Peter Parley's Tales has chosen as a vehicle of intsruction for youth, will be adopted in in its pages, and Peter Parley, in his proper character of Story Teller and Traveller, will often appear as a contributor. The work will comprise pieces adapted to all stages of the youthful faculties from childhood upwards.—It may thus pass from hand to hand in the family circle, and the parents will not disdain to find amusement in what they are called upon to explain to their children; while the elder branches will be induced to try to lead on, by easy steps, their still younger companions to that enjoyment which they have already experienced themselves.

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;

I. Geographical Descriptions, of manners, customs, and countries.

II. Travels, Voyages, and Adventures, in various parts of the world.

III. Interesting Historical Notices and Anecdotes of each State, and the United States, as well as of foreign countries.

IV. Biography, particularly of young persons.

V. Natural History, as birds, beasts, fishes, &c. as well as plants, trees, flowers, &c.

VI. A familiar description of objects that daily surround Children in the Parlor, Nursery, Garden, &c.

VII. Original Tales, consisting of Home Scenes, Stories of Adventure, &c., calculated to stimulate the curiosity, exercise the affections, and improve the judgment.

VIII. An account of various trades and pursuits, and some kinds of commerce.

IY. Cheerful and pleasing Rhymes, adapted to the feelings of youth.

The publishers have made arrangements to have the work abundantly illustrated with spirited engravings, and every effort will be made to render it a useful auxiliary to the cause of education:

CONDITIONS.

This work will be issued every other Saturday, and 26 numbers will constitute the yearly volume. The price will be One Dollar per year, payable in advance.

To all who take six or more copies, a reasonable discount will be made.

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.

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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

thieves and robbers; but the sheep did not hear them." The sheep of God had been taught of God by the prophets. He taught them respecting the Messiah—that he should be born of a virgin in David's line—that he should come into the world when the sceptre should have departed from Judah—that from the commandment of Cyrus to rebuild Jerusalem till the advent of Messiah should be 490 years—that he should do wonders and miracles, &c. &c. The sheep attended to the voice of the prophets, and not to the vain traditions of men, which as a thick cloud, covered the truth from the view of those who received them. Therefore when Jesus came into the world, the sheep knew him, and they knew his voice—they knew him by the description of him long before given by the prophets—they therefore followed him, or were drawn to him, until he led them into the fold, which he came to establish on earth, and they followed him until he brought them to his fold or kingdom above. They were so well taught of God by the prophets that they could easily discriminate the true Messiah's voice from that of stranger's and false Messiahs; therefore they were not deceived as others were.

Jesus said to those Jews, who were not the sheep, the humble disciples of the prophets, "ye believe not, because ye are not of my sheep, as I said unto you, my sheep hear my voice," &c. Those captious Jews were so blinded by the traditions of men, that they had no evidence to produce faith—they by their instructions were expecting Messiah to come in the style of an eastern monarch, a man of martial spirit and manners, and who by his mighty achievements would bow the nations to his sceptre; but behold! he is a carpenter, meek and lowly, and claims no connexion with the world. They derided him—they despised and rejected him. Their instruction led them to unbelief; like much of the instruction of the present times, though received by the multitude as the truth of God. But while the captious—traditioned—bound Jews, could not believe in Jesus, the sheep, who had learned of God by the prophets, believed and followed him.

Verse 16. "And other sheep I have, which are not of this fold, (of this Jewish church,) them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." No doubt, he meant the pious Gentiles, such as Cornelius and family, the Eunuch and others—these must hear and be brought into the same one fold, into which the pious Jews are brought, and there shall be one fold and one shepherd.

To apply the character of sheep to those elected unconditionally from eternity, and eternally connected with Christ as their federal head, as Mr. Malcom does, involves insuperable difficulties; it is a mere assumption unsupported by scripture—it is to affirm boldly that none of these elect were ever seduced or can be seduced or led away by strangers or false Messiahs.—Have not innumerable facts contradicted this assertion? None

can deny it. How many have been led to disbelieve the Son of God, and to receive the most destructive doctrines, who were afterwards brought to faith and humble obedience to the Saviour.

The very character of sheep forbids us to receive the doctrine of Mr. Malcom. The sheep know their shepherd—they hear his voice—they believe in him, and they follow him. Is this the character of all the eternally elect? Was this the character of the wicked publicans and harlots, before they entered the kingdom. Was this the character of the Corinthians before they believed and obeyed the Savior? In a word, was this the character of any of us before we believed and were saved. None will affirm it. The scriptures every where teach that the person, to whom this character attaches, is one of the elect of God; and that the person destitute of this character is not one of God's elect.

It may be said, that Mr. Malcom's sheep have not this character at the present time, but shall assuredly in future have it. The whole context speaks of them in the present tense as possessing this character, and not in the future. To alter the moods and tenses, we may make the scriptures speak any thing, and confirm any whim.

But it may be objected that if what we teach be true, then Christ the good shepherd died only for Christians, or for the holy sheep. The scriptures plainly declare that he died for all—tasted death for every creature—is a propitiation for the sins of the whole world—died for the ungodly, &c. But the sense in which Christ the shepherd in this parable lays down his life for the sheep may be different from that of his dying as a sin offering. Christ in love for his sheep laid down his life for them; so says John after his example, we ought to lay down our lives for the brethren. 1. John 3, 16. So David the shepherd exposed his life in rescuing his sheep from a lion and a bear—had he been killed it might have been said properly, he laid down his life for the sheep;—he was not a hireling who would flee when the wolf came—he would never forsake them, but would resist their enemies even unto blood and death—they, the humble sheep, shall never be plucked out of his hand they shall never perish.

Mr. Malcom introduces into his discourse a number of quotations from A. Fuller on atonement.

I believe in all his (Fuller's) speculations, scarcely a reference is made to Christ or Paul, or any inspired writer as authority. Mere notions, or opinions are substituted for truth, and strange to tell, these notions are received by many men of high respectability for talent and piety. But these cobwebs, which entangle the unwary, will be swept away shortly from the temple of truth. Amen.

B. W. STONE, Editor.

For the Christian Messenge.

In Gen. 15th, 13 v. God told Abraham that his "seed should be a stranger in a strange land, that is not theirs, and shall serve them, and they shall afflict them 400 years." In Ex. 12 ch. 40 v. it is said "the sojourning of the children of Israel who dwelt in Egypt was 430 years." Paul to the Gallatians says that the law was 430 years after the promise made to Abraham. In I. Chron. 6 ch. 12 v. only two generations are reckoned from Levi to Moses. But it is said in Genesis that the posterity of Abraham should be in Egypt, (or in a strange land) during four generations. Now Isaac was 40 years old when he was married. Rebecca was for a time barren, and Jacob was 120 years old when he went down to Egypt. Consequently upwards of 160 years elapsed after the promise, before Jacob and his posterity entered Egypt. 160 years deducted from 430 leaves only 270 years for the sojourning in Egypt.

Again. During the life of Jacob, (which was 17 years after entering Egypt,) and until the Israelites began to multiply exceedingly, and another king arose who knew Joseph, we have no account that they were evil entreated.

Kohath the son of Levi was born in Canaan before the going down into Egypt. He lived 133 years; and Amram, the Son of Tonath, and father of Moses lived 137 years.

Moses was 80 years old at the time of the exodus out of Egypt. Now if we add the entire lives of Kohath, Amram, and that of Moses until the exodus, we have only 350 years. Paul and Stephen both state the time of the evil treatment of Israel in Egypt to have been 400 years, and yet Paul only reckons 430 years from the promise to the law at Sinai although upwards of 160 years elapsed from the promise to the entrance into Egypt.

I would not have stated the above difficulties if I had not feared that they might stagger the faith of some in revelation. As you have doubtless noticed them, and are prepared to solve them, I hope you will do so in the Christian Messenger.

J. E. M.

SOLUTION OF THE ABOVE DIFFICULTIES.

Paul (Gall. 3) says the law was given 430 years after the covenant made with Abraham in Gen. 12, 2—5. This is plain, Abram was then 75 years old, at which age he entered into Canaan. This was the beginning of the period of their sojourning in a foreign or strange land. From the time the covenant was first made with Abraham to the birth of Isaac there were 25 years: for Abraham was 100 years old when Isaac was born, Gen. 17, 17. Isaac was 60 years old when Jacob was born. Gen. 25, 26. Jacob went down into Egypt when he was 130 years old.—Gen. 47, 9. These added together make 215 years. Thus 75–100–60–130=215. This is the period from the time the covenant was first made with Abraham in Haran (Gen. 12) to Israel entering into Egypt. In Egypt they lived 215 years, at the end of which time the law was given them at Horeb, on their return to Canaan. So testifies Josephus. (Book 2, Chap. 15, sect. 2.) "They left Egypt in the month Xanthicus, on the 15th day of the Lunar month, 430 years after our forefather Abraham came into Canaan, but 215 years only after Jacob removed into Egypt." The Samaritan Septuagint testifies the same fact. Also the text in Exod. 12, 40, 41. Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of 430 years—that all the hosts of the Lord went out from the land of Egypt." Moses does not say that Israel were afflicted in Egypt 430—but their sojourning was 430, reckoned from the time they first entered Canaan till their return to that country from Egypt.

The covenant first made with Abraham (Gen. 12) was 25 years after renewed with him, just before Isaac was born. Gen. 15. "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them 400 years. Also that nation whom they shall serve, will I judge," &c. These words are quoted by Stephen, Acts 7. At this time Abram was 100 years old. Isaac was 60 when Jacob was born, and Jacob was 130 when he entered Egypt. Add these together and they make 190 years—thus: 60–130=190. This added to the time they dwelt in Egypt, 215, makes 405, or in a round number 400.

"It is said in Gen. 15, 13, 16, that the posterity of Abraham should be a stranger in a land not theirs, but that in the 4th generation they should return to Canaan again. The generations are counted from the death of Abraham. Gen. 15, 15, 16. Thus from Isaac to Jacob one—from Jacob to Levi two—from Levi to Amram three—from Amram to Moses four.

With regard to the last difficulty, of the ages of Kahath, Amram and Moses, it cannot be ascertained how old Kohath was before he left Canaan, and therefore nothing can be accurately determined.

B. W. STONE, Editor.

Brethren Stone & Johnson—

I was reflecting a few days since, on the cause why so few of a large collection of people, come forward and obey the gospel, when it is clearly and forcibly proclaimed in their hearing. I endeavored to find a reason. I could not for a moment believe the fault was in the gospel, nor in the manner in which it is generally presented by those persons, who are in the habit of proclaiming it in its pristine beauty, untramelled by the inventions of men.

But still there is a cause somewhere; the evil does exist; and to find out that evil, and apply the proper remedy, is the duty of all, who wish to attain to the beauty and simplicity of the system of doctrine, and practice which existed in the primitive church. For my part, I believe that the fault lies among those, who are

the professed followers of the lamb or the members of the church. We need much reformation in life and practice, which, permit me to say, is fully as important as reformation in doctrine or opinion; for were we to exhibit our love to God, to each other, and to a perishing world, I do believe that, were we to have two, three, or even a dozen coming forward to obey the Saviour at one time, we might see such days in this respect as was the day of Pentecost. Without having a disposition, I hope to dictate for those, who are far more capable of pursueing a proper course than I can suggest, allow me in that spirit of love and humility, which becomes an humble disciple to ask those brethren, who labor in word and doctrine whether they press home as much as circumstances require, the importance of professed christians conforming more to the laws of our king, than I fear many of us are in the habit of doing? There is one matter to which I beg leave to call the attention of the brethren and sisters—that is, attending to the contribution. This is a matter I fear, very generally neglected. I know it is, so far as I am acquainted. I deem it unnecessary to refer to the many passages of scripture, which enjoin this duty on the congregation, as I conceive that any one at all conversant with his bible, must unite with me in the belief of the importance of attending to this duty; and in connexion with this of the Deacons in every church, ministering to the wants of the needy members out of this fund. Thanks to God! In our happy land there are but few, who may require this assistance; but in every congregation some such may be found. Supplying the wants of the needy is their first duty; but several other objects might be named, that require provision to be made.

Another duty much neglected is brotherly kindness or sympathy, in the members of the church for each other, both in temporal and spiritual matters. How beautifully does Paul to the Church at Corinth pourtray the unity, sympathy, and good feeling which ought to exist among the members of the Body of Christ. I would, with much earnestness, ask every congregation, do these sympathies, does that spirit of love, union, and desire for the welfare of the brethren here, and their ultimate glory hereafter, exist among us! are these apparent to all who mingle with us? If on asking this question, we can answer in the affirmative, happy are we; but if we are compelled to acknowledge that it is not the case, let us, for the love of God, for our own sake, and for the prosperity of the cause, which we have espoused, reform. Let us pray, with all supplication, that our Heavenly Father, by the aid of his good Spirit, would help us, and by his holy word instruct us, so that we may be thoroughly furnished to every good word and work. My principle object in sending you those disjointed sentiments is, that they may call the attention of others to these subjects, who are more capable of doing them that justice which they merit than I am; feeling that much, if not all, depends on our understanding the

will of God concerning us, and the duty which we owe to him and each other. If you have a spare corner in the Messenger and consider these reflections worth a place, you have my consent to give them to the public.

Yours in gospel bonds,

J. WASSON.

SECOND WESTERN EXPEDITION TO LIBERIA.

To the Editor of the Commonwealth:

Having, at the solicitation of the Managers of the Kentucky Colonization Society, conducted the emigrants from this state, who formed a part of the last expedition to New-Orleans, and assisted the agent of the parent society in making arrangements for their transportation, I offer you the following for the information of those of your readers who may feel interested in the great work we have commenced.

The emigrants from this state departed for New-Orleans about the 22d of March last, and were, by the kindness and liberality of Capt Shrodes, of the steamboat Mediterranean, provided with a gratuitous passage. The number amounted to 102—of which 32 were liberated by Rev Richard Bibb, of Logan County; 12 by Mr. William O. Dudley, and 6 by Cyrus Walker, Esq. of Adair county; 7 by Mrs. Mary O. Wickliffe, of Lexington; 5 by Rev. J. D. Paxton, 4 by A. Minor and D. Caldwell, 3 by Mrs. Powell, and 2 by Rev. John C. Young of Mercer county; 4 by the heirs of Dr. A. Todd, deceased, and 3 by Jonathan Becraft, of Bourbon County; 6 by Benjamin Johnson Esq. of Hillsborough, Ohio; 2 by Rev. Dr. Blockburn, of Versailles; 3 by James Hood, of Fleming county; 1 by A. J. Alexander, of Franklin County; 1 by John Hobson of Warren county; 1 by Dr. B. Roberts, of Logan County; and one by Cyrus Edwards, of Illinois; and the remainder were free persons. These were joined at New-Orleans by 44 from Tennessee; 1 from St. Louis, 1 from Ohio, and one or two from New-Orleans, making the whole number about 150. Of these, only six were above the age of fifty years, and only five between the ages of forty and fifty. They were pronounced by the most competent judges, to be superior to any collection of coloured people which they had ever seen. They were all in good health, and were not only well satisfied, but delighted with the idea of going to a country where they could be truly free. They were accompanied by Mr. A. H. Savage, of Ohio, a young gentleman who expects to spend his life in the interior of Africa. Mr. H. D. King, an Agent from Tennessee, also went out as a passenger, to examine the country and return in a short time.

The brig Ajax, commanded by Capt. Wm. H. Taylor, (the gentleman who commanded the vessel which conveyed the last emigrants from New-Orleans,) was chartered to transport them to Liberia, and all the necessary arrangements having been made, they departed from the port of New-Orleans on the eve-

ning of the 23th of April. Every accommodation was afforded and we parted with them witn the desire, that He who is "the God of all the ends of the earth, and the confidence of them who are far off upon the seas," would watch over them during their perils on the deep, and bring them safely to a land which they may call their own. The whole expense of the expedition amounted to about $5,000: of which $2,300 were paid by the Kentucky Colonization Society.

Thus has departed the second expedition from the Valley of the Mississippi, to Africa. It would be unnecessary here to enlarge upon the probable results. If our friends will only afford us the requisite pecuniary aid, the work may be carried on with great success among us. From information I have received, I have no doubt but that with proper exertion, one hundred and fifty of the first order of emigrants might be despatched from the state during the next fall. The only difficulty is the want of funds; the sum requisite for provisions, transportation, &c. is $35 a head. Shall we continue our exertions in this great work of interest, as well as benevolence, or shall we slacken our exertions, solely because the friends of our country and Africa will not afford the necessary aid to carry them on? It gives me pleasure to state, that the Board of Managers have determined to fit out another expedition in the fall, and have directed their agents to make the necessary preparations. We hope our friends will bear it in mind, and act with the same liberality for which they have heretofore been distinguished.

THORNTON A. MILLS.

For the Christian Messenger.

Brother Johnson—

In your Messenger for April, page 108, you have made some very forcible remarks upon the subject of drunkenness. Your first and second paragraph by way of advice, ought to claim the attention of every disciple; and I trust the reformation which we are advocating, will produce among us, *temperance* in all things. To see christians loitering around a *tavern bar* or about a *tipling shop*, is one of the most uncomely sights that can well present itself to my mind. It is as odious and as baneful to society, as the visits of the fair sex to a seraglio.

Your third paragraph contains the following language—"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." Be it observed, I am not opposed to abstinence by every professor of christianity, or unbelievers, but to the *means* of effecting this object, if I understand your advice.

I think I see a disposition among the friends of reform to graduate the sins of professors, by bringing them before the church there to be rewarded, or atoned for as they were under

the first dispensation. We all know there are many things, which no civil law can take cognizance of without destroying the rights and liberties of man. For instance, are there no unchaste looks, and language?—no imprudent actions of adorning the body? I know my bro. you will say, yes, and that they have produced some of the worst of vices—death and destruction—seeing such is the state of thing, how would you *discipline* a man for his *looks* and *actions*? or how would you try a man for "*coveteousness*" which is idolatry?—or for the *manner* of female dress, which I opine has ruined thousands—soul and body in hell?

You ask the question, "shall christians stand behind the world in efforts to *redeem the human family from vice of every grade*?" I have underscored the above, in order to call your attention to it—What will a proud Pharasee think upon reading the above?—Will he not conclude that his efforts to *redeem* the human family, though he believes not, nor obeys the gospel of Jesus Christ, can be accomplished without submission to the gospel? I know you do not believe, that any man or woman can be redeemed in any other way than through THE APPOINTMENT OF GOD.—But my object is to call your attention to the strong language used, calculated to induce the world to believe at least so far as they are engaged in redeeming the human family.—We have no earthly objection to men using their influence to put a cheek to every vice—but we wish to see it done according to the appointment of God.

In the rage for the theories of this age, the gospel of Jesus Christ is thrown into the back ground—True there are great efforts made to desseminate the Bible by those who disregard its most important precepts. This may be fulfilling the character of him whom God by his servant David complains of. "But unto the wicked GOD SAITH, What hast thou to do to declare my statutes, or that those should take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee" See L Psalm.

You ask again, "shall a man of the world be more temperate than a christian?" &c. I say with you, God forbid.—But then my brother—there are different standards erected in this day and generation (to try men's virtue and vices) from that given by Jesus Christ and his apostles. Some men now would consider it intemperance to drink a glass of wine, or making poison, to make wine.—Does not such cast a reproach upon Jesus Christ, who made and used wine, and countenanced those that drank it.

I have always understood the word temperance to mean moderation—The use and not the abuse of things—For instance men may be intemperate in eating, drinking, sleeping, walking, talking, dressing, and enjoying every blessing God has bestowed upon them.—If God was to banish all the blessings from man for his abusing them? then he would have to send another flood fire, famine, or pestilence upon the earth, to sweep man also from the earth—We are informed by Paul, that "*the love of money is the root of all evil*"—shall we therefore banish all money from the

with many sorrows! Let us like Paul exhort the disciples to flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 'to fight the good fight' of faith, to lay hold on eternal life whereunto they are also called.

It certainly is the duty of the disciples to follow the example of Paul in these matters, as he advised the Corinthians about eating meats offered to idols—If my eating meat offered unto an idol, would lead or embolden an ignorant or weak brother to defile his conscience by *serving two Gods*, I should be the cause of his perishing—So, if my drinking even a glass of wine should lead an ignorant or weak brother to become a slave or servant of two masters; I ought to say with Paul, I will drink no wine or ardent spirit while the world standeth, lest I should make my brother to offend—until a wicked world believes, repents, and reforms by entering the kingdom of God's dear Son, it is impossible to redeem them from all vice—Let us therefore proclaim the necessity of immediate obedience to these things, and then by our examples and admonitions as taught us by Jesus Christ and his apostles bring them into a conformity to the gospel.

If we were to begin with making the moderate use of ardent spirit, or wine a matter of discipline, we should make ourselves transgressors by building again the things we have laboured to destroy—There would be no stopping place—Some men think your little periodical is *poison* to the church of God—Would it be right to arraign a disciple in the Baptist churches for reading and imbibing the principles of freedom therein taught?—You see it has became a matter, or test of fellowship, now to discard the Harbinger and denounce its author.—Any man that has believed repented and been immersed can become a member of the Baptist churches if he will say the Harbinger ought to be banished from the earth and "Campbellism" is a poison—though when he dies he may *will to his horse* 5 or $70 as a legacy."

It is in religion as in civil matters, there are many evils which the church cannot take cognizance of; moral means must be used in these cases until overt acts have been committed; then the congregation may act as directed by their law-given, according to the nature of the *action* or *language*. Your independence in searching out truth, will no doubt insure this a safe journey in your vehicle, to your readers —I intend not to enter into controvercy upon these topicks, but wish you to explain yourself upon the *manner* of removing this evil—whether it shall be by church discipline, without evidence of intemperance, or by examples and friendly admonition.

Yours in Christian fellowshid.

THOMAS M. HENLEY.

I take great pleasure in presentiug the letter of Brother Henley to the public, at his request. One or two other communications of a private character, upon the same subject, have reached me. I rejoice that we are free to discuss this, as well as all other

subjects, in connexion with the christian religion. Differences may be tolerated, if they do not lead to wickedness; but our Lord does not tolerate wilful, deliberate, continued acts of rebellion against his government. The severity of my former remarks upon the use of ardent spirits grew out of a knowledge of the awful and ruinous effects of its abuse. I may have been too severe; & it may be supposed by some that I desired the congregations so far to make a test as to exclude those who use it at all. This was not the desire or design. But it was and is my desire that every christian should cease the use of ardent spirits, because of its ruinous and awful ravages; whilst to my judgment it has not a solitary redeeming quality. We are commanded to be temperate in all things. Does this sanction the use of ardent spirits? Not if it be a poison. For upon that principle, we had as well take a little arsenic every day, or calomel &c. &c., when we are in perfect health. I should regret very much to wound the feelings of a single christian upon this subject.

I desire above all things to see the congregations exhibiting a healthy state of things. We may proclaim the truth and nothing but the truth all the days of our lives, and yet, if there be a failure to act out the truth, disease and death will be the consequence.

We will close these remarks by a few extracts from the speech of a friend of ours for whom we have a high regard.

J. T. JOHNSON, Editor.

"Are not these facts, confirmed as they are by the concurrent testimony of the most eminent physicians in this country and in Europe, sufficient to satisfy every mind that alcohol is a poison, and ought to be classed with other articles bearing that appellation? Having never seen a drunkard, were one to behold a man, whose muscles had ceased to act under the control of his will, so that his reeling body could not maintain the erect attitude—his whole system affected with convulsive twitchings—his features relaxed into idiotic simplicity, or contracted into an expression of demoniacal fury—his complexion livid or marked with lines of fiery redness—his eyes sunken or inflamed—his body bloated or withered—his stomach rejecting its food—his intellectual faculties prostrated—his hands perpetrating every violence—his stammering and palsied tongue uttering oaths and blasphemies, would he not say that such a man was under the influence of some most deadly poison?

And what would he think, were he told that the substance which produced these effects, so far from being a poison, was an article in daily use among a highly civilized and refined people, and considered not only innoxious, but necessary in many cases to the healthy action of the system besides contributing to soothe the cares and anxieties of life. We leave it to every reflecting mind to answer these questions."

"Do they not know that alcohol blunts the moral faculties.

sears the conscience, dethrones reason, inflames the passions, whets the murderous steel, loads the tongue with blasphemous curses? Is it any apology that men take it voluntarily and even clamorously demand it? Remember that this miserable victim of intemperance is not himself. His moral energies are lost; reason and judgment are powerless. The retailer has made him a slave, yet says he is free, when yielding with blind infatuation to the tyranny of a brutal appetite contracted at the grog-shop. He is not free, and to use the language of an eloquent statesman, "power and chains may enslave the body, and leave the spirit free; but this relentless tyrant, Intemperance smites the soul. Do you ask for proof? See yonder bloated, staggering victim urging his trembling steps to the grog shop; mark him as the death-dealing grocer measures out his glass. The wretched man knows that his poor body must soon sink under such hard service; he knows that disease and death are mingled in the cup; that the future for him is woful in prospect, and he feels the present to be utter misery. Perhaps for a moment he may relent; perhaps a gush of sensibility may quicken the life blood at his heart; but it is too late; there is no firmness in his purposes there is no penitence in his tears; he drinks down the fatal fluid that hurries him to the retributions of an awful eternity. Where in all the woes that afflict humanity, can be found a more pitiable bondage?"

But the retailer regards it not He knows that thousands and tens of thousands under the influence of ardent spirits, have plunged the suicidal steel into their own bosoms, and the assassin's dagger into the hearts of their best and dearest friends. He knows that the agonies of a murdered wife, the wails of starving children, the sundered ties of affection and consanguinity are the legitimate fruits of his profession. How many have made but one step from the grog shop into an awful eternity! How many with reeling brain and palsied limbs have yielded to the rude winds of a winter's night and stiffened into death before morning! How often has the incendiary under the influence of the poisonus drug applied the torch to his neighbours' dwelling, and thus spread terror and alarm thro' a peaceful community and consigned one or more families to cheerless beggary."

"But we propose more than this. We wish to heal the broken hearted; to dry the tears of weeping and beggared orphans; to rescue the tender wife from the brutal violence of a drunken husband; to stop the assassin's dagger; to calm the fears and light up the hopes of mothers and sisters. to give health to emaciated bodies and save millons from untimely graves. We wish to elevate men from the condition of brutes, and restore them to the possession of their rational and moral powers, and thereby render them accessible to the influence of religious motives and feelings. A drunken man is either insane or an idiot, and in either case, he cannot be reached by appeals to his sense of duty to God as his Creator and Saviour. He must become rational before he can be successfully addressed on religious subjects, and permanently sober before religious impressions can secure him from relapse. If this be a proper view of the subject, is it not our duty as patriots, as philanthropists, and as Christians, to exert all our talents and influence in behalf of temperance; and not merely approve, but act firmly, vigorously, unitedly.

As christians, it is consistent with the example and precepts of our Saviour, and his apostles, who command us to do good to all men; to love our neighbour as ourselves to abstain from fleshly lusts, that war against the soul; to avoid temptation and even the appearance of evil to do nothing which shall offend a weak brother, and cause him to sin; to sanctify our souls and our bodies, and let our lights so shine before men that others seeing our good works may glorify our Father who is in Heaven."

"God made us to be happy, and if we make a proper use of the faculties he has given us. we can conquer all our foes; aided by the light of the Gospel, and relying on the promises of our Heavenly Father, we fear no evil and look with cheering hope to that bright day, when, the monster Intemperance shall be crushed in his might. Much has been done; more remains to be done. Union will accomplish every thing.

We call upon all; the patriot, the philanthropist and the Christian to aid in this holy warfare. Let every one who loves himself and family; who loves his neighbor and his country, unite in this glorious effort to check, if possible, this desolating stream which threatens to involve in one general ruin every thing that is fair and beautiful in our favored land. If we fail, we shall enjoy the consciousness of having done our duty and recieve the smiles of our Heavenly Father."

HARMONY AMONG CHRISTIANS.

We are told, that the stones of which Solomon's Temple was constructed, were hewn & polished before hand, and so fitted for their several places, that the house was built without the noise of hammer, axe or tool of any kind; but with a silence and tranquility, beautifully comporting with the grandeur of its design, and with the sacredness of the object to which it was to be dedicated. So should christians, as living stones of that Temple whose foundation is Christ, and whose Maker is God, be united in peace, harmony and love—*There should be no discord in the Church*, which is the Temple of God, and the world should have reason to say of this, as said the *enemies* of the first disciples "Behold how these Christians love one another." As the children of one Father and the servants of one Mother, it becomes us to be united together in one spirit, striving together for the faith of the Gospel.—If we are not strangers to the christian character and hope, we shall be united in the faith of the one living and true God, and of him whom God the Father hath sealed, as the messenger of his truth and the Saviour of the world: in the faith of Jesus Christ, who is represented as the chief corner stone of the building: who delivers the doctrines, and prescribes the laws, and confirms the

hopes, in the belief and power of which, the christian edifice is sustained; of him, who is declared by his death to reconcile us to God—We shall be united in common relations and mutual services: in the unity of the spirit; in singleness of heart; in the fervor of charity; in cares for each other's virtue; in labors for each other's welfare; in zeal for a cause which God has hallowed and for which the Son of God has poured out his blood—And amidst the uncertainties and sorrows, the changes and trials of our mortal life, we shall be united in looking upward to one unchanging source of strength and comfort —This world we shall regard as but the place of our pilgrimage and Heaven as our eternal home.

Amidst the darkness of the present, we shall lift together the eye of faith, which Christ Jesus enlightens, towards the holy temple of God: and in the hope that through him, who is the resurrection and the life, it shall be the scene of an endless glory, we shall labour to make all our sorrow and all our joy a ministry of good, and to bring our hearts and lives to the conformity with the character of those, that are to be made pillars in the Temple of God, and to rejoice in the light of his presence forever.—And when the *christian* Temple is thus sustained, "compacted by that which every joint supplieth" in the faith, purity, charity, and hopes of its worshippers, how fair, how glorious is the spectacle!

"Beyond the pomp that charms the eye,"
"Or rites, adorned with gold."

Let us remember, that this Temple is holy, which Temple we are.

For we are not foreigners and strangers, but fellow-citizens with the Saints, and of the household of God.—May we become a spiritual house, so that "God himself may desire us for an habitation, saying, this is my rest forever, and here will I dwell.

F. P.

(From the Orange Herald.)

ECCLESIASTICAL COUNCILS AND CREEDS.

Mr. Editor:

"In the Presbyterian Confession of Faith as amended and retained by the General Assembly, in May, 1821, under the head of Licensing Candidates to preach the Gospel, Chap. 14, we are informed, after a young man has completed the usual course of studies for the ministry before he can receive "*Holy Orders*" the Presbytery propose to him the following questions—"Do you sincerely receive & adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" After having answered this and other questions affirmatively, he is then Licensed to Preach the Gospel. Now permit me to ask these young Theologans and other members of that Church, if they can *sincerely receive and adopt* the following extract from this Confession of Faith, "as containing the doctrine taught in the Holy Scriptures?" Under the head of "Church Censures, 30th chap. it reads thus:—"The Lord Jesus as King and head of the Church, hath therein appointed a Government in the hand of the Church Officers, and say they, "*To these officers the Keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins.*" If you can "adopt" this, why not the following Bull which was sent into Germany by Pope Leo.—"That by the power of the Keys bestowed upon Peter and his successors, the Bishop of Rome, had a right to pardon all the suns of the faithful." Can it be that we have any so blind in this country that they cannot see written in the above or upon her forehead "Mystery Babylon the the Great, the Mother of Harlots and Abominations of the Earth?"

But if you are determined to "*adopt*" the former, why not the latter, and why not acknowledge the *Holy Catholic Apostolic Roman Church* for the Mother and Mistress of all Churches, and promise to "receive and adopt her confession of Faith as containing the system of doctrine taught in the Holy Scriptures;"—and that you will render true obedience to the Bishop of Rome, Successor to Peter, as Prince of the Apostles and Vicar of Jesus Christ, (Nice Creed 10 article.) The dignitaries of the Roman Church endeavor to make the people believe that they are the successors of the Apostles, and that the Pope, at the head of his Cardinals, Bishops and Priests, act in the place of Peter, & have authority as his successors to appoint officers, and that "to these officers the Keys of the Kingdom of Heaven are committed, by virtue whereof they have power to retain and remit sins"—and all who can raise a sufficient sum of money, to satisfy the unholy cravings of the Priest, have the promise of a full remission of his sins both past and future. All those believing this doctrine to be true are easily persuaded to part with their money—what would a man not give in exchange to save his own soul? But it will be said, that we have none in these days, who believe that by giving their money to the various benevolent societies, that in return they will receive a full remission of their sins both past and future. But I would ask what this acknowledgment means in the Newburgh Gazette of the 18th instant, from the Reverned Ezra Styles Ely, D. D, agent for the "American Sunday School Union;" who is now on a begging tour through this section of country, collecting money for the great *Hydra Monster*. After acknowledging the amount $448 36 collected from different societies in this section he says, "Thirty dollars have also been paid the Agent, in memory of Mr. James A. Powell, a youth of fine talents, liberal education, amiable manners, and ardent piety, late of Newburgh, who was drowned near Poughkeepsie, "to constitute the deceased *An Everlasting Life Member* of the American Sunday School Union."—Is this not blasphemous? Is

not a remission of sins past, expected in return for this? I leave it with the donor and receiver to answer."

Important Queries, proposed to the Christian community, for serious investigation, By B. W. Stone, editor.

Query 1. Did God ever grant to his uninspired, intelligent creatures authority to make laws for their own government? If he did, in what part of Scripture do we find it?

2. Were not the laws. given by God to Israel by Moses, deemed by infinite wisdom, sufficient to govern them till Christ came? and was it not considered presumption and rebellion in any uninspired man to add to those laws, or to take from them?

3. Are the laws of Christ, our law giver and king, deemed by infinite wisdom, sufficient to govern his kingdom? If they are, What need have we of more?–If they are not, Who are authorized to make more?

4. If it be ascertained who are divinely authorized to make more are not all, in the reign of heaven, obliged to obey them when made? and do not all commit sin who will not submit to them & obey them?

5. Is not Christ anointed king of the whole world? and are not all under obligations to obey him, when his laws are made known to them?

6. Is not the kingdom of Christ destined to destroy all other kingdoms, and itself to endure for ever?

7. Is it the duty of Christians to be active agents in supporting any other kingdom or government, whether civil or ecclesiastical, farther than to pay tribute to whom tribute is due, and to submit to the higher powers? Did Christ, or his apostles, or any of the premitive saints do more? Were they ever found legislators, or judges in Cæsar's court, or performing the lowest offices in the executive department of his government?

8 Would it be thought proper that a subject of the kingdom of Great Britain should be a legislator, judge, or executive officer in the government of America? Would he not be under strong temptations to favor his own government to the injury of ours?—Is it not equally improper that the subjects of Christ's kingdom should fill these offices in the kingdom of this world? Do not facts prove that when this practice prevailed, that the church oppressed the world, and became most tyrannical?

9. Does not a christian, when legislating in Church or State, virtually confess that the laws of Christ are insufficient to govern?—Is this to glorify or disgrace his word?

10. If the law-making-business be considered wrong, Are they right who elect representatives to legislate for them? Do not both, the electors and elected, stand on the same ground?

11. In the Mellenium will not the kingdom, government and laws of Christ, universally prevail, and all the kingdoms of the world obey and serve him? *Then* will there be any other king kingdom, or law?

12. Will not this happy period be brought on by endeavoring *now* to approximate as near as possible to his government alone, and cease to prop up the different governments of Church and State, destined to destruction?

13. Are not all other governments standing in the way of the world's submitting to that of Christ? Are not these different governments in Church and State the great cause of division, strife and war?

14. Does not a Christian lose the spirit of the gospel, who seeks for and fills any office in Cæsar's government?

15. Are not the laws of Christ, if obeyed, sufficient to govern the world? and can any others do it?

Brother Stone:—

I presume I am as well pleased with the Messenger as any of your readers, and nothing written in them has given me more pleasure and satisfaction than those little Essays written under the caption of "The Christian Expositor." I wish them continued, and for a foundation I here send you a few texts of Scripture for you to elucidate.—Isaiah 28, 16. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Paul I presume when alluding to the above Romans 9, 33 says—"he that believeth shall not be ashamed; Peter when quoting the same words says 1st Peter 8. 6, he that believeth shall not be confounded. About thirty years ago I asked Mr. Okelly, "why the Apostles, Paul and Peter in this one instance differed so widely from the Prophet? his reply was "it is thought by some that the words of the Prophet are wrongly translated." What say you? J. H.

Answer to the above difficulty:—

The Hebrew word *ihush* translated, shall not make haste, in the Hiphil conjugation, signifies *to be confounded, to hurry hither and thither*, as persons in *confusion*. The septugint translates it, *shall not be ashamed*; this translation Paul adopts in his quotation Rom. 10, 11.—Peter takes the literal meaning of the Hebrew word, *shall not be confounded*. The Hebrew word *amen* (he that believeth)—when followed by a *lamed*, (as it does here) signifies, not only *to believe on*, but also *to trust, rely on, or depend upon*. Park; on the words.—The meaning is, He that faithfully depends, or trusts on this foundation, shall never be hurried hither and thither in confusion, seeking for another, being well assured that this foundation is a sure one.—He will never be confused with shame to depend and trust his all upon it, though derided by enemies.

B. W. STONE, Editor.

Queries By Eld. John Hughs of Mo.

Query 1st. Was the gospel of the kingdom ever preached by Jesus Christ on earth?

Ans. Yes: Matt. 4, 23. "And Jesus went about all Gallilee, teaching in their synagognes, and preaching the gospel of the kingdom"—9. 35. Mark 1. 14. Luke 8. 1. &c.

Query 2nd. Was the baptism of John for the remission of sins?

Ans. Not directly, but indirectly it was. The design of John's baptism is expressed plainly in these words. Matt. 3. 11. "I indeed baptize you in water (en hudati) unto repentance, (eis metanoian, in to repentance.)—The same expression frequently occurs connected with baptism—Thus all the Israelites were baptized (eis Mosen) into Moses. This plainly shews us, that previous to their baptism, they were not in him—So it is frequently said that we are baptized (eis Christon) into Christ; plainly declaring, that before we were baptized into him, we were not in Christ—again; we are said to be baptized, (eis hen soma) into one body. This plainly holds forth the idea that until we were baptized, we were not in that one body—the body of Christ, according to his law.—So we often read of some being driven (eis) into the wilderness of entering (eis) into a city, house, or country—In all which, and hundreds of similar cases, it is too plain to admit of doubt, that they were not in the wilderness, city, house, or country, before they were driven there, or before they entered into them. So when John baptized (eis metanoian) unto or into repentance it is plain that those baptized were not considered to be in repentance, or reformation, before they were baptized, but only baptized in order to it. Hence his baptism is called, The baptism of repentance—John preached to the multitudes, Reform, for the Kingdom of Heaven is at hand—How shall we reform? Confess your sins and be baptized in order to reformation—When John was baptizing the people that applied for baptism, he taught them to bring forth fruits meet for reformation—Let such as have two coats impart to him that hath none—To the publicans he said, "Exact no more than that which is appointed you—To the soldiers—"Do violence to no man, neither accuse any falsely, and be content with your wages." These and such lessons of reformation be taught them, and then baptized them in order to repentance—Such as really did reform had their sins remitted. Hence it is said that John preached the baptism of repentance (eis aphesin) for remission of sins—or *into*, or *in order to* the remission of sins. The difference between John's Baptism, and that of Christ, is, that John baptized in order to lead the people to repentance, telling them to believe on him who should soon appear—and to such remission was granted. The baptism of Christ is administered to such only as believe and repent, and to such only is remission granted.

Query 3. "Was the kingdom of Christ ever established till the Comforter came?

Ans. No: In John's day it had not come; for he preached "The Kingdom of Heaven is at hand,"—This evidently implies, the kingdom had not yet come—The same doctrine Jesus preached through life—the same did his 12 disciples, and the 70 preach till after the resurrection of Jesus from the dead. Therefore till this period his kingdom had not been established. Till this period the foundation *of* it was not fully laid—for his kingdom must be founded on a risen Savior, as well as on one that lived and died. Till this period the Spirit was not given, and therefore the kingdom was not established till the Comforter came.

Query 4. Did the Apostles ever preach the gospel of the kingdom previous to this time?

Ans. They were not fully prepared, because the burial and resurrection of Jesus, the very pillars of the gospel system, were unknown to them till about that time. Besides our Lord after his resurrection commanded them to tarry in Jerusalem till they had received power from on high—This power was the Holy Spirit given on the day of Pentecost. When they had received this, then and not before were they fully prepared to preach the gospel.

Query 5. Did not Jews and Gentiles comprise the whole world on the day of Pentecost?

Ans. Yes: without doubt. The word *gentiles*, signifies literally *nations*. The Jews and the Nations certainly included the world.

Query 6. Had Peter need of more than two keys?

Ans. I have never read what number of keys were given to Peter, whether two or more, therefore it is impossible for me to say, how many he needed. Doubtless, he needed all the Lord gave him. The common idea attached to the keys given to Peter, has led the people astray, and has determined the number of keys to two; one to unlock the kingdom of heaven to the Jews, and the other, to the Gentiles. This is plainly an error; for we read of but one door into the kingdom, and through this door both Jews and Gentiles entered.—Where did we ever read that the kingdom of heaven was locked against mankind? Jesus said, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" Matt. 16, 19. Now what connexion can there be between unlocking a door, and binding and loosing? I confess I can see none.—But if we take the meaning of *keys* in the sense our Lord gives, the subject becomes intelligible. "Wo unto you, lawyers! for you have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.—The lawyers were the expounders of the law—by their glosses they had made void the law—with them was the key of knowledge, by which they were to unlock the mysteries of the kingdom established by God himself, and expose the truth of heaven to the people—but they so perverted Moses and the Prophets respecting the Lord's anointed king, and the kingdom which he was to set up, that when it appeared, they neither entered into it themselves, nor suffered others, who were willing to enter it.—The

keys Jesus gave to Peter, were the keys of knowledge, by which he was led into the knowledge of the law and gospel, or into the knowledge of the old dispensation, including the law and the prophets, and into the knowledge of the New dispensation, or gospel of Christ. Those keys were the Holy Spirit, in his various operations. This Spirit was the promise of the Savior to his disciples, which should guide them into all truth—"he shall receive mine—and shew it unto you"—he shall bring to your remembrance whatsoever I have said unto you.—This promise was fulfilled on the day of Pentecost—and this was the time when the keys were given—If the keys be not this Spirit, we have no account what they were.

When this Spirit was given on the day of Pentecost, then were unlocked to Peter the cabinet of the mysteries both of the law and the grophets—beams of light in floods flowed from these depositaries of heaven's truth, and alighted on Jesus and his kingdom. The glorious mysteries of the gospel were now revealed—He opened his mouth, and addressed the listening multitude—They believed, obeyed and entered the kingdom.

When Peter with one key of knowledge had opened the cabinet of Moses and the Prophets, he at once saw what of the old dispensation was to be loosed from the necks of the disciples, and what of it was still to be bound—all the good items of the first constitution were to be incorporated in the New—We may now suppose our Lord addressed Peter thus—"I will give thee at a future period the keys of knowledge, with which shall be unlocked to you all the mysteries of the old and new covenants—you will then plainly see that the old covenant as a yoke of bondage, is to be loosed from the necks of my disciples—whatsoever you shall therefore loose on earth shall be loosed in heaven—but you will find by this key of knowledge that many holy principles in the old covenant are to be retained, as "Honor thy father and mother—thou shalt not kill—nor steal—nor commit adultery—nor lie—nor covet &c"—these you shall bind on my disciples in the New covenant; and whatsoever you shall bind on earth shall be bound in heaven.—By these keys Peter had unlocked to him the gospel of the grace of God in its boundless fulness and glory, and was qualified to preach it to every creature.—It was the good pleasure of the Lord that Peter first received these keys; for he first used them on Pentecost, and at the house of Cornelius. Yet the other disciples or apostles were not excluded from the same privilege of receiving these keys, and of acting under the influence of the knowledge received

This subject receives additional light from a fact stated by Doc. Lightfoot. The Doctors of the law, when about to dub a doctor of divinity, after examining the candidate, and being satisfied with his qualifications, gave him a key. This key unlocked a certain apartment in the temple, where were deposited the law and the prophets. This key was called the key of knowledge. By this key the young doctor had opened to him all the knowledge, which God had given to the world; and which he (the doctor) was now bound to teach his fellow creatures.—On this fact, our Lord may have founded his promise of the keys to Peter.

The Pope of Rome claims the key of Peter, with which he unlocks the door of the kingdom, and lets into it all who will bow submission to his will and dogmas; but with the same key he locks the door against the millions who will not submit to him, and binds and excludes them; and if he is right, they are all bound & excluded from heaven—The various sects of christians, dispute the justice of the Pope's claims to the key, and defend their right to it. The Presbyterians say; "The Lord Jesus, as king and head of the church, hath therein appointed a government in the hand of the church officers. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins."—This I call popery without a pope.—Other sects maintain their right to this key with equal zeal and plausibility. Should any of them happen to be right—woe to the religious world!

B. W. STONE, Editor.

Extracts from Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover.

"Is the manner of Christian Baptism presented in the New Testament."

§1. Form and classical use of the verb baptizo.

The original etymological root of the verbs baptizo, bapto, as also of the nouns baptisis, baptisma, &c. and in like manner the adjectives or verbals baptos. &c.—appears plainly to be the monosylable Bap. In all the words derived from this root, there is a similarity of meaning. which shares an intimate connexion between them.

"The leading and original meaning of bap, seems to have been dipping, plunging, immerging, soaking or drenching, in some liquid substance. As kindred to this meaning. and closely united with it; i. e. as an effect resulting from such a cause, the idea of dyeing, coloring, tinging, seems also to have been often associated with the original root. and to have passed into many of its derivatives. For examble; baptistos, dipped, immersed, colored: bapto, to dip, plunge, die, color; bapteus, a dyer usually limited to this signification, &c. &c. all of which shew, that there is a frequent interchange of meaning in the above derived words, and a similarity between them all; and also that the two ideas of immersion and of dyeing or coloring lie at the basis of the words derived from bap, in most of their forms; although, in a few cases, usage has confined some particular words among these derivatives solely to one class of meaning; e. g. Bapteus a dyer, Bapheon a dyer's shop, Baptises immersion, submersion washing, &c. Such a limited usage of a few of these derivativo nouns, however, is probably the result merely of con-

venience and custom, and lies not in the original nature itself of the words thus employed; for as they are obviously from the root Bap, so they might be employed, if usage had thus determined, like nearly all its other numerous derivatives, in the two-fold sense of dipping or immersing, and of dyeing or coloring.

For the present I merely state the fact in relation to these several meanings of the root Bap and its derivatives. The reader is desired particularly to notice what has been stated, viz: that while most of the nouns derived from Bap have a two-fold sense, that of immersion and that of dyeing, yet some of them are employed only in in one sense exclusively, either that of immersion or that of dyeing. We shall see, in the sequel, that the verbs bapto and baptizo, have distinctions of meaning analogous to these—distinctions which are never confounded by usage; while they both agree in one common and original meaning, viz: that of immersing or plunging."

In the brief view I have given above, I have supposed the original and literal meaning of the root Bap, to be that of dipping or plunging; and accordingly I have arranged this meaning so as to stand first in order. Still some may be disposed to consider this as not altogether certain. They may perhaps maintain, that the idea of Bap was to tinge, dye or colour; and that the idea of plunging or dipping was derived from this, because, in order to accomplish the work of dyeing, the act of plunging or dipping was necessary. But as the idea of immersing or plunging is common to both the words Bapto and Baptizo, while that of dyeing or coloring belongs only to Bapto; it would seem altogether probable, that the former signification is the more usual and natural one. Accordingly I have so arranged it in my statement above; but at the same time, it should be understood, that the signification of dyeing or coloring, as attached to the word Bapto, and many forms derived from it, is not less certain than the signification of dipping or immersing."

Again:

"Dismissing then the question of mere form, let us now enquire, whether in actual usage Baptizo has a different meaning from Bapto. In particular, is it distinguished from Bapto by the writers of the New Testament?

The answer to these questions will be fully developed in the sequel. I have already insinuated, that Baptizo is distinguished from Bapto in its meaning. I now add that it is not, like this latter word, used to distinguish the idea of colouring or dyeing; while in some other respects, it seems in classical use, to be nearly or quite synonymous with Bapto. In the New Testament however, there is one other marked distinction between the use of the verbs. Baptizo and its derivatives are exclusively employed, *when the rite of Baptism is to be designated* in any form whatever; and in this case, Bapto seems to be purposely, as well as habitually excluded. Let us come now, for the fuller developement of this matter, to the more important part of our enquiry under the first head, viz. What are the classical meanings of Bapto and Baptizo? In some measure I have been obliged to anticipate the answer to this enquiry, in the statements which I have already made; but I now come to the exhibitions of the grounds on which we must rest the positions that have been advanced, and others also, which have still to be advanced.

I. Bapto and Baptizo mean to dip, plunge, or immerge, into any thing liquid. All lexicographers and critics are agreed in this. My proof of this position, then, need not be necessarily protracted; but for the sake of ample confirmation, I must beg the reader's patience, while I lay before him as briefly as may be, the results of an investigation, which seems to leave no room for doubt. Take the following examples from the classics."

[Here follow a long list of examples in point and proof, from Homer, Pindar, Aristottle, Aristophanes, Heraclides, Ponticus, Herodotus, Aratus, Zenophon, Plutarch, Lucian, Diodorus, Siculus Plato, Epictetus, Hippocratus, Strates, Polybius, and Josephus.]

"It were easy to enlarge this list of testimonies to usage, but the reader will not desire it. He may see examples in Carson's recent publication on baptism; which I did not see, until after the present dissertation was written. It is impossible to doubt that the words Bapto and Baptizo, have, in the Greek classical writers, the sense of dip, plunge, immerge, sink, &c. But there are variations from this usual and prevailing signification; i. e. shades of meaning kindred to this (as happens in respect to most words) some literal and some figurative, which demand of course our special notice.

2. The verb Bapto means to plunge or thrust into any thing that is solid, but permeable; to plunge in so as to cover or enclose the thing plunged. [A list of Authors.]

3. The verb Bapto only is employed, in order to convey the meaning, to dip out, to dip up, by plunginging a vessel into a liquid and drawing it up. [Authorities, Euripes &c.]

4. The verb Bapto only (and its derivatives in point of form) signifies to tinge, dye, or colour. Authorities, Aristophanes &c.]

No doubt then can remain, that the word Bapto means to tinge or colour; and in this respect it seems plainly to differ from Baptizo. I find no instance in which the latter is employed this way. There may be some which have escaped the extensive search I have made. But until I see them produced, I must believe that the sense of tinging is appropriated only to Bapto, and to its kindred words in respect to form."

5. The word Baptizo means to *overwhelm*, literally and figuratively, in a variety of ways. [Authors, Aristotle, Evenus, Holiodorus, Clemens, Plato, Lucian, Josephus, Philo, Jedasus, Diodorus, Sicilus, Justin, Martyr, Plutarch, Chrysostom.]

"It were easy to increase the number of examples; but they are enough to exhibit both the literal and metaphorical sense of the word."

6. Bapto is also employed in the sense to smear, to bathe by the application of liquid to the surface, &c. [Examples.]

7. A shade of meaning kindred to the above, viz: to wash, i. e. to cleanse by the use of water, is sometimes attached to the word Bapto in the classics.

Aristophanes, in Eccles. First they *wash* (baptousi) the wool in warm water, according to the old custom. The lexicographers, Suidas & Phavorinuss, interpret the word *baptousi* here, by plunousi, *they wash*, or *wash ont*; and Stevens says (ad voc pluno,) that bapto is peculiarly spoken of garments, as louo is of the body, and nipto of the hands and feet. We shall see in the sequel, that this shade of meaning is not unfrequent in in the sacred writers, though seldom, so far as I have been able to discover, to be met with in profane writers.

"These, I believe, are all the various shades of meaning, assigned in the classics to Bapto and Baptizo. How little ground there is to repreesnt baptizo as a frequentative, the reader must now see, and be able to judge for himself. He will also be able to judge with how little correctness Gale has asserted (p. 217) that "Bapto and Baptizo are isodunamai; i. e. *that is the same*, as to their signification." Neither the one nor the other of the above representations agrees with fact. &c.

2. Use of Bapto and Baptizo in the Septuagint and Apocrypha.

1. The verb Bapto signifies to plunge, immerse, dip in. Lev. 11: 32,—4: 6,—9: 9,—14: 6, 71,—Num. 19: 18,—Deut. 33: 24,—Josh. 3; 15,—Ruth. 2: 14,—1 Saml. 14. 27. 2 K. 8: 15,—Job 9. 31,—Ps. 67; 23, (68: 24.)

In like manner baptizo takes the same signification. 2. K. 5: 14, 10.

These constitute the majority of the examples, in the Septuagint, of the words under consideration. The others, which are few in number, I proceed to subjoin

2. To smear over or moisten by dipping in; in which sense I find Bapto only employed. Lev. 4; 17—Lev. 14: 16—Ex. 12: 22.

3. To overwhelm: where Baptizo is used. Of this I find but one example; and in that the word is used in a figurative way. Isa. 21: 4.

4. Of the sense of tinging or colouring, given to Bapto, I find only one example; and here the reading is varied and contested, viz:

Ezek. 23: 15, where the Septuagint reads parabapta, according to the Roman edition; but other editions read tiarai baptai coloured turbans, &c.

5. To wash, cleanse by water; where Baptizo is used. Thus it is said of Judith in c. 12: 7, that she went out by night, into the valley of Bethulia and *washed herself* (abaptizeto) in the camp, at the fountain of water.

6. To moisten, wet, bedew; where Bapto is used. Thus in Dan. 4; 30, it is said that Nebuchadnezzar was driven from among men, and made to eat grass like the ox, that his body was moistened, wet (ebaptie) with the dew of heaven. Dan. 5: 21, &c.

These are all the examples of Bapto or Baptize, which can be found in the Septuagint or Apocrypha, if the concordance of Tromm is to be trusted.

3. Meaning of the words Bapto, Baptizo, and their derivatives in the New Testament, when not applied to the rite of Baptism.

1. *Bapto.*

1. To dip. e. g. Luke, 16: 24—John 13: 26.

2. To dye. e. g. Rev. 19: 13. These are all the examples of Bapto; and by these it appears, that in no case is this word applied to the rite of Baptism, by the writers of the New Testament. Nor are there any words derived from this form, which occur in the New Testament.

2. *Baptizo.*

I shall first examine all the examples of this word and its derivatives, in cases which have no relation to the religious rite of Baptism. After this is done, we may come with more advantage to the examination of the meaning, when these words are applied to this rite.

1. To wash, in the literal sense. e. g. Mark 7: 3, 4. The Pharisees (returning) from the market eat not except they wash themselves, baptisontai, mid voice. Luke 11: 38; But the Pharisee, seeing him, wondered that he had not first washed himself (ebaptisthe) before dinner, &c.

In accordance with this sense of Baptizo, we find the word Baptismos employed. e. g. Mark 7: 4, The washing (baptismous) of cups and pots and brazen vessels and couches (klinon.) Mark 7: 8. The washing (baptismous) of pots and cups. Heb. 9: 10. Only in meats and drinks, and divers washings (baptismois.) These are the only examples in the New Testament, where Baptizo or any of its derivatives has a literal sense; with the exception of the cases in which these words are applied to designate the rite of baptism. Whether these are to be literally understood, remains still the object of our enquiry.

2. But Baptizo and Baptisma, have, in a few cases, a figurative sense, which deserves a particular consideration. This meaning stands nearly allied to that in No. 5. under our classical head in §1; or rather, it is, in amount, an idiom of the same nature. The examples are the following.

Luke 13: 50, That is, I am about to be *overwhelmed* with sufferings and I am greatly distressed with the prospect of them. Mark 10:38, 23, and Mat. 20: 22, 23. The sense is evidently, the same as that given above, viz: 'Can ye indeed take upon you to undergo, patiently and submissively, sufferings like to mine—sufferings of an overwhelming and dreadful nature?' To the classic usage, to overwhelm with misfortune—to overwhelm with taxes—with wine—with questions—with debt—with excessive

labor, &c. &c. In the like sense I must understand the word in 1 Cor. 15: 29. That is (for so the cause of the apostle's reasoning leads us to understand him,) 'If the dead are not raised—if there be, as some affirm, no resurrection to life, then what becomes of all our multiplied toils and sufferings, which we undergo with reference to a future state and to that world into which the dead go? Of what avail is it to endure overwhelming sorrows, if there be no resurrection of the dead?

[*To be Continued.*]

TEST OF FELLOWSHIP.

Albemare, April 17, 1833.

Brethren Ball & Sands:—

I have seen in your paper, the Herald, for the last three months a discussion going on by various writers on the propriety of having a written creed, as a Test of Fellowship in our Churches. I have read all that has been written, or rather published in the Herald on the subject, with much anxiety; not because it was a new subject to me, for I had read and meditated a great deal on the subject, at the commencement of my pilgrimage, & concluded that all was vanity and vexation of spirit. And thought I, if religion required a system of human laws to maintain it, and keep it pure that all the religion in the world is not worth having; and when meditating on this subject, this scripture has been brought to my mind with peculiar force: "Hath a nation changed their Gods, which are yet no Gods? but my people have changed their glory, for that which doth not profit; for my people have committed two evils—they have forsaken me the fountaion of living waters, & hewed them out cisterns, that can hold no water," Jer. ii. 11, 13. For surely thought I, if they be not home-born slaves, then they need no home-made laws to govern them, but the divine law given by him who is perfection itself, will be all-sufficient. But I have waited patiently to get new light on this subject, (as it is a day of new light,) But as yet, all the light that has been thrown upon the subject, has only served to confirm me the more in my early imbibed principles, of rejoicing in the liberty wherewith Christ doth set free. Yet Brethren, I am conscious that this liberty may serve as an occasion to the flesh, and is often so abused; but feel as confident in my opinion, that no system of human laws will ever remedy the evil. You may seal this fountain for a while, and prevent it from running in its favourite channel, but it will burst forth somewhere, and when it does, the greater will be the destruction. Brethren, suffer a poor worm of the dust, a babe in Christ, to exhort you to rejoice in the Lord; and again I say rejoice! Look not to the nations around you, to pattern after them; for if you do, there will soon be a confounding of tongues, as you see is the case, or beginning to be already; when ever you do, the fine gold will begin to grow dim, & the bright gems which have so delightfully and gloriously adorned the standard of truth,

will be taken away. Already is the arch-enemy of God and of the souls of men, reaching forth his talons to take away those bright laurels from him to whom they justly belong, and place them upon the heads of some poor mortals, knowing that it will cause them to burst asunder and fall headlong. And thus he vainly imagines to defeat the benevolent design of the Glorious King of Saints. But the Lord reigneth, and let all his children rejoice, and be not entangled in any yoke of bondage. With these few hints I shall close for the present, but not without leave to trouble you again, if in my opinion there be necessity. I feel persuaded that there is a great evil among us, and would, with all my heart, lay to, and try and get rid of it. But my humble abilities unaided by the many advantages that many of my Brethren possess, admonishes me to keep upon the back ground. And I do hope, that some of my older brethren, Baptist, Goss, or some others, who are possessed with the requisites, will take up the subject and discuss it at full length, and show the deleterious consequences of adopting such a course; also, a remedy for the existing evils complained of, would be very desirable.

Yours in christian bonds,

J. KINSOLVING.

TEST OF FELLOWSHIP.

Brethren Ball & Sands:—

The suggestions of A. B. were read by me with delight, hoping they would call forth an expression of views upon particular points of doctrine which seemed needful under existing circumstances to our people. I regretted that any restraints should be thrown upon as full an expression as modest men might feel disposed to make, and am happy that you have removed the disability by a brotherly apology, which I trust will prevail with all interested, to make their appearance.

The call of conventions for the work of creed-making, will never be reduced to practice. The day is past for authoritative work of this kind. In the last fifteen years, much has been done in correcting our views of the *plan*, by which the divine sovereign accomplishes his *purposes* of mercy—perhaps, in fifteen more, the visible arrangement brought into being by the spirit, consisting in all the ramifications and incidents of a church state, will be regarded generally as the *medium* through which his power and influence will be *let down*; & those operated upon through a channel, will feel emboldened to draw nigh to God with a true heart, in full assurance of faith, that whosoever shall call on the name of the Lord shall be saved.

This glorious arrangement, which our God has been pleased to throw around himself on this earth, is regarded by about one half I suppose, of the ministry above the head of tide water, as the channel through which his influences go forth on the heads of the regenerate only—but as standing utterly unconnected with this *plan of giving life to the dead.* And hence, by this half, the whole

system of effort spread out for the divine blessing upon *sinners*, is looked upon as worse than useless—and as Mr. Campbell is understood to teach that the means, apart from their author, and his special influences through them, are sufficient to bring a sinner to God—it is not strange that the residue of the ministry, in the estimation of many, should stand identified with this remarkable man. The truth however is, that the remaining half of the ministry in the upper country, are sustained in a course of ardent labor for the *salvation of sinners*, as well as the *edification of saints*—believing in their hearts, that the quickening influcences of the Holy Spirit will be exerted in honor of his own appointment, among which, the most conspicuous is the word of truth. It has but lately come to the knowledge of many, that there is any *plan* better calculated to do sinners good, than to tell them, they can do nothing, and that God has an undoubted right to pass them by. A feverish sensibility is excited, from an apprehension that election and divine sovereignity are invaded by a supposition, that the Almighty has called into visibility and responsibility, an instrumentality which he has proposed to use for such an end, as that of *giving life and being in the world of grace;* although we see and all acknowledge, it as his method, in exercising his creative energies in the world of nature.

Now as regards a Test of Fellowship, I am perfectly certain, that if adopted formally at the present time, it will be with the design of separating the parties identified with the views here hinted at. As for Campbellites, if found to exist at all, they would be so very inconsiderable, as to deserve no notice in the account. I have never knowingly seen but two individuals. who had embraced *that view* of things, set forth by Mr. Campbell.—Harmony. in our views will be accelerated by a free interchange

This will soon be done, (I hope) through your columns—it will awaken investigation and research in the sacred oracles—forbearance must be exercised—time must be allowed—and he, who, sensible of his helplessness. and attracted by the Saviour's suitableness and all-sufficiency, to trust in him, and willing to obey, must be held in Fellowship.

We will require to be educated more in the school of obedience than speculation. And it is to be feared, that our *faith* will have less to do in settling our characters in the divine estimate, than our *practice*. I have succeeded so far in maintaining with my brethren, relations of peace & friendship, although among them, a discrepancy of views on the points referred to.

We need divinity schools—each church should be constituted into one—each member should be a student, and the sacred writers should be elected as teachers. From pupils of the best progress, we should select our pastors, If there is no divine authority for such a school, and if it should not legitimately take the place of our present Sunday Schools, I am much mistaken.—*This* would have its full share in settling Tests of Fellowship, and bringing about uniformity. Throw this into the common stock

for what it is worth, and let others do likewise, until wek now one another a little better.

Yours truly,

THORNTON STRINGFELLOW.

REVIVALS.

Bro. J. L. Davis, of York Dist. S. Carolina, writes May 2d 1833.

"The cause of liberal christianity is more promising here than it ever was since I lived here. I have between 12 and 15 to immerse at our next meeting at Liberty.

From Bro. Lewis Byram, of Paoli, Ia. May 8th 1833.

"We have received 7 or 8 into the church in our neighborhood, within a few months past.—Also in adjacent congregations there are additions—Many hard things are said of us; yet we would not complain; for if we suffer for righteousness sake, we should rejoice that we are counted worthy to suffer for his name."

From Bro. J. T. Powel, of Felicity, (O.) May 6th 1833.

Bro. Stone, & Johnson! I set down at this time for the purpose of making a communication to you respecting the progress of the glad tidings.—Since my last communication, I have Baptised 3[illegible] person—opposed as the truth is, its march is glorious—for the last seven months, I have never witnessed in all my life, such signal victory on the Lord's side; our meetings are crowded; of ten more than our houses will contain; and many of those promise submission to the King of Saints, by professing to take his yoke upon them; and thus learn of him that they may find rest to their souls.

On the 13th of April last, we organised a church of between 50 and 100 members, south of Felicity, perhaps one mile and a half or two miles and a half from the Ohio river. We have a place of preaching in Nevelsville and Chilo, small villages on the Ohio, (a few miles apart.) Here we meet of ten for the purpose of proclaiming the word of the Lord, and Baptising the believers. We cannot say that all the inhabitants, round about the Ohio, attend to witness the solem and glorious scene; but we can say that great numbers do; and while some may mock, others rejoice in the great salvation that is in Christ Jesus.—There is a prospect of more labourers entering the great harvest of the Lord, in this section of country. Bro. Otho Pearn, has heretofore drawn his sword and gave command to his Regiment, and that set with his statute book to give judgment according to the law of Ohio, has given up his metalic sword, and now wields the sword of the Spirit under Jesus, his great captain, and for his law book accepts of and teaches the perfect law of liberty. He is a man of strength of intellect and of undoubted piety, & bids fair to help us through grace, besides there are several young men who begin to exhort their fellow creatures.

Geneva, Ill. April 22d 1833.

Brethren, Stone & Johnson:—

I have just returned this morning from a visit to the brethren in Sweet's Prairie. The prospects in that neighborhood are quite cheering—nearly all the citizens are professors; about one half are Baptists—the remainder "go with us." Four united with the congregation yesterday two from the Baptists, and two by confession. The brethren are in expectation of several more from the Baptists' soon. Greater unanimity I think, I have never seen—not a discordant note among them.—May the Lord prosper them, and bless all who love him and look for his appearing.

H. A. CYRUS.

THE CHRISTIAN COLLEGE.

The character of this institution, and the proceedings of its board, have been the cause of much merriment and sarcasm with a few of the journalists of the west. Mr. Peck, the editor of the Pioneer in Illenois, in his merry mood, holds up Campbell, Scott, Stone and some others, as connected with this college, and leaders of it; and endeavors to palm upon them, what he views, the absurdities attached to the institution.

For the information of all whom it may concern I will state a few stubborn facts with regard to myself. It is a fact, that I had no knowledge, nor hint that application was to be made to the legislature for such a charter, or had been made, or granted, until I saw it announced in the New Albany Gazette. I was of course ignorant of the appointment of presidents, vice presidents, secretaries and all other officers, till informed by the same journal. I had never been consulted on the matter of the college;—and I will venture to say, that not half dozen of our influential friends, or brethren, had been consulted. The whole appears to have originated with a few with whom I have but a partial acquaintance. All Mr. Peck's malicious shafts against me, on this ground, have missed their mark.

Mr. Peck, in his great zeal to destroy us in the view of society, has made a few truthless assertions of which I hope he will be ashamed. He represents me with others, both in our speeches and written periodicals, continually crying down every institution gotten up by sectarians—against Colleges and Seminaries, he says, we have written volume after volume and made speech after speech. Now, this I boldly deny as to myself: never have I imbibed the spirit of a barbarian to prostrate any literary institution, or to retard, if I could, the march of science. We had thought that Mr. Peck was a gentleman of mind too high, and too well improved to descend so low as he has done, to notice, to our injury, the real or supposed boastings of a few ignorant men among us. As to the charge against us of sectarianism, I devoutly pray that whenever Mr. Peck may see it, he would fearlessly expose it, and level all his artilery against it, until he shall have destroyed the anti-christian monster in

us—in himself—in his churches—in the whole world. From an enemy we may more certainly learn our faults—a friend cannot easily discover them, and if he does, his charity endeavors to cover them from the gaze of others. Surely, Mr. Peck will not charge any thing upon us as crime, of which himself is guilty! As sectarianism is wrong, and so viewed by him as well as by us, let us all labour to strip ourselves from the evil, and by the light of truth in word and deed endeavor to drive shis bane of christianity from the christian community. This alone will bring the world to faith and salvation. Bible Societies, Missionary Societies, Tract Societies, with the whole train of sectarian institution, called *benevolent*, will fail to accomplish this mighty and glorious work Truth in the life of christians is the mighty weapon. By the influence of these societie the band of sectarianism may be strengthened, and the strongest sect prevail over, and swallow up the weaker. I am no prophet, nor do I lay any claims to propphecy; yet if the honest and credulous Baptists, engaged in these societies, in less than one generation do not bewail their situation, then, and not till then, my opinion may be considered groundless.

B. W. STONE, Editor.

From J. W. McCann, Williamstown, May 7th 1833.

Dear Bro. Johnson:—

I with pleasure inform you that Bro. Roberts was with us on Wednesday (15th inst.) 14 made the good confession, 13 of whom were immediately immersed—the 14th being an old lady who lived in the country, was unprepared with necessary apperel.—An old man 80 years of age, grand father, and great grand father to 1-4 of this vicinity, was one of the above no. The above woman who was not immersed, stands much in the same relation. On Wednesday night we had another meeting; 6 more made the good confession. The members included are of the respectable and intelligent part of the town and vicinity. We now have 40 members since the 4th of Feb. last—with 6 to immerse, at our next meeting. yours in hope of eternal life.

J. W. McCANN.

OBITUARY.

Died very recently the young, the amiable, and accomplished SARAH ALLEN, eldest daughter of Elder Thomas M. Allen, and grand daughter of Gen. Robert Russel; never did parents more fondly dote upon a child, and never was a child more worthy of such affection—She had just closed her academic studies to the satisfaction of her parents. Like a tree in April, full of bloom, promising much fruit, she by the frost of death was blasted and sleeps till awakened by the last trumpet. Her parents and acquaintances have hope that she was not inattentive to her best interests, but was sincerely seeking the Lord, before she was seized by the hand of death.

RECEIPTS FROM MAY 11TH TO JUNE 6TH;

KENTUCKY. *Georgetown*—M.—M. V. Thompson for 6 nos. of 6 vol. and 6 of 7—H. Ready for 6 and 7—*Versailles*—Mrs. Susan Caldwell for 7 vol—*Canerun*—Mrs. Wood for vol. 6; Wm. Coyle for do.—*Bethel*—Js. Burch for 7; I. Lewis do.; H. Lindsay do.; Jesse Beauchamp for 6 and ½ of 7.—*Claysville*—Geo. Williams, for A. Duncan for 6—*Union*—Eld. T. M. Allen for A. Rice, for 7—*New-Castle*—By Eld. T. M. Allen for I. Owens for 6—*Shelbyville*—By Wm. Samuel for 7—*Falmouth*—By P. M. for Tho. Demoss, 1 25.

TENNESSEE. *Isom's Store*—By G. Cathey 5 00 in full for all vols. in his agency.

OHIO. *Felicity*—Edwd. Satts vol. 6, Eld. I Powel 700; *Greenville*—A. Scribner 5 00—*Georgetown*—Js. Clark for 7th in full 5 00.

INDIANA. *Rising-Sun*—Jac. Fisher for 7—*Madison*—by L. Jameson, for R. Blair, for 6—for A. L. Bailey $2—for R. Hart $1 for 6 and $1 for 7—Js. Agan for 7—J. Floyd do.25—*Honey-Creek*—Rees Morgan for 7—*Paoli*—By Eld. L. Byram for 7, 10 00 in full for all his agency.

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SOUTH CAROLINA. By Eld. I. L. Davis 15 00 for 7, in full for all his agency.

MISSOURI. *Fayette*—By Henry Burnam for Jason Harrison 00 for 4, 5, 6—for H. Chrisman for 7, for Wm. Newcomford.

NOTICE.

Our Agents and Patrons have our warm acknowledgements for what they have done for the Messenger; yet we wish them to remember that punctuality is important to the work. There are many, very many, who have negected to pay—many are yet in arrears for former volumes. We earnestly solicit our friends toremit us their dues immediately. Our subscribers ought to remember that for a less term than one year they cannot discontinue: the loss to usis great and forbids it to be done. Postmasters should remember that they are liable for the numbers sent to their offices, and not taken out by subscribers, unless they give us timely information of it. We intreat our agents to exert themselves to us justice. EDITORS.

NOTICE.

The awful severity of the Cholera, in this place, will furnish an ample apology to our patrons for the delay of this and the next No.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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

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

WHY DID CHRIST DIE?

The world would have been content to look upon the spectacle of a crucified Saviour, with a vague feeling of wonder and mystery, instead of seeking in the calm and grateful contemplation of this important event, those salutary influences, which it is calculated to convey to the serious and devout mind.

The subject is divested of mystery, if not of all difficulty, by the brief account of it, given by the Apostle Peter: "For Christ hath also once suffered for sins, the just for the unjust, *that he might bring us to God.*" "Christ hath suffered for sins." *On account of sins*, is evidently the apostle's meaning, not as a punishment for sins, since Christ we know was without sin.

It was because sin was in the world, that he came "to bless mankind by turning them from their iniquities," and it was the sinfulness of men that closed his mission of mercy with death upon the Cross. Christ, then, suffered on account of sins. He suffered "the just for the unjust." Yet not *instead of* the unjust. The Apostles language implies no such idea. They are not exempted from suffering by his endurance: they are not authorized to sin by his obedience; he has not, he *could not* release them from their individual responsibility to the laws of God.—The parent who practises self denial for the sake of his children, does it not in *their stead*, but for *their* benefit. Christ then suffered "the just *on behalf of* the unjust," the good, for the benefit of the unworthy. God loved the world in spite of its wickedness; he pitied his creatures on account of their misery; and