intonations, all combined to command the utmost attention, and to make it was obvious, a deep impression. The Presbytery unanimously pronounced his doctrines heretical, and the Moderator asked him if he had any objection why sentence of deposition should not be pronounced. Mr. Irving rose and said with great vehemence—"Objection? All objection! I object not for my own sake, but for the sake of Christ my Lord, whom I serve and honor. I object for your sakes, who will thus call down on your heads the righteous wrath of God. I object for the Church's sake, who are led blindfold to ruin. Objection? All objection!!" The Moderator requested the senior member of the Presbytery to offer up a prayer, when a gentleman who sat with Mr Irving, and who was said to be one of his Deacons from London, arose and with great vehemence exclaimed "Depart! Depart! Arise and flee! Flee ye out of her! Ye cannot pray to Christ whom ye deny! Depart! Depart! I say depart! Flee! flee!" Great consternation and confusion now began to prevail, and the Church being almost dark, (for it was near 7 o'clock,) added to them not a little The Deacon, who seemed greatly excited, made his way forcibly through the crowd. (Here there was a burst of hisses from the galleries.) Mr. Irving, who was proceeding to follow his friend, then exclaimed, also with great vehemence, and apparently to the crowd that somewhat obstructed his passage. "Stand forth! stand forth! What! will ye not obey the voice of the Holy Ghost! As many as will obey the Holy Ghost, let them depart!" He then made his way towards the door, and just before reaching it, he exclaimed—"Prayer, indeed! Oh!" Several gentlemen of Mr. Irving's party followed. In the midst of great confusion Mr. Sloan offered up a brief prayer, after which, the Moderator formally pronounced the sentence of deposition of the Rev. Edward Irving from the Ministry of the Church of Scotland.

QUERIES.

By O. E. Bryant, of N. Y. Is the son of God a created or derived being? Or, is there any difference between the two ideas?

Ans. This question has been the subject of controversy, from almost the beginning of the christian era. The combatants on both sides, have exhibited much learning, great zeal, and much unchristian feeling in the discussion. It has been, and yet is, a subject warmly contested, and appears as distant from being settled as any other in theology. The quantum of mischief done by it has ever overbalanced the good, if any good was ever effected by it. Doc's. Whitby, Cudworth, S. Clark, Bp Bull, seem to have proved that the Fathers, up to the Nicene council, in 325, & that the council itself also believed that the Son was derived or begotten of the substance of the Father, so that the substance of the Son was not the same individual substance with the Father's; but was specifically the same; as the substance of Abraham's son Isaac, was not the same individual substance of Abraham, but was of the same specific nature, which was human nature.—Some of the fathers of the first centuries, represent the derivation of the Son by communication, as "from one torch we may light many torches, and still the light of the first torch is not diminished"—as Tatian wrote in A. D. 172. Justin Martyr says, "When we style him *his* Son, we mean that he has a real being, and that before all things, he proceeded from the father by his power and will" Tertulian says, "But I who derive the son from no other original but from the substance of the Father," &c.—Novatian says, "The son is begotten and derives his original from him who is the one God." Eusebius says "We look upon the Father as unbegotten and underived, but on the Son as begotten and derived from the Father." The council of Nic believed this doctrine when they condemned Arius for affirming that the Son was created. They say, that the Son was God of God light of light—but they deny that the father was God of God, light of light, very God of very God, because the Father was unbegotten or underived. But these epithets apply to the Son, because he was begotten and derived.

Prof. Stuart thinks that *generation, emanation, creation* and *procession* from God, mean derivation in some sense or other: & that a derived being cannot be self-existent, and independent, consequently, not God supreme. Let. to Doc. Miller, 93—155. Speaking of the dispute between Arius and the Nicene fathers, the Prof. adds, "While both parties then acknowledged a *derived divinity;* while both agreed to call him God, and to represent him as the creator of the world, and the object of religious worship; and only disputed about the manner and time of his generation; I have felt it no presumption to say that Arius and the Nicene fathers differed much less in *real* sentiment than is generally supposed." p. 159.

I have thus shown the origin of the dispute about your query. I have in years past, indulged in speculations on this subject, and have my opinion in common with others, who think at all; and that opinion I have expressed unequivocally; but feel disposed to use scriptural terms alone, when speaking on this subject, and therefore call Jesus the Son of God, the only begotten, &c. I can nee nothing in scripture to justify the idea of the Son of God being created, the idea appears too low. Some arguments are much relied on, which have not sufficient weight to incline my mind to believe it. It is said, the Son must be either creator or created. To say that he was created, involves this contradiction, that he existed before he was created or made:—"For without him was not any thing made that is made."—Some think that he was created from this text—"the first born of every creature." The literal rendering of this text forbids the idea. He was born before all creation.—Others think that Rev. 3. 14. conveys plainly the sentiment that he was created. "The beginning of the creation of God."—The word *arche, the beginning* is frequently applied to persons in the scriptures, and is rendered in the plural *principalties.* An archbishop is the head of all the bishops in a certain district—so an archdeacon is the head of all the deacons—so an archangel is the head of all the angels—so the Son is the head over all things—the *arche* of all creation. Our English word *arch* is derived from *arche.* The arch of a bridge, or pillar supports or upholds the bridge or pillar—so the Son is the *arche* of all creation, and upholds all things.

By the derivation of the Son from the Father, I understand, that he proceeded from the Father, or was begotten of the Father—or that he was the Son of God. But of the manner of his proceeding from the Father, or of his being begotten, we know nothing by revelation and therefore to speculate on the subject is unwarrantable folly, and has produced incalculable mischiefs. Farther we say not.

Query . By the same person. How did Christ become a competent Savior by his sufferings and death? and what are the benfits of his death to mankind?

Ans: We might ask: How did the first Adam become a competent destroyer of his posterity? It will be answered in the language of inspiration. "by disobedience"—for this, all were doomed to die. This was the purpose or will of God. So, when it is asked. How did Christ the second Adam become a competent Savior by his sufferings and death? We answer in the apostle's language, by obedience. The Father gave him a commandment what he should say, do and suffer, and that he should rise again. This was the obedience of the second Adam, by which we are justified and saved.—By his death and resurrection the whole world, the just and unjust, are justified and saved from the natural death, brought upon the world by the first Adam.—By his sufferings, and death and resurrection, as well as by his life, all that believe and obey him shall be justified from all things, and saved from their sins.—This is the doctrine of revelation.

But should you ask me, How does Christ become a competent Savior by his obedience unto death, so that all the world are to be saved from natural death, or saved from the grave? I can only answer, that it is so revealed as the will of God. We are not warranted to pry into the reason, by which he thus willed and purposed. This may be developed in eternity—But when it is asked, how do the sufferings and death of Christ save from sin, sanctify, wash, cleanse and purge from sin? I answer, God has willed that if we believe in Jesus that died, was buried and rose again, and if we obey him, we shall be saved.—The sufferings and death of Jesus, are the highest display of God's infinite love, grace, and goodness to the lost world.—Faith in the death and sufferings of Jesus substantiates the truth that God is gracious and good to the world—His goodness leads to repentance, reconciliation and obedience,—and through obedience we are saved, washed and purged from sin. When sins are represented as remitted and washed away by baptism, it is only so in reference to the blood or death, and resurrection of Christ.—I must beg my brother Bryant to read my letters on atonement, published a few years back, in which he may see his query more fully answered.

Query By A. Smith of Marrowbone Ky. A number of the old Baptists is joining us: ought they to be admitted without being baptized for the remission of sins?

Ans. As well might you ask, ought any to be admitted, who have not been baptized for the dead?—or ought any to be admitted, who have not been baptized for the burial and resurrection of Jesus Christ?—In baptizing a person, we simply use the language of scripture. In the name of Jesus Christ, I baptize you into the name of the Father, and of the Son, and of the Holy Spirit—By the expression, in the name of Jesus Christ, we understand, by the authority of Jesus Christ—Into the name of the Father &c., we understand, into union with the Father, and with the Son, and with the Holy Spirit—or into the one body of Christ, or or church or temple, in which the Father, Son, and Spirit inhabit or dwell.—If all should be rebaptized, who had not the full understanding of the ordinance, when they submitted to it, but few would be acknowledged as baptized

We are not pleased with the manner of some in baptizing, who say, I baptize you for the remission of sins; because we have no better evidence of its correctness, than we have for baptizing for the dead; or for the burial and resurrection of Christ. It is also offensive to many, who humbly believe and hope that their sins have been previously remitted—It is establishing a principle, which none among us, rightly informed, admit: which is, that God cannot, and will not remit sins but to such as have been immersed.—We know his revealed plan, and by this alone we should be regulated, but let us not presume to bind the Lord, so that he cannot act otherwise than by the plan revealed. He has not bound himself farther than that he will bless those who submit to his plan.

Query By S. K. Milton. "If the destruction of Jerusalem be not referred to in Matt. 24.; but to Christ's second coming in his kingdom, how shall we understand the 34 verse of the same chapter? "Verily, this generation shall not pass, till all these things be fulfilled."

Ans. I know of none who deny that the distruction of Jerusalem is referred to in this chapter But I have concluded from carefully reading the 24 and 25 chapters in connexion, that from 29 verse of 24 chapter to 31 v. inclusive, the second coming of the Lord is intended to be taught. The destruction of Jerusalem is taught from the beginning to verse 28.—From verse 29. a period subsequent to the destruction of Jerusalem, is evidently described; "Immediately after the tribulation of those days—(what days, but those in which Jerusalem was destroyed)—the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken"—This is a prophetic description of the wretched state of blindness, in which the poor Jews shall exist, after their dispersion from Jerusalem.—The sun (their law) gives them no light—the moon (their priesthood, dependent on the sun or law for light) —gives no light.—The stars (their prophets)—shall fall from heaven to rise no more—and the powers of the heavens shall be shaken—The rulers, by whom the Jewish heavens, or church, were supported and defended, shall be shaken never to be able to resist with success their enemies again.—"And then (after Jerusalem's fall) shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory—And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." This is, in my view, the second coming of Christ

From v. 32 to 36, a paragraph is introduced in connection with the destruction of Jerusalem, ended at v 28.—After this paragraph, another follows, beginning with v. 36, descriptive of the second coming of Christ, with which the whole of chap. 25 is connected.

B. W. STONE, Editor

REMARKS ON A

Discourse, delivered by appointment before the Boston Baptist Association September 19th 1832, by Howard Malcom, of Boston; headed The Extent and Efficacy of the Atonement.

This discourse may be considered a specimen of Baptist divinity in the East. The doctrine indeed is not novel; it is only a stale repetition of Calvenism—yet the manner in which the Sermonizer, has wrested the scriptures from their true meaning, and tortured them to sustain his system, demands from every lover of the Bible an exposure of the error.

treating of the federal union between Christ, and his people, he says, "This doctrine has always been maintained by Baptists and the Orthodox generally. Such a union is shewn in several scriptures—Christ is called the last Adam. 1 Cor. 15. 15. Eph. 5, 23—To these quotations may be added all the places where believers are said to be *dead* with Christ, *buried* with him *alive* with him, &c. It is, however, only necessary just to recur to this doctrine, and to refer to the 5th chapter of Romans, where the subject is largely treated.

Let us then go to Rom. 5, and see if that chapter teaches the federal union of Christ and believers. For sake of argument we will admit, that the first Adam was the federal head and representative of all his posterity—and by this union they all sinned in him, and fell with him—all became equally guilty, sinful and liable to eternal death, or to eternal torment.—If the second Adam be the federal head and representative of any, then they are freed from guilt, sin and liability to punishment in time, and in eternity.—Now it must be admitted, if the first Adam was a federal Head—he must be the federal head and representative of all, both elect and non-elect—which is expressed in v. 15. "For if through the offence of one many (Gr. *hoi polloi*, the many) be dead"—None dare deny that *hoi polloi*, means *the many*, including all the posterity of the first Adam.—"Much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many (*hois pollois the many*)—Hence it evidently appears that the second Adam was the federal Head and representative of as many, as the first Adam was—This effectually destroys the doctrine of Calvinistic election and establishes the doctrine of Universalism.—The same sentiment is expressed in the 18 and 19 vs. following—"Therefore, as by the offence of one, judgment came (*eis pantas*) upon all men to condemnation; even so by the righteousness of one the free gift came (*eis pantas*) upon all men unto justification of life." The same *all men* are represented by the first & second Adam—v. 19. For as by one man's disobedience (*hoi polloi*) *the many* were made (constituted) sinners; so by the obedience of one shall (*hoi polloi*) *the many*) be made (constituted) righteous—upon the principales of Calvinistic federalism, if a true doctrine—then is the doctrine of Universalism undeniably established by this very 5 of the Romans, introduced too to prove the contrary. Had the translators ventured to give the literal translation, Calvinism would have found no support for their federalism here; and therefore, would not have driven so many to Universalism, by endeavoring to press this chapter into their service.—It is now generally admitted, as it has been by the fathers of the first centuries, that the two leading ideas of the chap. referred to, are, that the first Adam brought natural death on mankind, and that the second Adam brought the resurection to natural life again from the grave to all mankind to the just and unjust—as Paul expresses it, 1 Cor. 15. 21. 22. "For since (di'anthropou) by man came death, (di'anthropou) by man came also the

resurrection of the dead; "For as in (*en.*—by) Adam all die, even so in (*en.* by) Christ shall all be made alive." None but ignoramuses will apply this to any thing farther than the death and resurrection spoken of in the whole connexion, and therefore it can help neither Calvinists nor Universalists.

Our sermonizer introduces Eph. 5, 23, in proof that Christ is the federal head of the elect—"The husband is the head of the wife, even as Christ is the head of the church"—Who ever heard before that the husband was the federal head of his wife, in the sense Mr. Malcom holds, that Christ is the federal head of his elect?—If the husband act right or wrong, are these also considered the acts of the wife? If the husband be *dead*, be *buried*, and *shall* live again, is the wife also dead with him, buried with him and alive with him?—If Mr. Malcom had turned his eyes a moment from system to the use of words he would find a vast difference between a head, and a *federal head*. Let him apply 1 Cor. 15. 3, to his doctrine, and it will convey as much and as good proof as any he has adduced. Is it not strange that men will build systems of religion upon mere opinion, were fancy? Who ever read in the Bible of federal heads, and representatives in covenant? Yet these are corner stones of the orthodox temple!

Mr. Malcom endeavors to prove that the covenant of grace is made with Christ as the common head, representing the elect—This is an important point—let us attend to his proofs.—2 Tim. 1. 9, "Grace is given us in Christ before the world began"—That this phrase, before the world began (*pro chronois aioniois*) does not mean from eternity is evident from Tit 1. 2, where it reads, "In the hope of eternal life, which God that cannot lie promised before the world began"—The word *aionos* frequently signifies the time under the law—Heb. 9. 26. But now once in the end of the *world* (*aionos*) hath he appeared to put away sin by the sacrifice of himself." See Acts 3. 21. 1 Cor. 2. 7. Eph. 3. 9. Col. 1. 25 &c—In Ex. 21. 6—"He shall serve him forever," *eis ton aiona*—which means till the year of Jubilee Lev. 25. 39. 41—The words used in 2 Tim. 1. 9. *pro chronois aioniois*, signify the ages under the law measured by Jubilees. See App. New Tran No. 66.—Grace was given us in Christ Jesus before the ages of the law began—it was given in the Abrahamic covenant 430 years before the law. "In thee, and in thy seed (Christ) shall all the families of the earth be blessed.—And in the same covenant, God promised us life before the world began; i. e. before the age of the law commenced.

Mr. Malcom brings Acts 13, 48, to prove his doctrine. This text will be found explained some pages back in this No—To this exposition I refer the reader. "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."—By the expression foundation of the world is either meant, the foundation of the material world—or of the Mosaic dispensation—or of the gospel dispensation. Now it is evident that in neither sense is eternity intended—For this kingdom was

never fully prepared until Jesus arose from the dead.—John 14. 2. "I go to prepare a place for you." These persons, thus welcomed to heaven, says our Sermonizer, are represented as having been given to Christ in the eternal covenant."—Represented—by whom we ask?—He tells us; by Doctor Dwight.—Ah! his authority is not acknowledged—But he attempts to prove his doctrine by scripture. John 17. 2. "Thou hast given him power (authority) over all flesh, that he should give eternal life to as many as thou hast given him."—That all power or authority on earth, as well as in heaven was given to the Son, is indisputable—The heathen are given to him for an inheritance, and the uttermost parts of the earth for a possession.—He has received authority over all flesh—all the children of Adam. Why or for what purpose was he endowed with this authority?—That he should give eternal life to as many as the Father has given him.—As all were given him, he then is endowed with authority to save all. Having received this authority, he gives the commission to his apostles, Go ye, therefore, into all the world, and preach the gospel to every creature, He that believeth and is baptised shall be saved; but he that believeth not shall be damned—Proclaim to all that the Father has given me authority over all flesh—for this very purpose that I might give them all eternal life—and eternal life I will give to every one that shall believe and obey the gospel. But he that believeth not shall not see life.— Where is it ever said, that the Father gave a particular elect number to Christ in the eternal covenant, to be by him redeemed in time? —No where in the Bible.

He next introduces as proof of his doctrine John 17. 6. "I have manifested thy name unto the men, which thou gavest me out of the world"—We will add what follows in close connexion —"And none of them is lost, but the son of perdiction. Those of whom the Savior speaks, are the twelve disciples. They were given to the Son specially for a special purpose—yet one was lost! It is not said, or intimated that they were given in the eternal covenant to the Son, nor that he was their federal head or representative—Had he been, according to our preacher's doctrine Judas could not have been lost.

He then produces John 17, 19: "And for their sakes I sanctify myself."—"For their sakes"—i. e. for the twelve disciples. Can it be supposed that from this text, the teachers can any longer make the people believe that all the eternally elected are intended? The days of ignorance are fast going by, and such flimsey arguments are treated, as they ought to be, with contempt

Some farther notices we may take of this specimen of Eastern. Baptist divinity, in some subsequent No, and rescue from the grasp of orthodoxy the strangled truth of the Bible.

B. W. STONE, Editor.

THE "CALLED AND SENT."

No. 2.

If there be those who are really entitled to the pre-eminence implied and indicated by the imposing epithets above, the claim should be clearly and fairly sustained by competent testimony; for if the claim be legitimate, disobedience is criminal. At least one, who contends for a special call, &c. asserts, "that an uncalled and unsent Ministry is the curse of curses to the Church of Christ. And 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." This is vague enough in all conscience. A man might here fly from pole to pole, and all round the circle, and contend for one principle or another, just as he found himself pressed by scriptural authority. But we can at once discern that the writer, and we know that others with him, contend, that God makes, by his spirit, a special communication to those whom he designs shall preach and specially qualifies them for the work of preaching independent of the Bible. If they do not thus believe and teach, let them undeceive us. Let them speak plainly, for we have no interest to mistake or misunderstand them. We believe that the revelation of God to man, so far as our present condition is concerned is closed—that it was made, to be known and practised upon. That *all* are under obligations to believe and obey, wherever it is heard—that it is the duty of all christians, as plainly expressed in the book, to exert themselves according to their talents, in every department of the Christian religion, whether in singing praying, teaching, relieving the poor, &c. &c. And that we are to be guided and governed alone by the infallible word and truth of the holy spirit already given us by the Prophets and Apostles.

Unless we understand each other, we may be found beating the air. It will be seen that I contend for a call and qualification, much more clear, decisive and imperious than the unauthorized and mysterious call and qualification of the Sects.

The congregation to which a member belongs, is the proper judge of his qualifications—and his brethren have something to do in the call. For Paul asserts, that the manifold wisdom of God is to be exhibited by the congregation. They are members one of another.

Who can be said to stand in the same relation to God, in all respects, as the prophets? Can any one now be said to be a prophet? None! Yet we can repeat the words of the Holy Spirit, as spoken by or through the Prophets, and we are *called upon* to speak them and pay attention to them.

Who could be said to be a Minister Plenipotentiary from heaven? The Son of God. That he was the Great Apostle of the Father, who will deny? And who were his Apostles and witnesses and Ministers Plenipotentiary but those whom he com-

missioned and about whom there is no dispute. As he was sent unto the world, so he sent them to the world.

The son of God having ascended to his throne and being crowned Lord of All, qualified his Ministers Plenipotentiary or servants, to announce and confirm the truth or word of reconciliation—and to give laws to the subjects or citizens of his kingdom. Whoever stood in the same relation to the Father that the Son of God occupied and still retains? Who ever occupied or sustained the same relation to the Son of God and his Government, that the Apostles did and still sustain? None. The King reigns—the Kingdom has been set up—a complete code of laws has been given—and the citizens of his kingdom are bound to yield submissively to every requisition of the King.

None were ever called or qualified to act as Prophets or Apostles, unless they were guided and directed by the Holy Spirit, "For all Scripture is given by inspiration."

As the Apostles, who were endued with power from on high, have departed. where shall we look for the goverment and guidance and light and heavenly influences of the Holy Spirit? The Saviour himself decides the question. If I go not away, said he to his disciples, the Comforter will not come: but if I go away, I will send him unto *you*, (disciples,) even the Spirit of *Truth*; whom the *world cannot receive*. Very well The congregation is the body of Christ. His body is annointed or kept alive by the Holy Spirit. The Holy Spirit has already declared the truth through the Apostles and Prophets. That truth has been committed to the congregations—and the Spirit of the Truth is supposed to be reigning and ruling in the congregations. This being the case, to whom has the Saviour committed his truth and Spirit—and from whom does he expect and require a faithful announcement and execution of the laws? Necessarily the congregations; and so he declares.

(*More anon.*)

J. T. JOHNSON, Editor.

On April 30th according to previous appointment the Bishops, Elders, Deacons and Messengers from a number of Churches North of Kentucky, met at Dry Run, near Georgetown, Ky., and continued two days in worship, and consultation with respect to the best method of advancing the truth.—During the meeting 8 were immersed on profession of their faith in Christ the Son of God, and many of the great multitude were seriously affected by the truth. It was inquired, whether we should continue the practice of keeping evangelists in the vineyard of the Lord. In this all were unanimous. Brothers John Smith and John Rogers agreed to ride another year, to go wherever they should judge most profitable to the good cause. In the assurance that the other churches north of Kentucky would co-operate with us, we assured them that they and their families should be supported by our pecuniary contributions. Brother John T. Johnson is our treasurer again this year. With him the churches are requested to correspond, and to let him know as early as may be done, how much each church is willing to give, and to remit to him in regular quarterly payments.

It was also deemed proper to advise the churches throughout the State to meet as early as possible, in their different sections, and appoint some of their most efficient teachers to ride as Evangelists. We have seen, by the last year's trial, great good resulting from such practice—Let each church according to its ability, give as much as will keep them and families from want. Dear brethren, let us be zealous for the truth and labor to promote it.—A little from many can support a few, and keep them continually in the harvest field.

We have also thought it proper that on every Lord's day to have a general meeting of the bretren in the various congregations around, to continue for several days together. These appointments are left with our two Evangelists to make, which shall in due time be published in the Messenger.

Co-operation is the life of any cause, and division the death of it. Let us frown upon any attempt to divide us—Banish speculation from among us, and let not opinions be ever, introduced as tests of christian fellowship. If ever this be done, there is an end to unity, peace and love.—Let it be our great object to make christians. There may be a great zeal to make proselytes, where there may be no travail for the salvation of men. Who more zealous for the former than the wicked pharisees?—and who less feeling for the latter than they?—We cannot be too careful to avoid the detestable principle of seeking honor one of another.

By request of the Brethren, we have given the outlines of the conversation had among us at our meeting. EDITORS.

From the Religious Herald.

A VOICE FROM VIRGINIA.

TEST OF FELLOWSHIP.

April 7th, 1833.

Mr. Editor:—

It is with diffidence I comply with your request, to offer some thoughts on creeds, or something similar, as a test of fellowship in the Church of Christ. I know that, deference is due to the opinions of wise and good men, and when I find my sentiments, opposed to the views already given by some of my beloved brethren, I feel inclined to suspect my own judgment, confess my ignorance, and leave the subject to be discussed and disposed of by abler pens, yet as I am invited to speak, "I will answer my part and show my opinion." It appears to me that a creed composed by uninspired men is not necessary. It might contain truth and only truth, yet it would want authority to make it binding, and for man to give it that authority would be to infuse no slight pice of popery into that Church which has ever boasted

per love of liberty. "It would seem to me like the poor dependant servant usurping the throne of the King in Zion to legislate for that kingdom which is not of this world, and which only owes obedience to well known laws already plainly given.—

2d. Creeds indeed may suit national and worldly churches, and no doubt have long stood as massy pillars sustaining the cause of error and superstition, preventing free enquiry and holding the human mind in a degraded bondage to falsehood and delusion; but in a government like ours where there is no unhallowed union between church and state, where truth is gaining many victories, where the written word is in every house and in every hand, surely the Church of Jesus cannot need and ought not to have any other bond of union than the laws of heavenly truth set home to the hearts, and written in the mind by the Spirit of the living God. If these should fail to preserve union among professed christians, it does seem to me that nothing else ever can effect it.

3rd. It appears to me that if we had a creed or formula containing all our peculiar views and articles of faith as a denomination, that yet it would not be adapted to our situation and practice; true enlightened and well instructed disciples could with propriety subscribe to its every item, yet it would be expected (if held as a test of fellowship) that young members uniting with us should subscribe to it, and thereby profess their belief in its every article; are not all young christians mere novices in knowledge? They know indeed they are sinners guilty and lost; they love the blessed Jesus—they delight in his holy service, and it is the fervent desire of their hearts to enjoy his presence and obey his laws, shall it be required of these babes solemnly to subscribe to that they do not understand? let us save our young members from an act so rash, let us leave their young and heaven born minds as free as the air they breathe, and the grace that has rescued them from going down to the pit.

I look upon union in the family of Christ here in the world as a matter of infinite importance; it is that for which the Son of God has prayed, and which he will perfect in Heaven. Truth sanctified truth is the only bond of union among holy and intelligent creatures.

Instead of attempting to produce and maintain harmony and union in the Church of Christ by creeds and confessions, there are other means we can use more likely to gain the approbation of Heaven and bring the blessings of God upon us. The holy and blessed scriptures of truth direct us to these means. God has made his people the "light of the world as a city on a hill that cannot be hid." Each child of his is a star lighted up that shines on this benighted world. Pastors are promised to feed his people with knowledge, let our ministers be men given to study, let them be mighty in the scriptures, let them be able ministers of the New Testament, who preach the gospel in the power and demonstration of the spirit, and let them suit their instructions to the state of their congregations, then we may hope to see united churches. Much depends too on the other affairs of the church and the brethren more advanced in years and knowledge, they should teach the younger disciples. Every member of a christian congregation capable of instructing, is under solemn obligation to aid in imparting knowledge to others.

A strict discipline will do much to preserve union among brethren, without which no church can expect harmony

Personal piety elevated to a high standard above all things best prevents jars and divisions, the tares of Satan fail to take root in a soil so heavenly.

Frequent interviews with saints tend very much to nourish union of mind and heart. Where brethren in general hold fast the great truths which relate to the way of salvation through Christ crucified, much forbearance should be exercised toward them.

In a world so fallen and dark as ours it would be miraculous if all men thought alike; as far indeed as God teaches, all christians are of one heart and mind, but when man follows man and subscribes to their dogmas he is at once in the high way to error. In this land of liberty let the free born sons and daughters of America assert their right, and like the Bereans search the scriptures and see if the things they hear are so.

Unhappily for fallen nature, difference in opinion on religion has too often roused the worst passions of the sinful heart, and led men to think they were doing God service when they were reviling or killing their fellow men. Toward all who differ from us, instead of saying shall we command to consume, better pray "Father forgive, they know not what they do."

Your friend in Christ,

W. Y. HITER.

For the Christian Messenger.

MAY 8th, 1833.

Brother Campbell—Having read, in the last Harbinger, your reply to some queries, propounded by Henry Grew, I have taken up my pen to address you a few lines, through the medium of the Messenger; being persuaded that the course you have taken is calculated to do much harm. Brethren John Smith, J. T. Johnson, and the brethren generally, with whom I have conversed, exceedingly regret it.

I have several years anxiously desired that those who take the word of the Lord for their guide, and plead for a restoration of the ancient order of things, should cease their controversies about their speculative views of the Saviour, and use the language of Scripture. In this country the brethren have almost unanimously adopted this course. The consequences are, their old prejudices have died away; their energies have been united, and directed to the great object of the conversion of sinners, and great success has attended their efforts. You, bro. Camp-

well, have greatly aided in bringing about this pleasing state of things. You have advised us "to abide in the use of Bible terms;" you have said you were "as little disposed to contend for the Trinitarian Theory, as for Arianism, or Unitarianism, of any grade;" you have said, "you could not approve of any of the sermons, debates, or essays, with which the public ear has been assailed, and the public eye addressed, so repeatedly on this question." * * So much mischief, but no real good, has resulted from the discussion." "If the language of the holy apostles, the scripture names, phrases, and epithets will not suffice, in vain will the learned lumber and scholastic jargon of the barbarous ages be sought after to give satisfaction." If the time spent in arguing about the rank, and honors of the Saviour of the world, were employed in the praises of God and the Lamb, we would have less wordy, but more holy and happy christians. There are many questions which may be debated with much propriety and profit, but they are practical, and lay at the foundation of the human establishmehts, which have supplanted the institution of Jesus Christ."

Again, "Now, suppose that all the Arians, Socinians, and Trinitarians would abandon every word and sentence not found in the Bible on this subject, and without explanation, limitation, or enlargement, quote with equal pleasure and readines, and apply on every suitable occasion, every word and sentence found in the volume, to the Father, to the Son, and to the Holy Spirit, how long would divisions on this subject exist? *It would be impossible to perpetuate them on this plan.*"* * * "Let them speak and hear the same things, and there would not be a Trinitarian, Arian, Semiarian, Sabellian, Unitarian, Socinian, or any thing else but a Christian on this subject, or an infidel in the world."

Again: "Our Confessions of Faith, our additions to, our subtractions from, our transpositions of, and our extractions out of the book of God, are all in open hostility to the restoration of a pure speech." These and many such remarks, made by you have had a happy effect; but strange to tell, you appear to have forgotten all this; and although, you say, 'The whole controversy is not worth one hour," yet you have snatched an hour from other pressing subjects, to take up this subject, and address the public eye with an essay upon it

You have, as I conceive, abandoned the course which you heretofore admired, and generally pursued, and which you have almost, if not altogether, made a term of fellowship.

I blame bro. Grew for agitating this subject, but his erring in this matter cannot justify your departure from your own good counsel, by which the way is opened for the revival of the old controversy, which you have so much lamented. I dispute not your right to enjoy your own speculations by any means; this is a right we all possess; but I object to your bringing them before the public; because, you who judge, practise the same things.

That you have advanced speculations, I think is clear; yourself being judge. For although you say, you object not to the doctrine of "The Trinity, or that in the unity of the Godhead there be three persons of one substance, power, and eternity, because it is contrary to reason or revelation; Yet you immediately say "Were any one to ask, can there be three distinct persons or even beings in one God? "I would say reason informs me not, and revelation does not assert it."

It will not be thought by those who know me, that I have been induced to object to your piece because of any partiality for either of the theories you have named. I advocate neither I think it will injure the good cause of the bible; for if you have been induced by bro. Grew's queries to present your philosophy, some other bro. may be induced to present his philosophy in opposition to your's, and so the war go on.

I do not fear these consequences so much in this country as in other places; for here the brethren are too firmly established in their purpose to abide in the use of bible terms, as you advised. They have seen too clear a demonstration of the propriety and good effects of this course to be easily turned from it They have had too much enjoyment in their union upon the grand truth that Jesus is the Messiah, the Son of God, to be led away to strife about words to no profit, especially as they have seen the effect of this union—hundreds of their countrymen, bowing to the sceptre of Christ, and entering into his reign.

I was astonished to see a recommendation, on the back of the Evangelist, of a pamphlet, published by ——— Dennison. This pamphlet contains his speculations, and is calculated to stir up the old war. I hope bro. Scott will think of this.

Wishing you to abide in the use of bible terms

I subscribe myself your friend and brother,

L. I. FLEMING, jr.

Brother Stone—

When I am among the orthodox parties, of late, I hear them debating upon the subject of faith This I take to be a good omen; similar causes always produce similar effects. You know that faith was the subject which, 30 years ago, was the cause of our withdrawing from under the jurisdiction of Synod, and taking the bible for the standard of our faith and practice, to the rejection of all human systems. I recollect, at that time, I rode 30 miles to hear a D. D., who, by previous appointment, was to preach on the subject of faith; I remember he told us of about seven different kinds of faith, which were a half pozen more than Paul knew any thing of; and after spending, at least, two hours in trying to establish his position, he told us in winding up, that, faith abstractly considered, was nothing more nor less than simple crediting testimony. This was just what we were contending for. But you know that my preacher called it a rotten faith, and in a publication entitled, a letter

from a gentleman to his friend in Kentucky, he told us that faith was a superadded faculty; but I thought, that believing the testimony which God gave of his Son, and obeying the requisitions of the gospel, would be sufficient for my salvation, without any superadded faculty.

The next subject that occupied my mind, was trinity, and this I soon found involved in impenetrable mystery. Another subject, infinitely more important, was the doctrine of atonement. On this subject I was not satisfied till I read your first pamphlet: this gave me full satisfaction on both subjects; I have never since found any thing in the Bible sufficient to shake my faith. Having laid aside the Orthodox opinions on these subjects as untenable, Baptism came next in view. One of the D. D's. having heard that we doubted the authority for infant sprinkling, and that we were searching the New Testament on the subject, and following whither it would lead us, said, if we followed the New Testament, it would lead us straight down into the water; and this we shortly found to be the case. By this time, people said we had run wild, for truth, and as soon as we found it to reduce it to practice, and though it is now said that we have deviated from our first principles, we are bound to deny the charge; our first principles were fellowship with all christians, without respect to opinions, and this we do as far as we have opportunity As for our ideas on the doctrine just stated, they are the same which we had then formed, as we found authority from the word of God. Perhaps we now express them in plainer language. Brother Stone, I feel diffident to associate my name with yours, when I say that for 30 years we have waded through seas of opposition; but being members of the same body, the reproaches of them that reproached thee fell upon me; and sorry am I to say, that some, whom I could name, who were once our brethren in full fellowship with us, have more than once, published to the world on you what they at the same time knew to be palpable falsehoods.—I can pity and pray for them, and I could apologize for them too, were it not that many others, as well as myself, do believe that they knew better. If you had not withdrawn from their jurisdiction, had any other denomination published the same things on you, they would have stept forward voluntarily in your behalf; but I have no doubt, that every such slander, published on you, will be a fresh spangle in your immortal crown.

Dear brother—I feel happy that a Union has at last taken place between the reforming Baptists and Christians, and, I doubt not, that the reformation began 30 years ago, will go on, and increase till the prayer of Christ is answered, and his spouse come up out of the wilderness leaning on her beloved and the kingdoms of the world become the kingdom of our Lord Jesus Christ; and, as Daniel says, "be given to the saints of the most High, who shall possess the same forever and ever." Dear bro. go on in the work of reformation, and if you are reviled, take

care not to revile again, but commit your cause to Him that judgeth righteously. The work is the Lord's—beware of giving the ark a wrong touch, lest, like the modern Uzzahs, you lose the honor of bringing it safely to the place appointed by the king. I believe the period, spoken of by Daniel, is come, when many shall run to and fro, and knowledge shall increase till the church shall be purified, and come forth fair as the moon, clear as he sun, and terrible as an army with banners. Amen.

Yours in Tribulation, THO. SCOTT.

Essex Virginia, April 16th 1833.

Brethren Stone & Johnson:—

The reformation which you have so earnestly contended for, seems to be but partially understood, by friend and foe—Those that have never been indoctrinated among the sects, particularly in the country, seems to better understand the principles of reformation, with a few exceptions, than those churches that have so nobly declared their independence in maintaining the authority of Jesus Christ and his apostles over the tradition of the Elders—Experience teaches us, it is harder to unteach, than teach men what is their duty; Whether it is owing to the love of power, or self interest, or popularity that prompts the Baptist teachers to their opposition to what they disapprove is love of power, or self interest, or popularity that prompts the not for me to say. But it is manifest their conduct is inconsistant with their profession. They publickly declare that the New Testament condemns sectarianism, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, drunkeness and revellings as works of the flesh, and yet encourage those that practice some of those things; As evidence of this assertion, look at the preamble and resolution of the Dover Association in 1832. Were ever men more intoxicated with the wine of the wrath of the MOTHER OF HARLOTS? Our christian character was sought to be murdered, by those men whose hatred and emulation, set those at variance that were at peace, thereby producing wrath, strife, seditions and envyings among brethren. These things have been a great hindrance to the progress of reformation among the disciples, we are as yet, *struggling for our liberty to reform.* Our opponents talk about our need of reformation, while they keep us in the field of battle. This reminds me of an enemy during the revolutionary war; when he was taken prisoner by those who were *fighting for liberty,* because they did not let their enemy go unmolested, to do them what injury he pleased, he said they were as unchristian as any enemy he had ever fallen into the hands of—that there was no such thing as liberty among them, and that they had yet to learn what was liberty; so says tradition. Let our oppressors say who are contending for liberty, and make the application. Our opponents *seem* to be conscious of their exposed situation and are now trying to erect some *fortifications* to protect themselves from the artillery of heaven, the sword of the

Spirit: See Elders A. Broddus, J. B. Jeters, Wm. F. Broddus and Hawkins's letters, in the *Religious Herald* upon the "test of church fellowship." I rejoice to find, that a majority of the intelligent and pious part of the teachers, are resolved on being clad with the whole armour of God, taking the sword of the Spirit, which is the word of God, to nullify, or steer clear, of "*Calvinism and Capbellism.*" Thus we shall find ourselves in company with some brave soldiers, whom we trust will never fear to appear in *open day*; some of the proscribing men in the Dover Association, that decreed our exclusion, are now engaged AT NIGHT with their members, in teaching the reformation principles, and oppose us for doing so, in the day, to meet any enemy to the government of our king.

The day is past and gone, I trust, never to return, when such a *system of religion* as proposed by the above gentlemen, will not meet with support by any man that believes that JESUS CHRIST ABOVE IS KING IN ZION. He that advocates *such views*, proves his eyes are not open to behold the light of truth, that shines forth in our day.

I have said, that friend nor foe, seems to understand the extent of the reformation that we are advocating. Those that profess to be opposed to '*high toned, strait laced, systematic Calvinism*,' seem to think that the disciples are disposed to make as much of what they call "*Campbellism*" as some of the sects have made of *Calvinism*. We know that the *Baptists* and *Presbyterians*, if not the *Episcopalians have incorporated into their creeds, the opinions of John Calvin, and made them articles of faith and terms of communion and union.* We can heartily unite with those brethren, in opposing *John Calvin's views or opinions, or any other man's under heaven, being made a creed, articles of faith, or a "test of church fellowship"—Thus we agree, as to the "test of church fellowship."* —why talk of "*Campbellism*" among the disciples when there is no creed, no rule, nor formula among those disciples, but that which these brethren own, and are willing should be a "test of church fellowship?—*the Bible and our obedience to it.*

Brother Campbell has written upon the subject of the ancient gospel, and order of things, his views are not held as a "test of church fellowship, any more, nor as much, as the essays that are published in the Religious Herald.—For however false and injurious to society, and perjudical to the usefulness of others these essays are, they will not suffer any man to correct their misrepresentations. If he is suspected of having shaken off the yoke of the Clergy,—their special influence of the Holy Spirit, in order to faith, and their views of regeneration, we say, are not according to the teaching of Jesus Christ and his apostles.—We acknowledge, that through the proclamation of the gospel a divine influence is more or less felt by every attentive hearer—That the *gospel seeks an entrance into the heart of sinners*, that when it does enter and is understood, it quickens the sinner, to move in obedience to the command of the Saviour—that without faith

repentance or this quickening influence, immersion will not put them into the enjoyment of a remission of their sins and the Holy Spirit.

Those that complain about "*Baptismal regeneration*" and salvation, without any divine influence—do not consider that we call for all they do, though not as respects *time* and *means*—We require prerequisites,—faith, repentance, or being quickened, before Baptism—or Baptism is nothing—They call regeneration one thing, and Jesus Christ and Paul call it another—They call the influence which *God has decreed shall attend his word of life a special influence of the Holy Spirit*, while the apostle ascribes it to God, who is rich in mercy, for his great love wherewith he has loved us, even when we were dead in sins, hath quickened us together with Christ—They have tradition for their opinions—we the teaching and practice of the apostles—We have a right to complain of *their opinions* being made paramount to the gospel of Jesus Christ—they have no right to complain of our taking the teaching and practice of the apostles.—We can bear and forbear and live in peace with them—they will neither bear nor forbear—nor live in peace with us—True it is, some of their teachers say they can hold *internal fellowship* with us, but not *external*—This is like some that *love* in *word* and *tongue*, not in *deed*, and in *truth* —and John warned his brethren against such conduct.

Many of the disciples I fear, think they have fully embraced the reformation, because they agree that faith is produced by the testimony of the Spirit,—that remission and the Holy Spirit is enjoyed in immersion into the name of Jesus Christ—that it is the duty of the disciples to meet every Lords day to break the loaf—If this is all the reformation they have embraced, I am correct in saying our friends as well as foes do not understand this reformation as they ought to do.

We contend that CHILDREN, ought in the nature of things to become MEN—The object of the many gifts bestowed on the church was intended that the disciples should "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (one conformable to the gospel) unto the measure of the stature of the fulness of Christ; that we henceforth *be no more children*, tossed to and fro, and carried about with every wind (systems of religious views) of doctrine, by the slight of men, and cunning craftiness, whereby they live in wait to deceive; but speaking the truth in love, MAY GROW UP INTO HIM IN ALL THINGS, which is the head even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body, unto the edifying of itself in love*—Here observe the great object we have in view, reader—that you may *grow—increase—and edify yourselves in love* without being dependent upon the clergy. Here you will see, the Holy Spirit knew some would lie in wait to deceive, and that if we were children, we should be tossed to and fro, and carried

about by every wind of doctrine, by the sleight of men and their cunning craftiness—Witness their cunning craftiness in the Religious Herald, in publishing, from the Western Luminary, what no man living was authorised to do, respecting the Christian College, said to have been named, in the State of Indiana, and the appointment of its officers—Now each of these *Christian* Editors must have known, when they *imposed that as truth, on their readers, it was false.* But their advocating such principles, they teach them to believe the disciples did the same, when they knew better,—the fruit of Sectarianism.

THOMAS M. HENLEY.

RELIGIOUS INTELLIGENCE.

Randolph Co., Mo. April 9th, 1833.

Dear Brethren Stone & Johnson—

I avail myself of the present moment, to communicate to you a few things on a subject of universal interest. The information derived from the Messenger is cheering and delightful to me, and I believe is interesting to most of your readers in this place. A little upwards of two years ago, I collected and formed a congregation of about 24 members. Exact number now I do not know, but I think, upwards of 80. I have lately immersed six on the good confession and the prospect is tolerable good for more. We are much opposed by the different sects, and I am the only advocate of the ancient Gospel (as I conceive) in this county; but truth appears to be on its march, in spite of all opposition! The Baptists are in confusion. Yours, ALLEN WRIGHT.

Bro. Wm. Cowden of Williamsport Ten., writes March 28, 1833.—The cause of reformation is advancing in this part of the country—The Reformers (so called) and the Christians are uniting. We anticipate the time as near, when our Savior's prayer for christian unity will be answered.

Bro. Ismael Davis of Montgomery Ala., writes March 17, 1833. —Bro. Anderson travels in this country and has lately baptized 12.

On the 2nd Lord's day of this month, Brothers Thomas Smith, and J. Creath, sen. held a meeting in the forks of Dick's River, Garrard co. Ky., in the Baptist meeting house. On the Lord's day 25 of that Baptist church joined us, and on Monday by appointment they met at the meeting house for worship—But the doors were locked against them. However they worshiped near the house, and 3 more were received and baptized, the same day. The prospects there are very encouraging.

Bro. M. P. Wills of Columbia, Missouri, writes that of late he has baptized about 30.—The good cause is in a prosperous condition.

Bro. G. T. Harney, of Franklin co. Ky., writes May 1st that he has lately baptised 7 in Clear Creek—In Oldham co. the reformation is prospering, and there are favorable appearances near the mouth of Elkhorn.—We have a three days meeting appointed at Harrod's Creek, commencing the Friday before the 3rd Lord's day of May.

On the 3rd Friday in June next a meeting is to commence at Shawney Run meeting house—teaching brethren especially are invited to attend.

Bro. Isaac Chaplin, of Mercer, writes April 7th that the reformation is advancing in that county. Two or three months ago a church was constituted on the waters of Chaplin of 9 members; it now numbers about 25.—Also; another at Perryville a few weeks ago of only 4 members—they now number 20, nearly all of which have left the old Baptist church.

Between the last day of April and the 7th of May, we have had in Scott county most interesting and solemn meetings.—Within that period upwards of 30 persons were received and immersed for remission—At a meeting o 3 days, held at Nicholasville, within the same time, 9 persons were received and immersed. May the Lord still bless the efforts of his faithful followers. Oh! Brethren be up and a doing—We are said to be the savor of life unto life, or of death unto death. Let us never weary in well doing. Editors.

OBITUARY.—Died lately the very pious and amiable wife of Griffith Cathey of Maury co. Ten.—Few have left the world more beloved and lamented by all who knew her. She rests from her labors and her works do follow her.

RECEIPTS FROM APRIL 3, TO MAY 15, 1833.

KENTUCKY. *Georgetown*—L. Benton for vols. 3, 4, 5, 6, 7; B. G. Atkins for 7; Bro. Moore for 7; Eliza Fleming vol. 6; I. Elliott for 7; Mrs. B. Smith for 7. *Lexington*—A. Bowman for 7. *Centreville*—Bro. J. A. Gano, for Wm. Cox, vol. 7. Stanford—By A. Perrin, 7. *Drippingspring*—Bro. Reynolds, for Wm. M'Murray, W. F. Tucker, M. Shobe, R. Whitman, S. B. Rodes all for 7 *Yocums*; Tho. Yocum, vol. 7, John Yocum, vol. 6. *Hughs*; D. Bagby for 7. *Canerun*; Mrs. F. Ford for 7. *Versailles*; Tho. Grady for 7. *Leesburgh*; Jo. Wasson, B. Coppage, W. Bodkin, James McHatton, E. Hughs all for 7. *Union*; Eld. T. M. Allen for Jac. Pet. & M. O. Sidener for 7. *Greensburgh*; N. S. Robertson. B. Caldwell, J. J. Caldwell, Js. Naylor for 2 copies, all for 7. *Frankfort*; D. Stout for 7. *Maysville*; Js. Shackelford by J. Irvin $5 for 7. *McCarmel*; Bro. J. A. Gano for Wm. Shawhan for 7 *Bethel*; Jona. Robinson for 7.

Colebyville; Tandy Quiescenberry for 7. *Burnt-tavern*; A. Smith for 7. *Clintonville*; P. Grimes $1. *McSterling*; Bro. J. Smith for S. McCormick $6 50, J. N. Paine $2.

INDIANA. *Indianapolis*; C. McHatton, and J. McGee for 7. *Rushville*; Eld. John Longley for Logan vol. 6, M B. Cole 7, B. B. Fifield, 7, J. Lewark, 7, O. Seward 7. *St. Joseph*; J. Ireland for self and Sullivan $5. *Smockville*; E. Maxwell for 7. *Bloomington*; C. W. Hardin, D. Batterton, Smith and J. Porch for 7.

OHIO. *Eagle Creek*; Tho. Pickerel for 7. *Eaton*; Wm. Heaton for vol. 6. *Washington*; J. Patterson for 7. *Wilmington;* S. Rogers $11 75 for vol. 6, Rob. Long $1, H. Basor for 7. *Lewis*; C. Metzgar for 7.

TENNESSEE. *Roberson's*; Wm. Cowden for vol. 6, $5. *Meigsville*; A. Kirkpatrick $5, lost by Mail. *Abbott's Mill;* Ross Houston for 6.

ALABAMA. *Montgomery*; Js. Davis $8 50 for all his 7 vols. and H. Barton's, by Js. E. Matthews for J. Brown $1, H. Thrasher $1 25 for 7.

VIRGINIA. *Jaskson*; Tho. C. Meredeth, R. Rollins, T. Noel, F. Waldrope, J. Hollins for 7. *Lloyd's*; Eld. T. M. Henly $1.

MISSOURI. *Union*; P. Hawn, 50, H. Childers, A. Maupin for 6, for J. McBride, P. Miller, Kennett, McIntire, W. Rogers, C. Jeffros, J. Maupin, B. Brown, E. E. Rule for 7. We indebted to Js. Rule $1 50. *Columbia*; By M. P. Wills for S. Bedford 6 & 7, A. Stone 7, T. D. Grant 7, Wm. Hughs 7, T. W. Conyers 7, Wm. Burch 7, A. Gordon 7, Js. Kirtley 7.

ILLENOIS. *Carrolton*; Wm. Caldwell for O. Heaton, C. Davis. Jae. Fry, E. D. Baker, A. Hinton, L. H. English, W. C. Rainey, M. Metcalf, Js. Reno, Js. Turney all for 7.

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The contents of the work will be too various to be enumerated in this place; but in order to convey some idea of the intentions of the conductors, the following may be mentioned as forming a portion of the more prominent subjects;

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Boston, 1833; LILLY [illegible] & CO.

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. *JUNE*, 1833. } NO. 6.

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.

REMARKS ON MR. MALCOM'S DISCOURSE.

(Continued from page 44.)

The author depends much on John 10, 1—18, to establish the federal headship of Christ. Let us particularly attend to this chapter; because a wrong exposition of it has bewildered and led astray many honest people. Mr. Malcom first introduces verse 3: "To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out."

We inquire, what was the sheep-fold into which Jesus entered? Undoubtedly, it was the congregation, or national church of the Jews. But all in this church were not the sheep of God. The majority were wicked, and but few were they, whose character was designated by sheep—a character attaching only to the holy and pious believers who were waiting for the consolation of Israel, the promised Messiah, as Simeon, Anna, Nathaniel and others. It was the purpose of God to have a pure church on earth—therefore the wheat must be separated from the chaff—the fruitless trees must be felled—the pure metal must be extracted from the dross, or the true sheep must be led out from among the wicked. This was the business of the Messiah. He knew his own sheep in the great congregation of Israel—in the extensive sheepfold in which he entered. Therefore it is said, he calleth his own sheep by name and leadeth them out.

Verse 4. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger they will not follow; for they know not the voice of strangers. All (the false Messiahs) that came before me are