For the last 30 years of his life he was a pious, useful member of the Church of Christ.

Died, also, of Cholera, in Georgetown, our young and dear sister Lavinia Story fully resigned to her Lord's will.

—— Also, Our highly esteemed sister Polly Eastham, wife of Wm. Eastham of this town, of the same disease. She died most triumphantly.

—— Also, our dearly beloved brother David Cassell. His death was glorious and unappalling.

—— Also, Our dear brother, and young minister of Jesus, Robert Patterson—a brother of blessed memory, he died as he lived, a christian.

We cannot record the death of all who have been swept off by he devouring scourge. They are many.

RECEIPTS FROM JUNE 6TH TO JULY.

KENTUCKY. *Mayfield*—By Chs. Ware, for Tho. Winn, for vol. 7—*Sanders*—By Eld. Milton, for Brown, vol. 6—*Centreville*—By Eld. Gano; for Geo. Palmer, for 7.—*Georgetown*—By I. Crumbaugh for 7 —*Glasgow*—By Eld. J. Davis, for Wm. Logan, for 7; C. Howard, do.; Doc. Ford, do.; for W. A. Bush for 6; S. Bagby for do.—*Dry-creek*—By Eld. I. *G.* Ellis, for A. Culbertson, for 7; for I. Taylor do ; for F. Kleet do.—*Caneridge* —By Js. Houston, for C. Hall, for vol. 7; Jo. Wilson do.; and Jo. Hibler do.—*Hopkinsville*—Eld. W. Dunkeson, for Mrs. Shipp, for 7; for B Woodruff do.; F. Sharp 2, of which 1 is yet with Dunkerson.

TENNESSEE. *Bagdad*—By P. M. for self, I. Kearby and R. Ray, for 7.—*Readyville*—By J. Nichols, for E. Nichols, D. Hall, Wm. Travis, Jo. Youree, Doc. Gowen, all for 7.—*Snow-creek*—Tho. Hudspeth for 6 & 7.—*Brownsville*—N. Axley for 7.

INDIANA. *Greensburgh*—By Geo. McCoy, for self 40, for John Forsythe for 6, for A. McCoy for do.; for Js. Eward 6 & 7; J. Corbin 4 & 5.

NEW-YORK. Eld. Dan Wiers, for I. Wardell, I. Moote, A. True, Geo. Morris, for vol. 7, and Shavlier for vol. 6.

NORTH-CAROLINA. By I. Johnson 2.

MARYLAND. Js. Henshall, for Js. Knight 1 25—M. Alexander do.; John Sloan do-; Js. P. Henshall do. all for vol. 7.

GEORGIA. *Tyrone*—Sam. Jones for 7.—*Mulberry-grove*—I. Hubble for 7.

PENNSYLVANIA. *Waterford*—A. Smith for self and Mallery for 7.

VIRGINIA. *Richmond*—By B. Jones 10 00.

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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NO. II.

TO ELDER THOMAS CAMPBELL.

My dear Brother.—In the close of my first letter, I was remarking on your exposition of Isai. 53, 6 and 2 Cor. 5, 21. "He hath laid on him the iniquity of us all"—this, in your view, means he laid on him the punishment due to us all. You think by this vicarious punishment we are justified. "Being now justified by his blood, we shall be saved from wrath through him: Rom. 5. 9. You add a little to the text, "that being justified *by faith* in his blood."—Dear bro: What has faith to do in the justification of which you speak? If A is guilty of murder and is condemned to die; and if B becomes his surety, and bears the punishment due to A—then is not A clear, whether he believes or not that B has died for him? A's faith produces no effect whatever, in the matter of his justification. But, why talk of justification or forgiveness at all in A's case? The debt due was fully paid by B the surety of A, could the law, or executive now say to A, I forgive or justify you freely by my grace? Not freely, might A say; for my surety has paid my due, or debt, fully in my stead—I have nothing to be forgiven—I see no grace or favor shewn me, in this forgiveness or justification. In fact, there is none but in the surety—If there is I should be glad to see it proved by scripture testimony.

Has my old brother duly considered, What are the punishments due to us for sin? Have these punishments been really

inflicted on Christ in our stead?—or has he borne them in our stead? Is this the righteousness, by which we are justified? The punishments of sin are both in this world, as sickness, pain, death, the fears and horrors of a guilty conscience; and in the world to come, which are everlasting separation from the comfortable presence of God, most grievous torments in soul and body without intermission in hell fire forever and ever. This is a part of our old catechism which we learned in youth, and the truth of which I have never doubted. These, we both believe, are the punishments due to us for sin—But you believe, that these punishments were inflicted by the Father on Christ, as our vicar or surety—Did Christ suffer the punishment due to us in bearing sickness, pain, and death? If he as vicar has paid the punishment due to us, Why do we all still suffer them?—Did he suffer the punishment of everlasting, separation from God, and most grievous torments in soul and body, without intermission in hell fire forever and ever? I well know, you will answer in the negative. Impossible he should suffer thus, *forever separated from God*, and yet declared to with him—*forever and ever* in hell fire suffering most grievous torments in soul and body, and yet he now glorified with his Father in heaven! If these punishments were inflicted on him—he must be still bearing them to eternity; for they have no end. My brother must have written without due consideration the sentiment for which he pleads—

You may now ask, How did Christ bear our iniquities, unless it be that he bore the punishment due to our iniquities? I will, in answer quote the words of Matthew the Evangelist. "When the evening was come they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick, That it might be fulfilled—(mark it)—that it might be fulfilled, which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses." I must confess to my old brother that I prefer Matthew's exposition to his, and all other expositions ever made by man. You in expounding the text, "He laid on him the iniquity of us all,"—say, He laid on him the punishment due to the iniquities of us all,—For this you have no scriptural authority—Bear with me, and let me say, He laid on him the work of taking away our iniquities, with all their train of sickness, pain and death. This perfectly accords with Matthew's view, and with the whole current of scripture. This exposition having the sanction of scripture, must be preferable to yours—yours, clogged with such insurmountable difficulties.

Bro: Noah Worcester asks, Where shall we find a promise that those shall be saved, who rely on a vicarious punishment for the remission of their sins?—You answer, "In Rom: 3, 25, 27—and 5, 9—and Eph: 1, 7." Let us humbly and honestly examine these texts; I think we shall find they speak no such sentiment:

Rom. 3, 25, 26, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Now, for my life, I cannot see any vicarious punishment here, nor any promise of remission of sins to those who rely on such punishment. My old brother well knows that the word *hilasterion*, translated in the text, propitiation, should be rendered propitiatory, or *mercy seat*; so you have rightly rendered it on the next page, but you there have given another definition of the word, i. e. *sacrifice*, which cannot be defended; for a *mercy seat*, and a *sacrifice* are two very distinct ideas.

Paul represents Christ as the true *mercy seat*, from which God dispenses his favors to men—to men *only* who believe—From which *mercy seat* God dispenses pardon, or remission of past sins (not future sins) to the obedient believer—and from which *mercy seat* God declares to mankind that he can be just in justifying the ungodly. This he has done to encourage the poor sinner to come to him boldly on the mercy seat to obtain mercy, and find grace to help in time of need. O the unbelief of man! they commonly say, How can God be just in justifying such a sinner as I am? God declares from the mercy seat, he can be just when he justifies such; and is not this enough?

Rom. 5. 9. "Being justified by his blood"—This text has already been considered. But vicarious punishment, according to the common idea attached to this phrase, cannot be found here, nor pardon or justification by such punishment even hinted. The other text in Ephesians is as far from proving justification by vicarious punishment, as those just considered. It simply states what we all believe, that through the blood of Jesus we obtain redemption, or remission of sins. But *how*, is the question.

Bro: Worcester alleges that, "Christ has wholly omitted to teach any such doctrine as a ground of justification—"You think differently, and introduce John 6, 51, 58, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." I have read labored productions of the great and learned to establish the doctrine of vicarious punishment for justification, but not one did I ever find who applied this text to prove that doctrine, before you. My old brother will, by a moment's examination of the connexion of those verses, find the true explanation of "eating the flesh, and drinking the blood of the Son of God." Says Jesus, "The flesh profiteth nothing, (though you should literally eat all his flesh, and drink all his blood)—the words I speak unto you, they are spirit and they are life—the words spoken in flesh, and exemplified in flesh, and confirmed by blood—This is the spiritual the life-giving

food of christians. If in this text, Christ has taught vicarious punishment for justification, I cannot see but that he has with equal plainness taught every other doctrine of spurious orthodoxy, or of the *would be evangelical churches.*

Bro: Worcester excepts against the terms *vicar* and *substitute*, and so do all who love the use of Bible terms; for these are not found in that book. You do not plead for the terms, but for the ideas attached to them. You say, "that he either suffered deservedly on his own account, or on account of others, to redeem them from suffering: for he assures us himself he ought to have suffered (Luk. 24, 26,")—We grant, he did not suffer deservedly on his own account, but on account of others to redeem them from suffering—My brother has forgotten how grievously the Apostles suffered, not deservedly on their own account, but on the account of others—Were they vicars or substitutes? Have not you, and thousands of others suffered great privations and distresses in your ministry; not deservedly on your own account, but on account of others? Are you therefore a vicar or substitute? And did you not suffer all this to redeem sinners from suffering the torments of hell? You certainly did, as did the Apostles before you, and as did the great Redeemer of sinners. But you quote Luke 24, 27, to show that "Christ *ought* to have suffered these things, and to enter into his glory."—Certainly, "He *ought*—But why, Because his sufferings and death were predicted by inspired prophets—But how then shall the scriptures be fulfilled, that thus it must be? (Matt. 26, 54,) Read the connexion—I ask for the same reason, Ought not the Apostles—the iittle ones of Jesus, have suffered? This was also predicted and must be fulfilled. If you call Christ's sufferings *on account* of others, vicarious, I object not to the idea—but your idea is that he suffered the wrath of God—the just punishment due to us for our iniquities, that the Father was the sole author of all his sufferings. This is the doctrine of the boasted evangelical churches, found in their creeds, but not found in ours, the Bible. If it is, I am unhappily deceived; and humbly hope I may live to see it there.

You farther remark, "according to the views and reasonings of this writer, (Worcester) all sacrificial blood has been shed in vain; for he ascribes to the sacrifice of Christ, only a moral influence upon the remission of sin; that is, by its effect upon the mind, producing repentance and love." My dear brother, if ONLY *repentance* and *love* are produced by the sacrifice of Christ, can you think his blood is shed in vain, are these nothing? But you say this is *only* a moral influence. Do, my old brother, tell us what was the physical influence of his sacrifice, and whom did it influence in or upon the remission of sin? You deny its moral influence on man—we must certainly then conclude that its influence is on God, or on something else than man; but this

influence is not moral, therefore it must be physical. Do inform us, in the language of inspiration, respecting this physical influence of the sacrifice of Christ on God, or on his law, or on man. I really wish to have every error corrected in myself and others.

Your reasonings on page 259 and 260 are founded on expositions not admitted to be correct; therefore, they have no weight on my mind You say, "The Son, upon his trial before Pilate, explicitly ascribes his sufferings to the Father—for when Pilate said to him, knowest thou not that I have power to crucify thee, and power to release thee, he replied, Thou couldst have no power against me, except it were given thee from above; (I will add the other sentence of the verse) "therefore, he that delivered me unto thee hath the greater sin." John 19, 10, 11. Did the Father deliver his Son into the hands of Pilate, with authority to Pilate to crucify him? Shall we say, therefore that the Father had greater sin than Pilate, because he delivered him up to Pilate? I dare not say it. Have you not, my brrother, given a wrong exposition of this text? I have very different views from yours, and will give them for examination.—Pilate said, he had power to crucify him—Jesus denied that he had this power or authority from Cæsar, or from his laws—for Jesus had committed no crime punishable by such a death; according to the statutes of Cæsar, he was innocent. This power to crucify him Jesus grants Pilate had, but he received it from above—What? from the Father above? No: we have just seen this to be impossible. It was from another court this authority was given—not from Cæsar's court—not from the court of heaven—but from the highest court ever before established on earth, a court above all others being divinely appointed. I mean the court composed of the High Priest and Elders of Israel. They; or their High Priest delivered him to Pilate, with authority to crucify him.—He has therefore greater sin than Pilate.

It was not my purpose to attempt a defence, of all that brother Worcester has written, nor a reply to all you have written. A few prominent points of your strictures only have I noticed There are a few gospel facts, which I consider as axioms: I have therefore doubted the truth of every doctrine, which stands in opposition to these.

1st. That God loved the world, and therefore inclined to save them.

2. That all his perfections harmonized in the plan and work of saving them.

3. That all his perfections harmonized, and were united with love, in giving his Son to execute the plan and work of saving sinners.

4. That the plan was, that the Son of God should be made flesh —that he should live, die, be buried and rise again and ascend

to heaven—and come the second time without sin unto salvation to those who look for him.

5. That this plan is an exhibition of love, and of all other divine perfections.

6. On this plan God proposes to the world pardon, salvation, reconciliation—sanctification, immortality and eternal life, on the condition that they believe in his Son, and obey him. That is, that they believe that he died for our sins according to the scriptures—that he was buried and rose again from the dead according to the scriptures—By this faith the Corinthians were saved. But they also obeyed,—For they heard, believed and were baptized.

7. That faith in Jesus, that lived, died and rose again, produces a moral influence or effect on the mind, to reconcile us to God—to lead us to repentance and consequently to remission of sin. If the blood of Christ has any effect on God, or on his government in the pardon of our sins, I know it not, and as Bp. McGee says, I am uot concerned to know. Because, if God has not revealed it, he saw it unnecessary for us to know it—Our great wisdom is to profit by the things revealed.—Every dissertation on these unrevealed things, I cannot but consider as vain speculations, calculated to gender strife, and division; from which, may God deliver us! Amen.

SECTARIAN OBJECTION ANSWERED.

I have waited more than 30 years indulging in hope that the storm which then rose against us would soon cease; and the floods of detraction, malice, evil speaking, and persecution would subside, and disappear from the religious world. But my hope is frustrated. The storm has not abated, but yet increases, and lowers with more threatning appearance—the floods yet rise, and threaten vast destruction.—I have concluded upon one thing as certain, either that we must be a very erroneous, wicked and dangerous people; or that our persecutors are themselves such. If we be right, our opposers must be very wrong; but if we be wrong, still our opposers must be very wrong. Their conduct towards us cannot be justified in any court of justice, human or divine.

Frequently have I been brought seriously to ask myself the question, Why is it that all the religious world so bitterly oppose and denounce you? Immediately it occurred. Why did all the religious world of Jews and Pagans so bitterly oppose and denounce the lovely Saviour of sinners and his followers? It could not be, because they and their doctrine were really wrong, but only thought to be so. This is the most charitable construction. Because if they really thought that Jesus was a deceiver, and his doctrine deceptious and injurious, some little excuse might

be pleaded for them. But this may be doubted. The probability is, that the religious world opposed Jesus, his followers and doctrine because these stood in their way. If Christ and his doctrine prevail, their honors must be prostrated—their wisdom disgraced—their power curtailed—the sources of their wealth dried up—and their paradise of fleshly enjoyments forever destroyed.

But to the objections of my opposers have I always attended, and not without profit in many instances. Again and again have I examined my foundation and superstructure, lest I might be wrong. For some days back I have been confined by sickness, called from the almost incessant labors of preaching and baptizing—from the fatigues of the press—from the buzz of society, and from necessary attention to domestic affairs—in this situation I employed my mind in re-examining the objections of the religious world against us. This I did with all the impartiality I could, as standing on the brink of eternity.

Objections Considered.

Obj; 1. Your conduct is reprehensible in denouncing all human creeds and confessions as authoritative, and taking the Bible alone for your directory.—

Answer.—For doing this more than 30 years ago we were then considered mere visionary fanatics, derided, sneered, and laughed at by the religious world. It was confidently predicted that we should then sink into nonexistence as a people in a few years. Jonah having predicted the fall of Ninevah, watched the event under the shadow of his gourd—So have sectarians watched our fall; but, like Jonah, they are vexed and disappointed that we yetstand. Our opposers, too, like Jonah, would rejoice in the fulfilment of their predictions, or strong wishes respecting us. We have never felt guilty for exchanging the wisdom of man for the wisdom of God—for receiving the pure word of God for our rule, rather than *that* adulterated by man—for taking the infallible, for that which is fallible. Though denounced for this course, yet time, matters of fact, experience, and public sentiment have fully justified us. Since that period, we have a demonstration of the inutility of such creeds to keep sectarian bodies together—they are dissolving every where. Public sentiment is now pushing such creeds from the religious world, and the Bible is again resuming its ancient place; and its just claims to be the sole rule of faith and practice, are pretty generally ackowledged by all. We plead, not guilty.

Obj; 2. You have assumed too much in taking to yourselves the name *Christian*, which name equally pertains to all the humble disciples of the Lord.

Answer.—My children have never assumed and taken my name; it was their birth right—So the name *Christian* is the birth right of all the children *of* God; for it is the name given

them by divine authority. Should my children take any other name than mine, would it not plainly declare that they were ashamed of me?—that they renounced my authority, and all connexion with me?—In such a light is the conduct of those to be viewed, who reject the divine name *Christian*, and assume the the human name of some party establishment. We are firmly established in the doctrine that the division of christians into different sects, is anti-christian; and as party names, and party-human creeds, are the supporting pillars of this division, they must fall before this evil shall be removed While one says, I am a Presbyterian—and another, I am a Methodist—and a third, I am a Baptist—"are ye not carnal, and walk as men"—"Is Christ divided?"—

Obj; 3. You attach too much power and importance to the word of God, representing it as the agent rather than the means of your salvation.

Answer.—On this subject we cannot, it seems, be understood; and yet to us it is a familiar subject, and easy of comprehension. To represent the word as the agent of salvation, is certainly erroneous. To represent it as the means of salvation—but the means not adapted to produce this effect, is equally erroneous.—These are extremes from the truth. Were I to regard the word as the agent of salvation, I should look no higher, and no farther for any other agent. To do so I should act inconsistently with my faith. I should cease from praying to God for his spirit, or for any blessing of the New Testament.

Should I teach the people that the word of God is the means of salvation; but this means is perfectly inoperative, until the sinner believes and obeys it—I should teach the truth.—Should I teach, that God requires sinners to believe and obey the gospel in order to their salvation; but should immediately add, that he has required what they cannot possibly perform—Do I not plainly teach that God requires impossibilities?—and worse—that he will damn them froever for not doing those impossibilities! What a chilling, repulsive influence has this doctrine on mankind! It has led many to infidelity, and thousands to stubborn insensibility. It has acted as a horrid antidote against the precious gospel—it has stood as a mountain in the way to Zion—a stumbling stone to millions, and an iceberg to the very saints of God. It has produced no good to society; but from it has sprung incalculable mischief to the world. It puts the word of God in the back grounds as useless—for it cannot be believed nor obeyed by the sinner till God by some physical, mystic power works faith in him—This operation of God is intirely sovereign—and man's salvation is intirely independent of his agency—for what can he do? He cannot believe; without which it is impossible to please God—or to come to him, or to pray; "For how shall they call on him, in whom they have not believed?"—The doctrine drives the world into the black gulph of unconditional election and reprobation.

Our opposition to this doctrine has drawn upon us the frowns the sectarian world. This is the tug between us. We are laboring to tear away this human covering from all faces—they are laboring to fasten it more securely. The war rages, and will rage more fiercely till truth achieves the victory—The man of sin will fight more violently as he sees his end approaching. Brethren, stand firm, united under the banners of Jesus. Our weapons are not carnal but mighty through God to the pulling down of the strong holds. Let the people be but convinced that God does not require imposibilities, the snare is broken, and a captive world prepared to seek and obtain salvation.

Obj; 4. You deny the operation of the spirit.

Answer.—If we do, we are truly heretics of the blackest cast. Because, we deny that the spirit operates physically and mystically in the unbelieving sinner to bring him to faith and obedience, we are accused by the *orthodox* world, of denying the operations of the spirit.—Let the New Testament be the judge, we fear not the verdict We most assuredly believe in the operations of the spirit in the obedient believers. But until the sinner does believe and obey, we have no promise of such operation for him.

B. W. STONE, Editor.

MORE IN OUR NEXT.

REFORMATION.

It may not be uniteresting to our readers and especially to friends of reformation, to be informed of its progress in the County. Somewhat upwards of two years past I became convinced of Sectarianism, and determined to exert myself, with others who were engaged in its destruction. The simplicity and power of *the Gospel* were marred by human traditions and speculations; and to assist in dispelling the mists of superstition and ignorance, I took a public stand at the Great Crossings, with two other Brethen.

We desired to see the ancient Gospel restored to its purity, and the laws of the Lord Jesus reverenced and obeyed. That our efforts might be most efficient and beneficial, we organized a congregation, at the Great Crossings, on the Scriptures alone, as the infallible and all suffcient guide, and rule for our faith and conduct

A spirit of bitter opposition, hostilty and persecution was manifested by our opponents, the sectarians, with the exception of those sects, who viewed it merely as a contest and separation between Baptists. We were treated very kindly for a time by several of them, no doubt in the hope, that as we had discarded calvanism as not belonging to *the Gospel*, or law of Christ, that

we might fall in with armenianism. But they found themselves mistaken, for to their utter astonisment we made it apparrent that neither system belonged to the Gospel—and that every human establishment in Christendom, was at war with the Gospel and government of the Saviour. Thus we brought down upon us the vindictive opposition of the sects, taken as bodies, not individually.

Regardless of their power, their frowns, their severe and unrelenting denunciations, we marched on in the discharge of duty, under the banner of the Lord Jesus, endeavoring to convert sinners and confirm Christians, fully confiding in his promises—in the power and majesty of his word—and in that Gospel which the Apostle Paul declared to be *the power of God unto salvation to every one that believeth.*

The conditions of those whose minds are veiled by human creeds, disciplines and confessions, should be pitied; for they are strangers to the paralyzing influence of such a system.

When I first discovered the great difference between *the Gospel* in its apostolic simplicity, and as added to by the Doctors of Divinity—and when I discovered the last almost entirely inofficient and failing to meet the condition and wants of the human family; whilst the former was and is precisely adapted to the fallen and helpless circumstances in which we are placed, and calculated to prdouce a moral renovation and revolution which would happify the world and prepare sinners for the eternal inheritance, I became impatient to engage in the glorious work. I was then confident, and as I advance, that confidence is confirmed, that the world will be finally subdued and converted to the obedience of faith by the very weapons we are now wielding—placed in our power by the Holy Spirit—so much decried by sectarians.

In the spirit of zeal and conscious rectitude I engaged in the good work, and have never had the slightest cause for regret.—On the contrary, the regret is that I had not sooner discovered my error.

A success here attended our efforts beyond the most sanguine expectations of our friends.

At the start, the cause seemed to be almost at a stand. For some time it progressed but slowly. The Brethren about Georgetown, with Brother Stone at their head, and ourselves were harmonious, kind and affectionate. A closer and closer friendship and union was forming daily, in proportion to the increase of our acquaintance and intercourrse. Immersions began to take place in Georgetown and at the Great Crossings.

The circumstances then existing, being about 18 months past, induced us to form a union and communion, which we trust have been approved and registered in Heaven. It was done in good faith and has never been violated. It was a new thing

in modern times to see two large bodies of professing christians, who had been separate, coming together and recognizing each other, in full, as soldiers of the same king, entitled to the same inheritance, and bound to the everlasting kingdom of rest and happiness. The sects were startled and knew not what to do. They have made several attempts at half union, but even that cannot last. But what could we do, but unite? We both compared notes. We found ourselves congregated on the same divine creed, the Bible. We had the same King—the same faith—the same law. We, reciprocally, had discarded all human speculations and opinions, as foreign to *the Gospel*, and unworthy the serious attention of Christians. The name under which we rallied, was the same. We could not do otherwise than unite in christian love, fellowship and effort in the glorious work of reform. So far as we were concerned, we determined to reverence the Saviour's prayer, when he prayed, that we might be one.

Since that time, no one has attempted to force his speculations on another. We have found that all our time may be profitably employed in preaching the gospel instead of learning to speculate. The result has been most propitious.

From that time our energies have been united in the glorious work of reform, instead of contending single handed, jealous of each other. Whilst this movement conciliated the public mind, and won many to the Christian faith; the sects were astonished, vented vollies of abuse, and misrepresentation against us. In corroboration of this fact. many references could be made It would not *all* do. Their opposition seemed to add to our efforts and success. All things work together for good to them that love God &c. Sinners, in considerable members, began to bow to our Lord. Two Evangalists, were requested to march into the field of labor—John Smith and John Rogers complied with our request—They have been faithful and successful. Hundreds have received the benefit of their teaching and hundreds have beeu immersed in the time of their labors and within their bounds of teaching.

The Crossing congregation increased to about ninety members—The Georgetown to upwards of one hundred.

A congregation was planted at Dry run, which now numbers upwards of two hundred, as is believed—one at Sugar ridge numbering upwards, as is believed, of one hundred—and one at Eagle creek of near one hundred members. Besides these, many members have been added to the Bethel and Cane Run congregations.

This state of things has been brought about by union and constant and untiring exertion. If we would succeed in the reformation of the world upon gospel principles, (and it is certain it can never be reformed by other means) christians mus

exhibit christianity in their lives as well as by their words, and they must avail themselves of every opportunity to instil the gospel into the minds of others. This sketch shall be continued.

J. T. JOHNSON, Editor.

Continuation of M. STEMART, on the Mode of Baptism.

I have now examined all the examples in the New Testament, in which *Baptizo* and its derivatives have a literal or figurative sense, and are not applied to designate the right of baptism. We come then, at last, after thus opening the way, to the consideration of the main question.

§4. *Do Baptizo and its derivates, when applied to designate the* RITE OF BAPTISM, *necessarily imply that this rite was performed by* IMMERSION *of the whole person?*

There are different ways in which light may be cast upon the ground of this inquiry.

I. We may contemplate the proper force and signification of the word itself, as determined by the *usus loquendi* in general.

II. We may examine the circumstances which attended the administration of this rite, and see whether they cast any light upon the *manner* of the rite itself.

III. We may investigate the early history of the rite, and see whether it already existed in the Jewish church, at the time when John the Baptist made his appearance; and if so, what was the manner of it among the Jews, and whether John or Jesus made any change in this manner.

IV. We may investigate the subsequent history of the rite, in the early ages of the Christian church, and see what mode of baptizing was practised by the churches in general.

V. When all this is done, and the *mode* is philologically and historically exhibited or established, we may then make the inquiry, whether any particular mode of applying water in baptism is essential to the ordinance, and obligatory upon the churches of Christ at the present day.

§ 5. *General usus loquendi of baptizo.*

1. *What is the proper force and signification of the word, according to the general usus loquendi?*

A review of the preceding examples must lead any one, I think, to the conclusion that the predominant usage of the words *bapto* and *baptizo* is, to designate the idea of *dipping*, *plunging*, and *overwhelming*, and (in the case of *bapto*) of *tinging* or *dyeing*. But we have already seen in Nos. 6, 7, above, respecting classic usage, that *bapto* is employed in the sense of *bathing* the surface of any thing with a fluid, and also of *washing* it. We have also seen in Nos. 2, 5, 6, of examples from the Septuagint and Apocrypha, that the word *baptizo* sometimes means *to wash*, and *bapto to moisten, to wet*, or *bedew*. There is no absolute certainty from

usage, that the word *baptizo*, when applied to designate the *rite of baptism*, means, of course, to *immerge* or *plunge*. It may mean *washing:* possibly (but not probably) it may mean, *copiously moistening* or *bedewing;* because words coming from the common root *BAP*, are applied in both of these senses, as we have seen above.

But there is another point of philology yet to be examined. This relates to the mode in which the New Testament writers employ the words that designate the element with which one is baptized. This deserves a serious consideration; and, so far as I know, it has not yet been duly examined.

The Greek classic writers are accustomed, when they designate the idea of *plunging*, *dipping*, *immerging*, etc., into any thing, to put the name of any thing in the accusative case after *bapto* and *baptizo*, and to put before this case the preposition *eis*, or some equivalent one. The following are examples.

[MANY EXAMPLES.]

It were easy to multiply examples. But no possible doubt can arise, that such is common usage in classic Greek. But a review of the instances in which *baptizo* is employed in the New Testament, presents a construction in general quite different from this. The result of such a review is, that after a particular examination of all the cases which refer either to the baptism of John or of Jesus and his disciples, I find but a single instance of the construction which is so general in the classics whenever the element made use of in order to perform the rite of baptism is named. This is the following:

Mark I: 9, *Jesous ebaptisthe upo Joannou eis ton Jordanon, Jesus . . . was baptised, by John* INTO or IN *the Jordan;* following the usual method of the classics.

The other cases where the element is named are of two kinds.

1. With the dative and the preposition *en;* e. g. Matt 3; 11, *I baptise you en udati*, WITH *water* or BY *water*. Mark 1: 1, the same; and so John 1: 26, 31, 33.

2. With the dative merely; e. g. Luke 3: 16, *I baptize you udati*, WITH *water* or BY *water*: and so in Acts 1: 5; 11: 16, the idiom being peculiar to Luke.

The question very naturally occurs then, Is there any special significance to be attached to these modes of expression by the writers of the New Testament? Did they intend to avoid a description of the *manner* of the rite, by forms of expression which designate merely the *means*, without marking the *manner*? What they have done, as to modes of expression, is matter of fact, and therefore certain. What significancy, or whether any

is to be attached to these modes, is a question intimately connected with the object of our inquiry.

My first view of their *manner*, compared with the usual method of expression in the classics, inclined me to the supposition, that there was some special design in their employing the kind of phraseology which they have made use of. I am not confident now, that such is not the case, yet a review of the whole state of the case, may perhaps lead to doubt, whether we ought to adopt such an opinion, in respect to their usage.

But are all these modes of speaking, now exhibited, equivalent to each other? I think not. There is a difference which may be made quite manifest, between saying, *ebapsen eis ton potamon* and *ebapsen en to potamo*, *or bapton to potamo*, *bapton potamon*, *ebaphe upo tou potamon*, etc. In the first case, I understand the writer or speaker, as meaning to designate the *manner* of the baptism; *he plunged* INTO *the river*, means that he *immerged* or *submerged himself*, i. e. that he went down or sunk beneath the surface of the water. In all the other cases, the *manner* of the action is no farther designated than the words *bapto* or *baptizo* imply it; but the *means*, *cause*, or *instrument* of baptism, is designated, viz: the river, or the waters of the river. *Ebaptise eis ton potamon* cannot usually mean less, than that the individual of whom this is affirmed, did actually dive into the water, or was in some way immerged in it; whereas all the other methods of construction, do not, of necessity, imply any more, than that the individual concerned, *bathed himself*, or *washed himself*, with the element named. This may have been by plunging into it, or in any other way; but the expression, when the genitive or dative is used after the verb, either with or without a preposition, does not designate the *manner* of the baptism; but only the kind of element by which the baptism was effected. This results from the nature of the genitive and dative cases, and the prepositions with which they are connectad, in all the constructions now in question. To this I make the appeal; and those who know enough of the laws of syntax, and idiom of Greek, to be qualified to judge, will be able to determine for themselves, whether the distinction now made, is well founded.

Believing that it is so, I may now bring to the test, the cases of *baptizo* in the New Testament, after which verb the element is designated. As we have already seen, all these are either in the dative, with or without *en*, one only excepted, which seems to be constructed after the usual analogy. Setting aside this, then, for a moment, we may say, in all other cases in the New Testament, the *mode* baptism is left undetermined by the original Greek, so far as the language itself is concerned, unless it is necessarily implied by the word *baptizo;* for in all other cases, only the *element by which*, not the *mode in which*, baptism is performed, is designated by the sacred writers.

I take this to be sufficiently plain and certain to the well instructed philologist; and I apprehend it may now appear plain to others, from the evidence placed before them. Is there, then, in the word *baptizo* itself, a meaning sufficiently definite and exclusive to imply of necessity, that the rite of baptism was performed only by *plunging*? And does the solitary example in Mark 1: 9, add confirmation to the supposition of such a meaning?

It will be remembered, that I am now making the inquiry, how much we may justly conclude *ex vi termini*, i. e. merely from the force of the words concerned, independently of any historical facts that may stand connected with them, and be explanatory of them. For in this case, as in all others, more or less of modification may be admitted in respect to the sense of particular words, as the circumstances, i. e. the facts connected with the case, may require.

The answer to the above questions, which I feel philologically compelled to give, is, that the probability that *baptizo* implies *immersion*, is very considerable, and on the whole, a predominant one; but it does not still amount to certainty. Both the classic use and that of the Septuagint shew, that *washing and copious affusion* are sometimes signified by this word. Consequently the rite of baptism may have been performed in one of these ways, although it is designated by the word *baptizo*. Whether in fact, it was so then, seems to be left for inquiry, from other evidence than that which the word necessarily affords.

In respect to Mark 1: 9, *ebaptisthe ... eis ton Jordanon*, after what has been said above, and in consideration that this is the only instance of the kind in the New Testament, it cannot be deemed, as it appears to me, quite safe to build with confidence upon it. The expressions, *nipsai eis columbethran*, in John 9: 7, and *lousamenou eis to balaneion* (*washed in a bath*) in Alciphron III. 53, shew that the Greek verbs which designate the *washing* of the hands, face, or feet, and also of the body, may and do take the same construction, viz: the accusative with *eis* after them. In either of these two last cases, *plunging* is not essential to the idea conveyed by the verb, although it is admissable.

On the whole, however, the probability seems to be in favor of the idea of *immersion*, when we argue simply *ex vi termini*, i. e. merely from the force of the words or expressions in themselves considered.

I know not that I can cast any further light on this part of my subject, by pursuing simply philological investigation. However as this seems to leave us somewhat in a state of uncertainty, still, we must have recourse to the other means of inquiry suggested above.

§ 6. *Circumstances attending Baptism.*

II. *Do the circumstances which attend the administration of the rite of baptism, as related in the New Testament, cast any light upon the* MANNER *of the rite itself?*

1. The baptism of John.

(*a*) John is called *baptistes* in the following passages; viz. Matt. 3: 1. 11: 11, 12. 14; 2, 8. 16; 14. 17; 13. Mark 6; 24, 25. 8; 28. Luke 7; 20 28, 33. 9; 19. But as this appellation determines merely his *office* and not the manner in which he performed the rite of baptism, it would serve no purpose to pursue an investigation relative to this word; which of course must take its hue from *baptizo*.

(*b*) I have already remarked that Bretschneider considers Matt. 3; 6, *All Jerusalem &c. ... were baptised en to Jordane, in the Jordan*, as designating the *place where* they were baptized. This he seems to justify by an appeal to Mark 1; 4, *John was baptising, en to eremo, in the desert*. But the difference between the two cases is, that the river Jordan may naturally signify the element *with* which the rite is performed.

I find nothing else in the accounts of the several Evangelists, or in the Acts of the Apostles, respecting the baptism of John, which has not already been discussed under our first inquiry in § 5, excepting the phraseology in Matt. 3; 16, and in Mark 1, 10. It is here related, that Jesus being baptized by John, *anabe* (*anabainon*) *apo ton udatos, went up from the water*, viz from the river Jordan. The question has been raised, whether this means "Went up out of the water of the river," i. e. rose up after being plunged into the river, and came out of the water. It becomes necessary, therefore, to investigate this question.

Several considerations may serve to determine it. (1) The rite of baptism was completed before John went up from the water. So says Matthew, *baptistheis o Jesous;* and Mark also says that *Jesous was baptised by John in the Jordan*, and then *went up from the water*. Both Evangelists say, that the action of *going up* took place *immediately* or *straightway* (*euthus, eutheos*) after the baptism. Now, if the rite of baptism was completed, before John *emerged* from the water, (in case he was immerged) i. e. if it was completed merely by the act of plunging him under the water, then indeed *anabainon* might possibly be supposed to apply to his *emerging* from the water. But who will venture to introduce such a conceit as this? (2) Yet if any one would wish to do so, the verb *anabaino* will hardly permit such an interpretation. This verb means *to ascend, mount, go up*, viz. a ship, a hill, an eminence, a chariot, a tree, a horse a rostrum, *to go up* to the capital of a country, to heaven, &c., and as applied to trees and vegetables, *to spring up, shoot up, grow up*. But as to *emerging from the water*, I can find no such meaning attached to

it. The Greeks have a proper word for this, and one continually employed by the ecclesiastical fathers, in order to designate emerging from the water; and this is *anaduo*, which means *to come up out of* the water; the ground, etc.; or to *emerge from* below the horizon, as do the sun, stars, etc. But this verb is never commuted, to my knowledge, with *anabaino*. The usage of each seems to be perfectly distinct; yet I do not deny the possibility of employing *anabaino* in the sense of emerging. I know the want of accuracy in some writers too well, to hazard the assertion, that no example of such usage can be found. But if there are such examples they must be very rare. The New Testament surely does not afford them. (3) The preposition *apo* will not allow such a construction. I have found no example where it is applied to indicate a movement *out of* a liquid into the air. *Ek* would of course be the proper word to indicate such a relation as this. *Apo* denotes either the relation of origin, as sprung from, descened from, etc.; or removal in regard to distance, or the relation of cause to effect, the instrument. etc. To designate *emergimg from* any thing that is liquid, I have not found it ever applied.

These current reasons, both of circumstances and *usus loquendi*, make it a clear case, that Jesus retired from the water of the river, by going up its banks Nothing more can possibly be deduced from it.

As there appears to be nothing more of a circumstantial nature, in all the examples cited above, where the baptism of John is mentioned, which cast any light upon the question, (excepting one case that stands connected with the mention of Christian baptism,) I proceed to make inquiry respecting this latter subject.

§ 8. *Mode of Baptism in the early Christian Churches.*

IV. We come now to inquire, *What was the mode of Baptism practised by the churches in the early ages of christianity, and* AFTER *the times of the Apostlee.*

Here we may anticipate something more definite and clear, than we have yet been able to find; and consequently this topic of inquiry becomes important to our purpose. It is not my intention here to make a very great selection of testimonies. An appropriate number well chosen, and from good authorities, will satisfy the reasonable desires of every intelligent reader.

In the writings of the apostolical fathers, so called, i. e. the writers of the first century, or at least those who lived in part during this century, scarcely any thing of a *definite* nature occurs respecting baptism, either in a doctrinal or ritual respect. It is, indeed, frequently alluded to; but this is usually in a general way only. We can easily gather from these allusions, that the rite was practised in the church; but we are not able to deter-

mine with precision, either the manner of the rite or the stress that was laid upon it.

In the Pastor of Hermas, however, occurs one passage, (Cotelier. Patr. Apostol. I. p. 119 sq.) which runs as follows: "But that seal [of the sons of God] is water, *in quam descendunt homines* morti obligati, *into which men descend* who are bound to death, but those ascend who are destined to life. To them that seal is disclosed, and they make use of it, that they may enter the kingdom of God."

One would naturally expect something definite from Justin Martyr. But in his dialogue with Trypho the Jew, nothing of this nature occurs. He compares baptism with circumcision, and speaks of it as an initiatory ceremony; but says nothing specific concerning the manner of the rite. In his apolog, however, (Opp. Pat. I. p. 210, ed. Oberthur) a passage occurs which deserves our attention. Speaking of converts to Christianity, or those who become believers, he says, "they are led on by us *to the place where there is water* . . . and in the name of the Father of the universe, the Lord God, and of the Saviour Jesus Christ, and of the Holy Spirit, *to udati loutron poiountai they wash themselves with water . . . touton lousomenon ayontes eis to loutron leading him who is to be washed to the bath*, or *washing place*, . . . he who is enlightened *louetai*, is *washed* or *washes himself*." It is remarkable here, that the verb *louomai* is employed throughout this passage, which is used by the Greeks to designate *washing the body*: but this may be done by bathing, by simple ablution, or by immersion. The greater includes the less; but the less does not include the greater I am persuaded that the passage, as a whole, most naturally refers to immersion; for why, on any other ground, should the convert, who is to be initiated, *go out to the place where there is water?* There could be no need of this, if mere sprinkling, or partial affusion, only, was customary in the time of Justin.

We have made copious extracts from Prof. Stewart's invaluable Treatise on Baptism. We think that the long controversy respecting the mode, should henceforth be put to rest. With the intelligent it certainly will be. His laborious investigations have resulted in a lucid exhibition of the truth. He has proved that the words *bapto* and *baptizo*, signify *to dip*, *plunge*, or *immerge* into any thing liquid. He adds that all lexicographers and critics of any note, are agreed in this.

1. He has proved this position by an overwhelming evidence from the classical use of the words.

2. From the Septuagint and Apocrypha.

He has satisfactorily shewn that the word *bapto* is never used in speaking of the rite of christian baptism; and that *baptizo* and its derivatives, are excusively applied to this subject. Why, then, should a moment be spent in speaking of Nebuchadnezzar's being *wet* with the dew of heaven? or of the blood of a frog *coloring* a lake? In these cases *bapto*, and not *baptizo* is used.

The professor says, "A review of the preceding examples must lead any one, I think, to the conclusion, that the predominant usage of the word *baptizo*, is to designate the idea of *dipping*, *plunging*, and *overwhelming*" After all this convincing flood of evidence on this point, he strangely, very strangely, adds, "There is, then, no absolute certainty from usage, that the word *baptizo*, when applied to designate the *rite of baptism*, means, of course, to immerge or plunge. It may mean washing: possibly (but not probably) it may mean *copiously moistening* or *bedewing*." What has led the learned professor to all this doubt and uncertainty? Because he hath found in the Apocrypha, Judith 12; 7, that she went out by night into the valley of Bethulia, and *and washed herself* (*ebaptizeto*) in the camp, at the fountain of water." Our translation of this verse is doubtless less ambiguous and more literal: "She washed herself in a fountain of water, by the camp." Our translation represents this fountain out of the camp; and from chap. 13; 10, it is plain it was out of the camp; and, therefore, modesty did not forbid her to bathe herself in the fountain; that according to the law of Moses, she might be clean; for after she had bathed herself in the fountain, "she came in clean." Chap. 12; 9, The word *baptizo*, in this place, certainly retains its common meaning. This is the only text in the Septugint and Apocrypha, where *baptizo* is thought to signify any thing different from the common meaning of *to dip*, *plunge*, *immerge*, or *overwhelm*. And who, by carefully reading this text, can reasonably doubt that it signifies the same?

The professor has found in a few texts in the New Testament where he thinks the word *baptizo* does not mean *to dip*, *plunge*, or *immerge*, but to wash in the literal sense; as Mark 7; 3, 4. The Pharisees (returning) from the market, eat not except they *wash themselves;* (*Baptisontai*) Luke 11; 38. But the Pharisees seeing him, wondered that he had not *washed himself* (*ebaptisthe*) before dinner.

The text in Mark 7; 3, 4, as translated by Doctor G. Campbell, is plain and natural; "For the Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them." The spirit of our translation is, that the Jews in no case eat without washing their hands; *even* they washed when they came from market. How much more natural to say, in no case whatever they eat, till they washed their hands with a little water; but when they return from market, where they were more defiled, they eat not till they *dip* their hands in water. The celebrated Doctor A.

Clark, translates it, "Unless they wash the hand up to the wrist, (*pugme.*) He refers us to Doctor Lightfoot; see also Parkhurst 'And except they dip;—In Luke 11; 38, may be easily understood the same.

Mark 7; 4, 8, is next introduced. "The *washing* (*Baptismous*) of cups, and pots, and brazen vessels, and conches." Why should not this be done by plunging thom in water? Unclean garments were to be washed, according to Moses; and was this ever done but by plunging them in water? Unclean persons, in order to their cleansing, must bathe thhmselves in water, according to law. 'And why not the cleansing of pots, &c., be effected in the same way?

B. W. STONE, Editor.

(*To be continued.*)

Never in our memory has opposition to us run higher, and never did the cause of God more gloriously triumph. For a long time the excitement appeared to be confined to our county; but now it is spreading like fire in dry stubble, all around us, where we have proclaimers of the Gospel. The sects are doing nothing, except endeavoring to stop up our way. But their attempts at this are so much like unchristian persecution, that they injure themselves, not us.

EDITORS.

Jamestown, 28th July, 1833.

Dear brother Stone,

In your number 6, page 176, I find a number of important interrogatories, submitted to the consideration of the brethren. I shall notice, in a small degree, your 7th and 8th; and as is frequently the case, I shall answer by asking other questions.

Was not Cornelius an officer of the army, at the time the angel from heaven, winged his way to his house in Cesarea, and directed him to send for Peter? Was he not an officer at the time he was introduced into the kingdom of Jesus Christ? and have we any account of his resignation afterwsrds? (1st)

Who was Zenos the lawyer? Was he an expounder of the law of Moses, or of the laws of Cæsar's government? (2d.)

Was not Joseph of Aramathea, a senator at the time he buried the body of our Lord? and was he not considered one of his disciples? (3d.)

"I have not found so great *faith*, no, not in Israel," said our Lord, when speaking of an officer of the army, who applied to him to heal his daughter, after being told that he was an officer having soldiers under him, whom he commanded to do this and that, and they obeyed him. (4th)

Do not all the laws of Jesus Christ suppose his subjects to be citizens of Cæsar's government, or some other? and is there any prohibition to his servants, forbidding them to participate in the governments in which they resided? (5th)

Is the universal reign of Jesus Christ to be brought about by the agency of his subjects? or will he usher it in, for their deliverance from the tyranny of the kings and rulers of the earth? (6th)

Will not Jesus bring his army with him, when he comes to subdue the kingdoms of the earth, and to give the kingdom to the saints? (7th)

If all the male citizens of a county or state were made subjects to the kingdom of Jesus Christ, would they be justified in rebelling against the laws of Cæsar, in refusing to perform the duties of justices of the peace, judges of the courts, and legislators of the state? (8th)

Can any one government of the earth, be wholly governed by the laws of Jesus Christ, till all are? (9th)

Having now partially answered two questions by asking nine, out of which by dividing and subdividing, twenty or thirty might be brought; you will see that the discussion of the questions submitted by you would require time, thought and labor: but should not debar or discourage us, for by investigation we obtain the knowledge of truth.

Yours, in the service of the King of saints, who will soon be manifested the second time, the King of Kings, and Lord of Lords.

M. WINANS.

Answ. (1st) We have no account of his resignation, nor of his continuance in office.

Answ. (2d) I cannot tell.

Answ. (3d) Not under the new dispensation.

Answ. (4th) This happened before the kingdom was established.

Answ. (5th) Where precept is wanting, example must determine.

Answ. (6th) By the first means I have thought; for by this means, his kingdom has been advanced.

Answ. (7th) I cannot think it will be an army of saints, armed with the instruments of death.

Answer. (8th) For this refusal they might be persecuted by the general government; but what then?

Answ. (9th) Cannot you be governed by those laws, though your neighbor should not. Cannot America without Asia do it?

RELIGIOUS INTELLIGENCE.

Extract from Elder JAMES ANDERSON, Moungomery, Ala. July 5th, 1833.

Brother Stone and Johnson,—

I wrote you sometime last spring, that I had been requested by the brethren to take a tour through this country.—I came here the first of December. There had been when I wrote before, 31, (I think) added to the church; since that time there have been 27 more, making in all 58. I have met with much opposition from the sects; they advert to their former course of misrepresentation, abuse, and appeals to the prejudices of the people, relying on their popularity &c. But this course has in some degree failed, and turned out to the furtherance of the Gospel. Many of the people will hear for themselves. There is at this time great excitement among the people; the spirit of inquiry has gone forth, and many are searching the scriptures to see whether these things are so.

There is much commotion amongst the Methodists and Baptists about their *Ways and Means*. My course has been a straight forward one. I have not turned to the right or left, to attend to the speculations of this quibbling age; but have endeavored to teach the people the Gospel, as near its simplicity, beauty, and purity, as I could. The success has far exceeded my expectations. The reformation would, in my opinion, rapidly advance in this country, if taught by faithful men, who are walking in the truth. Your Bro: in Christ.

J. C. ANDERSON.

Lawrence county, Windsor, S. T. Ohio, July 20, 1233.

I left the brethren of Giles and Monroe counties, Virginia, 14th October last: I got here 24th. I commenced preaching among the regular Baptists, the Mormons, who call themselves the followers of Christ, the Methodists, and among the United Brethren. I found that the Christian church was little known in this part.

For what cause my lot is cast in these regions, God only knows; for these people, instead of giving me the right hand of fellowship, (especially the preachers) are with me very unfriendly: their constant cry is "Dont hear him." Never did my heart experience such a gloomy time, till recently. Two men accosted me like the men of Cornelius did Peter; and although I have not walked a step for four years, I went as soon as I was sent for; and bless God, when I started I looked for Elijah's little cloud: and when I came to the place, I found much people; among whom were four new born babes, desiring the pure milk of the word, resolving to take on them the profession and name of Christ. I received them as subjects for baptism. A respectable baptist preacher cast his lot among the little flock at the same time. You will now understand that war is proclaimed on every hand.

ELISHA BELLER.

Spencer, Owen county, Indiana, July 21st, 1833.

DEAR BRETHREN—The members of the church of Christ, in Owen county, Ia., will hold a three days' meeting at Union meeting-house, in said county, beginning on Saturday before the second Lord's day in October next, at which time and place we solicit the attention of the brethren in different churches, who can attend with us, to converse and agree to co-operate in employing some useful brother laborer to perform the duties of an Evangelist. Dear brethren let us not be idle: behold the untiring efforts of the different sects to spread their "Tracts," and creeds, and other means employed to further on their schemes: and shall we be less active or energetic? May our God forbid it!—and may christians forbid it! Brethren, we have but one cause, that is the cause of God: in that I trust we are all enlisted; let us therefore be up and doing, to spread his good word, and advance the truth in the earth. I know, brethren, we stand on elevated ground; on a foundation against which the gates of hell cannot prevail. Then let us take courage, and fight on, until we shall have finished our warfare; and then the Captain of our salvation will call us home, to receive the crown of life that will not fade away.

T. C. JOHNSON.

Jamestown, Ohio, 5th August, 1833.

DEAR BRETHREN—I have continued to think of, and examine some of the important things submitted for the investigation of the christian community, in number 6, page 176, Christian Messenger. In examining the epistles of the apostles, directed to the subjects of Christ's kingdom, (on the earth) I find directions given to them how to behave themselves in the (church) kingdom of Christ, and in the (world) kingdom of Cæsar. Paul tells them, as I understand him, that the powers which exist in Cæsar's government, are of God; and that any who resist those powers, resist the ordinances of God. Now, the question to be decided, is this—Can the subjects of Jesus Christ, submit to the government of Cæsar, without obeying the laws of Cæsar? If it be said that they may be *neutral subjects* of Cæsar's government; that it is sufficient for them that they do not resist the laws of Cæsar, but that they should not obey those laws by putting them into practice, might it not with equal propriety be urged, that if *neutrality* was all that was required to constitute good subjects of Cæsar's government: the same would hold

good in the government of Jesus Christ; that to be good subjects of the government of Jesus Christ, all that was necessary was, not to resist his laws: that it was not necessary to obey those laws by putting them into practice.

We have it recorded, that some of the officers of Cæsar's government, were made subjects of the government of Jesus Christ: and Luke does not say whether they resigned or not; nor does he mention that the holding an office under Cæsar, disqualified any for becoming subjects of Jesus Christ. Honorable men and women are spoken of, as being inducted into the kingdom of Jesus Christ: whether they were considered honorable on account of any preferments in Cæsar's government, is not said. But we find Paul speaking very respectfully to some of the officers of Cæsar's government, at times, ("most noble Festus") and we find him at times very solicitous to convert them to the faith, such as the deputy at Paphos, &c.

If we were asked whether any of the primitive saints, belonged to the army or navy of Cæsar. I do not know that the question could be answered; if any of the soldiers were converted in the days of the apostles, I suppose they remained soldiers: if they did not, I think we should have had some account of it; for I conclude that a law would have been passed prohibiting the preaching of the gospel to them, if their conversion caused them to leave the army—this by the way. But suppose in the government of Andrew Jackson, any one were to preach to the soldiers of his army, and they were to believe the gospel, and demand admission into the kingdom of Jesus Christ; and after admission, were to desert, believing that they ought not to remain in the army: I conclude that they would be shot for it, and posterity would have some hint of it from history.

Yours in the search of truth,
M. WINANS.

REMARK.—We have published the communication above, for the purpose of giving all the information on the subject, that can be obtained.

B. W. STONE, Editor.

Lexington, August 7th, 1833.

To the editors of the Christian Messenger:

DEAR BRETHREN—Having visited Garrard and Lincoln counties, and preached to different churches in those counties, during five days, I wish to give you some account of the success of New Testament principles, among them. On the fourth Lord's day, eleven were added to the church, at the Forks of Dicks River; three of whom from the old church. On Monday following I went to M'Cormick's Meeting-house, in Lincoln, where brethren Waters and Warrener, had been preaching two days during which time they had immersed eigteen: on Monday after

my arrival among them, we heard the good confession of eelven more; making twenty-nine in three days. On Tuesday I went to Logan's Creek meeting-house, where I met a large assembly, and in conclusion, heard the good confession of six; most of whom were forthwith immersed. On Wednesday I went to a meeting-house called Little Flat, at which I met a larger audience than I had the day before; in conclusion two made the confession that Jesus was the Son of God, the Saviour of men. On the next day I came to old brother Helm's, and at a meeting-house near to him, I met a large assembly, some of whom had come many miles. After preaching we heard the confession of one, and immersed three, who had made profession of faith, a day or two before, in Lincoln. From this place I returned home, and immersed two on last Lord's day, at Republican. Before I set out on the above journey, I immersed two in Lexington, who were not willing to wait until my return.

Brother Waters informed me, that in four or five weeks he had immersed about sixty-eight eimself.

Your brother in the Lord,
THOMAS SMITH.

Henry county, Ky., July 29th 1833.

Brethren Stone & Johnson:

DEAR BRETHREN—Although the cholera is in our county, and cutting down multitudes of our citizens; yet, we thank God, the cause of our Redeemer is progressing though slowly with us. At Palmyra, on the fourth Lord's day, I baptized six; three more confessed the Saviour. At 4 o'clock the same evening I attended a meeting at brother John Magee's, with brother John Holloway, where three united; two by confession and baptism, and one by letter. The two just mentioned, demanded baptism immediately, and I baptized them about dark. May the work of the Lord progress, is the prayer of

Yours in the Lord,
HENRY MAGEE.

P. S.—On the fourth Lord's day in June, three were added to the church, making in all 15.

Centreville, Bourbon county, July 29, 1833.

Brethren Stone & Johnson:

DEAR BRETHREN—I have some joyous intelligence to communicate: you probably recollect my leaving Georgetown on the 9th inst. on the next being the second Lord's day, I was with brother Thomas Allen at the Union meeting-house; in the evening he immersed *three*; on the next Wednesday I spoke at Leesburg: several came forward and confessed, we proceeded directly to the water, where I immersed *seven*, one was not prepared: you know the result of the meeting at brother John

Flournoy's on the next day. On the following Saturday and Lord's day I was at Mount Carmel. On Lord's day *six* came forward, but only five made the good confession, one being prevented by extreme illness—cholera. On the next Wednesday I was down near Sugar Ridge, at brother Thomas's with brother Finnell; three cameforward after preaching, and made profession of their faith in Christ the Lord. On the next Friday brother Joshua Irvin spoke in Paris; *two* became obedient to the faith. On Saturday and the Lord's day, being yesterday and the day previous) I was there alone; it was truly a solemn and heavenly time: on Saturday *two* came forward and on Lord's day *five;* I immersed them all, save one immersed on Friday. Among the number were your friends George W. Williams, Esq. Mr. Henry Wilson, and daughter Mary Jane; also John Spears, Mr. Holland, Miss Moore, Miss Francis, Miss Parks, and a black man of Mrs. Trimble's. Among those at Mount Carmel, were Mr. J. Snell, and William Williams. The names of those at Leesburg and elsewhere, I presume you have heard. I expect to be at Leesburg on next Saturday and Lord's day; come brethren, one or both of you; do try and meet me there: the conquests are extensive and glorious. The higher the opposition rages, the brighter the truth and its effects appear in the contrast. Let us continue humble and quiet in heart and life, and our labors and exertions in the Lord are sure to be crowned with the very happiest results. Please publish in the next Messenger, the time when the annual meeting is to be held in Georgetown. Yours, in christian love,

JOHN A. GANO.

N. B.—Our next annual meeting will commence on Friday, before the first Lord's day in October next, at Georgetown, Kentucky. Brethren are urgently requested to attend.

EDITORS.

Nashville, Tennessee, July 18, 1833.

Brethren Stone & Johnson:

We have lately had the happiness of receiving a visit from our beloved brother, P. S. Fall, of Kentucky, which we think has been attended with much good.

We have immersed about twenty-nine persons here, in two or three weeks; among whom are some of our most respectable citizens. Our methodist brethren lately made their appearance on the bank of the Cumberland river, at this place about the rising of sun and immersed about twenty-two persons. Since that time they have immersed several others. (They must have been looking into their testaments.) But what is a little strange, they immersed some who had been sprinkled since they made a profession of faith; of which fact the minister was perfectly apprised.

I lately attended a two days' meeting, with brother Fanning, at Murfreesborough, *many* persons attended: four confessed the Lord, and put him on by immersion. I think truth is on the advance at that place. O! may truth triumph, until human traditions and human notions shall cease to hinder the influence of God's word.

ABSALOM ADAMS.

Extract from Elder John Smith.

The cause of truth is progressing with *rapidity* among us yet. I preach almost every day, and immerse at every meeting; and sometimes preach and immerse twice a day. I think I wrote you that my first appointment after I saw you last, was on Wednesday the 26th of June, which was last Wednesday three weeks ago. Since that time I have immersed 185 persons for remission: and you need not be surprised when I tell you that the furthest meeting I have had (at which any of the above named number have been received) has not been more than seven miles from my own house. Other brethren have immersed a good many, but I do not know the number.

JOHN SMITH.

REVIVALS.

Brother L. J. Fleming writes, July 15, 1833, that he had immersed sixteen persons within a few weeks. Since he writes, (July 19) that he had preached at Lawrenceburgh, and seven more confessed the Saviour.

[Extract of a letter from John Smith.]

Mountsterling, August 15, 1833.

Since my illness, (June 26) I have immersed two huundred and seventy-eight. Other brethren have immersed (perhaps) more than a hundred, within less than seven miles of my house.

We have just been informed that on the last Lord's day in July, and the first Lord's day in August, brother John W. Roberts immersed 50 persons each day, in the counties between this and the Ohio river.

Brother Thompson of Ia., Rush county, has recently baptized eight, and brother J. Longley, two.

Brother I. Rogers writes, August 16—That on Tuesday before sixteen were added to the Lord.

Brother L. Flinn, of Troy, Missouri, writes July 30—That within twelve months, more than a hundred had been received into fellowship in his bounds.

Fayette county, Ky., August 14, 1833.

Dear Brethren—I avail myself of an opportunity I have, to inform you, that on this day, brother Fleming addressed a large congregation at Union, and that six were added to the church. In the afternoon, one more was added at brother Gano's; and eight were Immersed by brother Gano; making twenty-eight that has been added to the Union, within a short time. O! that the good work may progress.

Your brother,
THOMAS M. ALLEN.

Since the last number of the Christian Messenger, the cause of enlightened christianity has advanced with additional speed. The numbers added to the congregations within this county, in a few months, rises above four hundred. Wherever the reformation has advocates, sinners are bowing in scores to the Lord Jesus. We pray the Lord to continue with us in the glorious work. The good work of reformation has recently commenced at the Stamping Ground, where brother James D. Black labors, and where the jun. editor has spent a portion of his time, and continues to do so. Within two weeks about eighty persons have confessed the Lord, and bowed to his authority. It is a gratifying spectacle to see the young and old there so earnestly engaged in the heavenly cause of religion; and sinners bowing in such multitudes to the King of Kings.

Brother Black owns no creed but the Bible, and wields the sword of the spirit, *the word of God*, with great force and effect. As one who understands his master's business, he takes the testimony of God, as the power of God to produce faith, &c. May the Lord bless the brethren.

Thine,
Editors.

Drother A. Wright, of Randolph, Missouri, writes, July 23.—Since my last I have immersed five; and last night, another confessed the Saviour.

Brother S. K. Milton, of Falmouth, Ky., writes August 7th—That he and brother J. Roberts attended a meeting at Kentontown, on the Saturday and Sunday last; when ten confessed the Lord and were immersed.

Brother John Rogers of Carlisle, writes August 5.—That since his last, published in the Messenger, he has immersed about seventy in the bounds of Carlisle. He informs us that brother Hawn, Coons, and others, near Carlisle, have within a few weeks immersed a hundred and fifty.

Brother Joshua Irvin of Millerrburgh, Ky., writes August 5.—That about twenty-four had recently united with the church, at that place: also that a three days' meeting is appointed there, commencing Saturday before fifth's Lord's day of September.

From Bloomington, Ia., we have received, August 4, a communication from Doctor Roach, stating that brother Michael Combs had recently baptised eight: prospects in that country are good; nothing but efficient laborers wanting.

Brother Washington Dunkeson of Hopkinsville, Ky., writes, August 6—That since his last to us, he has baptised twenty-four.

Brother J. H. Hughes, of Missouri, writes, July 19—That at a meeting at Ramsey's Creek, five were added to the church.

On yesterday (July 8) we baptised eleven in Bethel, and received five more. A few days before, about the same number had been added to the church. On Canerun, a few milest east of Bethel, a few weeks ago, were received and baptised about fifteen.

Brother H. Burnam, of Fayette, Missouri, writes July 23—That the good cause is progressing very well in that part of the country: that brother Joel H. Haden is baptizing more or less every week; but that they are much persecuted by sectarians.

Brother J. P. Andrew, of Cincinnati, writes, August 2—That he has recently baptized four more.

Brother J. W. M'Cann of Williamstown, Ky., writes July 29—That brother William Walter has recently preached there, and baptised twenty-six, and received one by letter. The church there now numbers eighty-four. On 9th of February last, it began its existence.

Brother Thomas C. Johnson, of Spencer, Ia, writes July 21—That brother M. Combs, preached there lately; that he had baptised nine near Bloomington, a few days before; that the religious appearances in some places were good.

Brother W. Rogers of Caneridge, Ky., writes, July 25—We have good prosperous times in the Lord. Since you were here, about twenty-five whites, and ten or twelve colored brethren.

Brother M. Combs, of Indiana, writes July 20, that the churches had selected him to ride as an evangelist: that he is now on his second tour, in which he had immersed twenty; that in many of the churches, especially in and about Bloomington, the prospects are good.

Brother J. G. Martin of Paris, writes July 30. After naming that nine had just united at Paris, he says twelve were added to the church at Millersburgh, last Saturday. The church at A. Parker's had an addition of nine on July 29. At North Middletown same day ten were added: and sixteen were added to brother Gates's church in Paris on last Saturday week.

Brother J. L. Davis, of South Carolina, writes July 10, that since his last he had immersed twenty, and in a few days should immerse five more.

Query by E. Beller of Virginia. The rock that followed the Israelites was Christ. In what sense? I. Cor. 10, 6.

Answ. That rock in the wilderness was the representation of Christ, from whom we receive the waters of life on earth: as "This is my body;" the representation or symbol of my broken body.

Query by the same. Is any one else besides the apostles, authorized to set apart elders to the ministry?"

Answ. Titus was, and so was Timothy: but not before such men, *were set apart*, or elected to the office by the church.

Query by J. Miller of Kentucky. Is it lawful for a deacon to baptize?

Answ. Yes; If ordained to the work of the ministry, as was Philip, one of the seven.

OBITUARY.

Died, on July 5, 1833, in Gibson county, Tennessee, Robert Matthews, father of our fellow laborer in the gospel, James E. Matthews. He had lived a member of the christian church for thirty years, and truly adorned his profession: he died most triumphantly; looking for that blessed hope, and the glorious appearing of the Great God, and of Jesus our Saviour.

So many of our brethren and highly valued friends have recently died, that we find it would take up all our columns to give but a short notice of them.. Many lengthy accounts have been sent us, which we are obliged to omit. We are confident our brethren will see the propriety of our course, and will readily excuse us.

Of those our brethren fallen by the cholera of late, we could write an interesting volume. We shall only mention a few whose names and memory we wish to be retained in the world, among the worthies of the earth. They have all left the witness that God is good and faithful, and will not forsake those who trust in him.

Mrs. Elizabeth Eckols, wife of James Eckols of Flemmingsburgh, Kentucky; Mrs. Elizabeth Armstrong, wife of John Armstrong. Fleming county, Ky.; Mrs. Fanny Hart, wife of Richard Hart, Mrs. Sally Jones, and also sister M'Cann, and Sally Drinnon, daughter of Hugh Drinnon, all of said county. James Eads, of Shelbyville. His eminent piety is known of all his friends. Mrs. Priscilla Wall, wife of William Wall, Esq., of Cynthiana; Mrs. Ann Martin, wife of J. G. Martin, Esq., of Paris; Major Thomas Allen, wife and grandson; Mrs. Charles Allen, Mrs. Philip Allen, Mrs. Benjamin Allen, all of Harrodsburgh.

Near Bloomington, Ia., July 8, 1823, died the pious, the valliant, the long tried, and faithful soldier of Jesus Christ, Edward Elliott. He died as he had lived—in triumph and in full assurance of that faith he had so long walked in. He was among the first fruits of the great reformation in the west, in 1801, and among the first members of the church of Christ, in Kentucky. He truly adorned his profession, and is now doubtless reaping his reward.

Died of cholera in Millersburgh, on the 30th day of June, last. Robert M. Botson, a bishop in the church of Christ, in this place, He died as he had lived, with an unshaken hope of a blessed immortality. He has left his family and a large circle of friends who deeply deplore the loss they have sustained.

JOSHUA IRVIN.

RECEIPTS FOR AUGUST.

KENTUCKY. *Hopkinsville*—(In June) By Elder W. Dunkeson, for B. Wood, D. Woodruff, Mrs. Ship, Wm. Daniel, and F. Sharp; all for vol. 7. In August, by same, for F. Sharp and A. Thompson, for vol. 6; and for self, $2. and Sam. Thomas $1, for 7. *Canerun*—By J. Runion, for 7. *Union*—By Elder T. Allen, for H. Liter, for 6 and 7. *Georgetown*—By J. H. Peak, for 7; by Capt. Shopherd, for (unknown) vol. 7. *Florence*—By J. G. Ellis, for J. Masters, for 7. *Versailles*—By brother Flemming, for B. F. Duvall, Mrs. Garnett, and Jacob Brown, for

vol. 7; and by same, for William Wood, of Frankfort, for vol. 7. *Shelbyville*—By brother M'Call, for Doctor Nuckols, for vol. 7, $1 25; by L. Fleming, for Mrs. Hieronimus, for vol. 7. *Flemingsburgh*.—By brother Hart, for T. Drennon, for 7. *Lawrenceburgh*—By L. Fleming, for John Moore, for vol. 6. *Paris*—By H. C. Bedford, for vols. 6 and 7.

INDIANA. *Crawfordsville*—By Elder M. Combs, for S. Fisher and Applegate, for vol. 6: for Wm. Pugh, E Parviauce, I. Irvin, James Crawford, L. Crankhite, for vol. 7. *Spencer*—By brother T. I. Johnson, for self, $2; for Wm. Dunning, J. Johnson; for D. R. Eckols, all for vol. 7.

TENNESSEE. *Lagrange*—The P. M. $5 for vol. 7.

ALABAMA. *Bartons*—By James E. Matthews, $5, not known for whom, or for what vols. *Brownsboro*—By Simmons, for Lamberson and Lewiss for 7. *Athens*—T. Redur, $5.

OHIO. *Cincinnati*—By Doctor Andrew, for James Virgil, James M'Cash, I. Sparks, I. Savage, J. Jessup, and self, $6, and $1 more; all for vol. 7; for D. Sprung, for 6 and 7 in full.

NEW YORK. *Moira*—Jona Sanders, for 7.

MISSOURI. *Fayette*—By Henry Burnam, for T. M'Bride, Sen. and Jun., R. March, S. Cox, I Pearson, all for 7.

LOUISIANA. By James M'Coy, for 4, 5, and 6 vols.

NOTICE.

Our agents and patrons must discover how few are the receipts of late. The work must fail unless better supported. Do, relieve us. We request all who have received our Hymn Books, to be prompt in remitting to us the money. We are in great need to pay for them. We sent a box of some hundreds of our Hymn Books to Elder John H. Hughes, of Bowlinggreen, Missouri, to supply the churches of Missouri. We expected that our agents in Missouri would have sent orders to brother Hughes for them. If they have not, we request them to do so immediately, as we are pushed to make payment. We also sent a box of Hymn Books to brother John Davis, of Guthriesville, S. C.; one to brother Jeremiah Savelle, of Almirante, Florida, and one to brother M. Norville, of Nashville; and one to Elder James E. Matthews, of Alabama. We wish these brethren to sell as soon aspossible, and distribute to others who may apply for them.

EDITORS.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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

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

THE STATE OF CHRISTIANITY IN THE WEST.

It is evident to all close observers, that there are two general parties among us in the West; i. e. one composed of the Sectarians of every name; and the other of the *Christians*, composed of those so called for many years back, and those once known by the name of *Reformers*, invidiously called *Campbellites*. The Sectarians seem to have dropt their hostilities towards each other, and appear to have united their efforts to put down the Christians. This is the burden of every Sctarian tongue, pulpit, and periodical. No weapon is left untried to effect their purpose. To this time, all their efforts have proved ineffectual; and must prove ineffectual, if the Christians stand firmly united on the sure foundation laid on Zion. This is the only vulnerable point; and this is now clearly seen by our opponents. To break our union is now the grand desideratum. If we are not continually on our guard, they may effect their purpose. We should not be ignorant of their devices.

That device now employed to divide us, and which we should dread as the most formidable, is, to persuade those once called *Reformers*, that they have done wrong and injured the cause by uniting with those whom they call the *Unitarians* or *Arians* of the West. When with the *Christians* they persuade us, that we have done wrong in uniting with the *Campbellites*; and that a serious injury is done to the cause, by this union. These argu-