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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-

ments have done us more serious injury than all others used against us. It requires more than common firmness and moral courage to withstand their force.

The *Reformers* (so called) view with horror the odium attached to the old exploded heresy of Unitarianism or Arianism; and cannot brook the idea of being considered in union with such. To clear themselves of the imputation of such heresy, they must publicly protest against it, and declare their orthodoxy in the faith. In doing this, controverted opinions are introduced, and the roots of bitterness begin to spring up. On the other hand, the *Christians*, so called, hear our ingenious opponents describe the horrors of Campbellism, of water regeneration; denying the operations of the spirit, establishing a new party, &c. They tremble at the description; and they too must publicly protest against them, and declare their orthodoxy in the faith. In doing this, they introduce their contradictory opinions, renew the evils of ages past, and lay a foundation for division. The imputation of such heresy they cannot bear.

While some are stumbling on both sides, a middle class stands aloof from all such jargon. We, say they, have nothing to do with Arminianism, nor Campbellism, nor Calvinism: we renounce all. The Bible, the Bible, is our religion. On faith in Jesus the Son of God, and obedience to his word, we have united discarding all Sectarian creeds and names. Them who believe in, and obey the Saviour; who walk in the spirit, and bear the fruits of the spirit we love, and acknowledge our brethren, altho' they be stigmatized as Campbellites, Arians, Calvinists, Wesleyans, or Baptists. We cannot, consequently, become members of any of these establishments: because, we firmly believe they are carnal, seeing they are divided. Is not division or schism from the body of Christ, carnality, as defined by Paul? What! it may be said, are all the sects carnal? I will also ask, were all the Corinthians carnal? How then does Paul address them as saints? They were generally good men, yet had greatly erred. Did Paul say, I believe you are a holy people, and will at last get to heaven: true you are divided into sects, yet if you endeavor to live a holy life, I will bear with you; so will God bear with you and bless you. When his time comes that all christians shall be united, then it will be done. Did he use such modern pleas? No; he rebuked them sharply, as disgracing the cause of christianity. Is Christ divided?

But, says one, christians are all one in Christ, and are not divided, though marshalled under different leaders creeds, and names. So were the Corinthians, though glorying in their different leaders, doctrines, and names. Did the apostle spare them on that account? He valued christianity too highly to compromise with any aberration from its holy principles. So do we; and therefore cannot conscientiously unite with any party

establishment; nor can we support, nor condemn it. That such is anti-christian, but few will deny: and yet what multitudes cleave to it! We judge them not.

But, say they, the Lord has blessed us with his presence and favor for a long time, and has given us a large increase.

This we willingly grant. But this was done in the days of our ignorance. Gross darkness covered the land: the people knew not what was right. But another seal has been opened a few years ago, and floods of light have issued upon the partially benighted world, and brought hidden truth to light. A few regardless of honor, ease, reputation, or wealth, embraced it. Their knowledge and numbers grew; and they have multipled to the terror and distress of Sectarians. The opposition every where against us has awakened the people to inquire "What is the matter?" As soon as they honestly, without prejudice, begin to inquire, they are captivated by the truth. Can Sectarians boast of God's blessing upon them; and a great increase to their party now, where the truth shines? We think not. See Mr. William Phillips's mournful letter to the Christian Advocate. The parties are crumbling, and can never more be established but on the one foundation laid by God in Zion. To the standard of Jesus, multitudes are following daily, where the old gospel is exhibited in word and life.

The parties, or all the sects, we said, were united against us; yet there is no union among themselves. This is not strange; for it is impossible for sects to unite on any human creed: nor is it strange that they should unite in opposition to us; for if we be let alone, their fall is certain; and still more certain, if they continue to oppose as they have done. This may be called prophetic boasting. We judge of the future by the past, and truth telling time will determine.

B. W. STONE, Editor.

SECTARIAN OBJECTIONS ANSWERED.

No. 2, continued from page 238.

Obj. You attach too much importance to baptism, you make immersion only to be baptism. 2 You deny baptism to infants. 3. You hold baptism to be for the remission of sins. 4. You exclude from your communion, and from the church, all not immersed. 5. You hold baptism to be an essential ordinance.—Thus you have unchurched and unchristianized all the immersed. To these several specifications of the objection we will reply in order.

1st You make immersion *only* to be baptism. This we acknowledge to be true; and it is believed that few men of learning and candor will deny it at this enlightened day. The learned Professor Stewart, of Andover, we think, has settled this contro-

verted question We entertained no doubts before we read his learned dissertation; but since, have had our convictions strengthened. We confess we are unspeakably ashamed, to hear men who can scarcely read a verse in the Greek Testament, and some who know not the Greek letters, with an important air, retailing the stale and long-refuted arguments of the days of ignorance, and exploding irrefutable truth, with an imposing zeal. We have made copious extracts from Professor Stewart, in several of our last numbers, to which we refer our readers who may blame us for believing immersion *alone*, to be baptism. It is an argument of no little weight with us, that the Greek christians, who best understood their own language, have always practised immersion *only*, and yet do, in obeying this ordinance. Should a Greek be present in an assembly, and see a preacher immerse one, sprinkle another, and pour water on a third. Should he write to his friend, a Greek also, and state these facts, in what words would we suppose he would do it? Would he use any other word than *baptizo* to describe immersion? Could he use the same word *baptizo*, to describe the sprinkling or pouring? He would not; or if he did, he would not be understood by his friend.

2dly. You deny baptism to infants. We do, to such infants as are incapable of believing and obeying the Saviour. On this subject we have written in the Messenger so much, that we deem it unnecessary to repeat the arguments. We refer to our strictures on Mr. Steele's sermon. Why plead for that which has neither precept nor example to support it in the New Institution?—for that which rests only upon uncertain inferences drawn from the covenant of Abraham, and from the old dispensation? We love our children as well as other men, and feel under equal obligations to bring them up in the nurture and admonition of the Lord; but we do not wish to act beyond what is written with regard to them. We humbly commend them to God, and teach them their duty, and urge them to obedience, by all the motives presented in the gospel.

3dly. You hold baptism for the remission of sins. We do, and believe we have the best authority for it; an authority founded on the word of God, and confirmed by the creeds of the *orthodox* and *evangelical* churches of the present day. Though they profess to believe the same doctrine, yet they call it heresy in us for believing it, or rather for preaching it, and acting up to our faith. In the article preceding this, I have written on this subject, and to it I refer the inquirer after truth.

4thly. You exclude from your communion and from the church, all the unimmersed. We neither invite nor exclude from our communion, any orderly christian of any name. The table is spread; we do not sit as inquisitors on the consciences and hearts of God's people; and invite this person, and debar that. For

this we have no scriptural authority. It is the Lord's table, and his children have a right to it: all things are theirs. We say in the language of scripture, "Let a man examine himself, and so let him eat of this bread and drink of this cup; for whoso eateth and drinketh unworthily, eateth and drinketh damnation to himself (alone, not to any other.) By this course, do we debar any christian? No; and therefore it is that the unimmersed have sat with us, and eaten and drunk with us. Nor have we felt a disposition to forbid them. In this we act more liberally and generously than those who object against us. But we will not receive the unimmersed as members of the church. And will they who object this against us, receive any person not christened in some mode, into the church? Will the Presbyterians or Methodists receive the Quakers into their churches? The Quakers who deny water baptism entirely? They will not. Why? Because they all hold baptism to be the door into the church. We believe also, that by baptism, which we define to be immersion, we are born into the kingdom, or enter into the church. According to the law of Christ, we cannot consider any unbaptized or unimmersed person, a member of the church. Do we, therefore, unchristianize him? Do the Presbyterians and Methodists unchristianize the Quakers, because they are not christened in some mode, and therefore viewed by them as not having entered through the door into the church? No; they believe many of the Quakers are honest, good christians, though they be not members of Christ's church on earth. So we view many of our unimmersed brethren. They have charity for the Quakers, because they are ignorant of this duty of being baptized. Did they know their duty, if christians, they would do it. So we think of our unimmersed brethren: and therefore love them, and endeavor to convince them of their error. We feel thankful that many in different parts are awaking to the subject; and many are obeying the Lord by being immersed in his name.

5thly. You hold baptism to be an essential ordinance. Much is said about essential and non-essential doctrines. The christian world is much divided on this subject, and must remain so, till the difference between divine and human laws—between truth and opinion be clearly ascertained. In me it would be presumption to say which of God's laws are essential, and which non-essential; which we *must* observe, and which we *may* not observe; which are absolutely and indispensibly required to be done, and which are not. All the doctrine and laws of God are divine; and surely they are deemed by infinite wisdom necessary, or they would not have been given. The essential doctrines were, in our memory, very numerous; but they are frittered down to a very few, in the present day. Men, from whom better things should be expected, now talk boldly and irreverently of non-essential doctrines. If the Lord command the sinner to be

baptized, and should the sinner reply, "Lord, it is not necessary," would we not shudder at his irreverent boldness? Should he say, "Be immersed for the remission of sin;" and the sinner should reply, "Lord it is not essential in what way water is applied; for a drop is as good as an ocean." Would not this be wickedly replying against God? "And why, Lord, for the remission of sins, when thou canst remit without baptism?" Would an humble creature use such language? No; yet how many are there who, by their conduct speak thus plainly. We are not to make them paramount to Bible doctrine. Let him never accuse another of being uncharitable.

The writer immediately adds, "How is it possible for a reasonable man, possessing an enlightened mind, especially if he has known any thing of experimental religion, to believe that by the application of water to the surface of the body, by some secret magic or charm, it cleanses the conscience from guilt; that by immersing a person in the water; his pollution is washed away. Here the writer has arraigned and judged us as an ignorant and srreligious herd of beings. For what? Because he affects to believe we are a kind of magicians; that we apply water to the surface of the body by some secret magic or charm, and that we believe this water cleanses the conscience from guilt; by which he means pollution is washed away. Our most embittered enemies have never accused us of such wickhdness, such incredulous folly; nor have ever so glaringly misrepresented our doctrine. We apply water by "magic or charm"—for surely he has more intelligence than to apply "magic or charm" to water! This would illy comport with his pious intelligent mind, that has assumed the high seat of denouncing others as ignorant and irreligious. Who ever asserted that the application of water washed away pollution? (Moral pollution he means.) I never heard of any among us. Who ever said that we were renewed in spirit, or made new creatures by the application of water? None Ananias who was sent to Saul, advanced nigher to the doctrine condemned by our writer, than any other. "Arise," said he, "and be baptized, and *wash* away thy sins." Will our critic condemn Ananias? Surely he may with more reason than he can condemn us; and still with more he may condemn Peter, who said that "baptism doth now save us." But Peter can be excused; his Master taught him, and commanded him to preach, "He that believeth and is baptized shall be saved." Now on whom does the critic's censure fall? How will he get around the language of Ananias, or Peter, or the Lord?" He must say that baptism is a divinely appointed [illegible] to wash away sins, or to save. This is the very doctrine we teach, and for which we zealously contend. We do so, not to please men, but God. If we sought to please men, we

would follow in the steps of the multitude, who reject the means appointed by the Lord of glory, and attempt to sneer the idea from the world. We dare not slight the ordinance of heaven.

The critic adds, "I have not yet been able to learn from any of the advocates of this doctrine, where this cleansing power resides, or in what it consists." The writer must be very little acquainted with these advocates or their doctrines. Ignorant as we are in his view, we have never doubted that the cleansing power resides in God, and that it consists (I may not understand his term) in his free grace or favor.

He adds, "They all admit that there is no direct divine agency in the whole business; yet contend that moral guilt is taken away by baptism." The whole of this we are obliged to deny, and do most unhesitatingly say it is untrue; if the censor means what his language plainly imports. If by "direct divine agency," he means, that God works directly on the hearts of unbelievers, without their faith in the word, and brings them, by this direct, powerful, and secret agency, to faith and obedience, we do not deny it. But if by "direct divine agency," he means that God does work in the believer, through faith and obedience, we do not deny it. It is the doctrine we firmly believe and teach, without which truth I should never pray, nor teach others to pray. The writer might have known this to be the doctrine I have advocated in the Messenger; if he has not, he should have slandered *all* without exception, from mere *fama clamosa*. I understand the meaning of moral pollution, and of natural pollution; but I confess I do not underssand the meaning of natural guilt, used by our critic: nor do I think with the critic that moral guilt and moral pollution are synonimous expressions. This he may impute to my ignorance. I have never contended that moral guilt is taken away by baptism, for we never use such unscriptural language on this subject; but we do contend, that through faith and obedience to our Lord, in being baptized, our sins are washed away, or are remitted, and the penitent obedient believer saved by the divine Saviour. Will our censor deny this? dare he deny it?

But he adds, "Now if moral guilt is taken away, it must be removed by some agency, some power; but where, or in what this efficacy resides, by which moral pollution is removed, we have never been told." Strange! passing strange! We have never told the world that Jesus was the Saviour of sinners; and therefore, our censor has never known that the power to forgive sins, and to save, resided in Him! I will ask our critic, when Naman, by divine instruction, dipped himself seven times in Jordan, and was instantly healed of his leprosy, where did the power to heal, or remove this disease reside? Did it reside in the Jordan? No. Where then? Surely in God. How was he healed? By the

power of God, through obedience to his instructions in being immersed in Jordan. When Jesus told the blind man to go and wash in the pool of Siloam, and he was brought to sight, where did the power reside that healed him? Was it in the clay, or the pool? No. Where, then? In the Saviour, without doubt. How was his sight given him? By the power of Jesus, through faith and obedience to his command When the Lord tells sinners to believe, repent, and be baptized, for the remission of sins, and they shall receive the gift of the Holy Spirt. I ask, does the power to forgive sins, and confer the Holy Spirit, reside in faith, or repentance, or in the water? No; will every one say that knows the Scripture. Where does the power or agency reside? Surely in Jesus, to whom all power is given, in heaven and earth. But how does this power or agency act, to remit sins, and bestow the Spirit? We answer without a doubt, through faith, repentance, and baptism. Will any deny it? This we have preached and written a thousand times. It is a common and delightful theme with us, and there are thousands who can in the spirit testify, its truth. And yet our censor has temerity enough to say, that they have never been told it!

As he has never been told, he supposes the seat of this power of removing sin or moral pollution, is in the imagination; and then adds, "If an individual were to imagine that, should he be immersed, his sins should be washed away; and then imagine that it was all effected in the act of immersion, it would produce all the effects of reality, for the time being" We will state the case more intelligibly. The Lord has required us to believe, repent, and be baptized, and has promised the remission of sins, the gift of the Holy Spirit, and salvation. We believe God is faithful and cannot lie; in this faith we do his command, now can we doubt the fulfilment of his promise? To doubt is to make God a liar. If we really believe him, that is, believe with the heart, with the full determination, purpose, and resolution of the heart, to obey him, by repenting or turning from all sin, and turning to God, and by being baptised in the name of Jesus, in order that we may receive his promised salvation, remission and gift of the Holy Spirit, is it imagination that as many as come and receive this word should be glad, and when baptized should believe their sins remitted; especially when they are saved from the love of sin, and have received the Holy Spirit, by which they cry Abba—Father! Is this all imagination?

Now I will ask my unkind brother, How do you know your sins are remitted? Was it by the evidence of the word of truth, the promise of God! or was it by some joyful feeling you received in prayer; or in some other way? If these feelings were not the effects of truth believed; must they not have originated in imagination, or from something not true; and therefore, not of

God! for he works by the truth. The Gospel is the power of God unto salvation, to every one that believeth. Whether is it safer to trust in the faithful word of God, or in feelings not originating in the word! Faith and obedience beget good feelings; but feelings such as are not produced through the truth, are dangerous, and by which thousands have been deceived.

Our censorious critic concludes his remarks in a strain of high persuasion and assumption. Never did we witness such arrogance from the pen of mortal. I am ashamed to see it in the journal of a christian professing liberality, and a long apparent, and it was believed, a brotherly regard and friendship for me. True, the editor has immediately subjoined to this slanderous publication against us, an article headed the "Slanderer &c.," as if he designed to give the writer a hit. Yet, if he disapproved of it, he should not have published it, or he should have disavowed the thing. The editor, we firmly belive is a man of too much erudition and acumen of mind, to view the criticisms of our young critic, in any other light, than as a tissue of contradictions, error, and puerility. We have given it more attention than it deserved; but our reason was, that others might be profited.

B. W. STONE, Editor.

JOHN'S BAPTISM.

Brother John H. Hughes, a worthy preacher in Missouri, proposed to us for solution, several queries; among which was this—"Was the baptism of John for the remission of sins?" The query we answered according to the best information we possessed; which answer we gave in a form r number of the Christian Messenger, and which the editor of the Gospel Luminary has copied in his journal, a periodical printed in the city of New York; and against which an anonymous writer in that journal has appeared in a style we little expected from a professed brother and companion in tribulation for Christ's sake. If the Luminary is disposed to fall into the ranks of sectarians, and in their spirit wage war against us, we will endeavor to possess our souls in patience, and imitate our great leader, Jesus, is not rendering reviling for reviling. We shall copy the writer's remarks entire, and shall expect that the editor of the Luminary will also give our remarks a place in his columns.

"Was the baptism of John for the remission of sins."—In the answer to this question by the writer of the foregoing article, we perceive what has always appeared to us a very forced and absurd criticism on the Greek preposition *eis*. All who are well versed in the Greek language will admit that this preposition generally signifies *motion*. Hence Mr. Parkhurst derives it from *eo*, or *eimi*, *to go*. And the following example is given as a pure

and elegant Greek phrase, *Eiselthon eis ten Ludian*, "They entered into Lydia's house." But it by no meas follows that we must always force this construction upon it; for if we do, we shall not only pervert, but destroy the sense of many passages of Scripture. For instane we read in Luke xv. 22, "But the father said to his servants, bring forth the best robe, and put it on him, and put a ring on (*eis*) his hand, and shoes on (*eis*) his feet." Now should we render *eis* by a forced criticism *into*, and read the passage thus, "and put shoes *into* his feet," who does not perceive that the meaning of the clause would be entirely perverted." Yet by a criticism equally forced and absurd, an attempt has been made, in both the Messenger and Harbinger, to prove what the writers in those periodicals denominate the *doctrine of baptism for the remission of sins.* In all the articles which I have noticed upon this subject, in either of those periodicals, this preposition (*eis*) which requires in its different acceptations to be rendered into the English language, by at least a dozen different words, has been produced as a witness, and tortured till it is compelled to speak at all times, and under all circumstances of the controversy, *into*, because in the example we have produced, *They entered into Lydia's house*, it is correctly rendered *into*. Now, it is well known, that in most languages, the same word is used in different acceptations, and employed to convey very different ideas. Any criticism, founded upon the false and absurd notion, that the Greek preposition *eis*, is uniformly confined to the expression of but one idea, is essentially and radically erroneous.

I have not been able to find but one instance in the New Testament, in which this preposition is used with reference to baptism, in the same sense as in the example produced; and that is in Mark I:9, "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John into (*eis*) Jordan." Here it is used in its primary and most literal sense, as expressive of actual physical motion *into* the river. He was immersed by John *into* the Jordan. They entered *into* Lydia's house. In these two instances the mind readily perceives that the preposition is used as expressive of the same idea.

The writers of the New Testament have used two prepositions in construction with the word *baptizo* governing two nouns; one in the dative case, governed by the preposition *en*, expressing the element or means, *in* or *with* which the baptism, whether literal or figurative, is performed; the other in the acusative, governed by *eis*, and pointing out the end or object *unto*, or *for* which the ultimate operation of the baptism spoken of, is designed to be directed. John accordingly declared, Matt. iii. 2, "that he baptised *en hudati eis metanoian*, in water upon repentance." Here the preposition *eis* is used for the purpose of expressing the ultimate design of John's baptism, which was to designate the believing and penitent Jews from all others, and thus prepare a people ready for the reception of the Messiah, who was at hand. Hence John administered baptism upon a profession of repentance. His baptism is therefore called the "baptism of repentance." The foregoing observation may be further illustrated by the passage, 1 Cor. x. 2, "All our fathers were under the cloud, and all passed through the sea, and were all baptized unto (*eis*) Moses, in (*en*) the cloud, and in (*en*) the sea." By this baptism Moses was designated as the 'Leader and commander" of the people, and they professed faith in him as such.

I also admit that there are instances in which the prepositions whose peculiar force I have above distinguished, are used in their primitive application, and without referring to either the means or end of baptism, simply indicate the place where the rite was performed. I allude to the four passages which respectively describe John as baptising "*in* Jordan," Matt. iii. 6; "*in* the wilderness," Mark i., 4; "*in* the river Jordan," Mark ii. 5; and "*in* Ænon," John iii. 23; and in all of whch, *en* is the preposition employed; and to the passage Mark i. 9, where Jesus is said to be baptised by John *into* Jordan, *eis* being used in its primary and more literal sense, as expressive of actual physical motion *into* the river, as we have before remarked. But the meaning in all these passages is so palpably obvious, as to leave my general observation wholly unprejudiced.

The writer of the foregoing article observes, "So when John baptised (*eis metanoian*) unto or into repentance, or reformation, before they were baptised, but only baptised in order to it." This is indeed a most extraordinary declaration. Baptism is here represented as the gate to repentance, the medium by which the Jews approached it. It was to repentance, what the door is to a house. As the passage of the door must be penetrated to enter a house, so the Jews must submit to the ordinance of baptism before they could repent. And the whole of this exposition is hung upon a criticism applied to the Greek preposition *eis*, the author confining the signification of this preposition to the single idea of motion. Now we have shown that it is used but once in this sense as applied to baptism in the New Testament, Mark i. 9, and that in all other instances in the New Testament, it is used to point out the ultimate design of baptism, whether the baptism with which it stands connected be literal or figurative.

The meaning of the passages referred to appear to be this:—John opened his mission to the Jews, by preaching the doctrine of repentance, and urged immediate attention to the subject for the reign of the Messiah was at hand. His preaching at-

tracted very general attention. Multitudes believed, and upon a profession of repentance, were baptised by John, in Jordan; thus publicly confessing and renouncing their sins. The words which are rendered in the common version, "I indeed baptise you with water, unto repentance," should be rendered, "I indeed baptise you in (*en*) water *upon* (*eis*) repentance." For *eis* the Lexicographers give, into, unto, among, upon, towards, before, for, of, against, through, in order to, in, as. It thus appeas that this preposition, instead of being confined to one single idea in its signification, is employed in many different acceptations. In the passage above quoted, I have rendered *eis* by upon; because I believe that expresses the true sense of the original, in this place. It is used in this sense, in a passage to which we have already referred, "And put shoes upon (*eis*) his feet." It is also used in this sense in John viii. 6, "Jesus stooped down, and with his finger wrote upon (*eis*) the ground." This rendering frees the subject from all its difficulties, and presents it in a clear, plain, and intelligble light. Hence it is called "the baptism of repentance," because it is administered on a profession of repentance.

The writer proceeds, "Hence it is said that John preached the baptism of repentance for (*eis aphesin*) the remission of sins," or *into* or *in order to* the remission of sins. According to the statement of the writer of this article, there must have been quite a propelling power in John's baptism; for it seems by his last statement that his disciples were by baptism thrust quite *through* repentance, *into remission of sins*. These remarks seem to give quite a mechanical character to the whole performance.

Much has been written and published in the Messenger and Harbinger on the subject, which the writers style "the doctrine of baptism for the remission of sins." But there is one view of this subject which appears to have been entirely overlooked by all writers on both sides of the question The original word *aphesin* which is here used, and is also used in Acts ii. 38, should be rendered *renunciation*. *Aphesin* comes from *Aphiemi*, which is compounded of *apo*, *from*, and *iemi*, *to send*, which literally signifies to *dismiss*, *forsake*, *renounce*. Thus we read, 1 Cor. vii. 23, "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave (*aphieto*) him." Matt. iv 20, "And they straightway left (*aphentes*) their nets, and followed him." 22, "And they immediately left (*aphentes*) the ship and their father, and followed him." v. 24, "Leave (*aphes*) there thy gift before the altar." John xiv. 18, "I will not leave (*apheso*) you comfortless." We might easily multiply quotations to almost any extent; but these are sufficient to show that the root of the original word, which is used in the passages under consideration, will justify the rendering we have given to it. If this rendering be correct, which we believe can be fully sustained, the famous passage in Acts ii. 38, will read thus, "Then Peter said unto them, repent and be baptised every one of you, in the name of Jesus Christ, for the *renunciation* of sins, and ye shall receive the gift of the Holy Ghost." This rendering agrees with the uniform doctrine of the New Testament. When a believer is baptised on a profession of his faith, he engages by baptism to renounce his sinful habits, and vicious practices, takes upon himself publicly a profession of the christian religion, and binds himself by a most solemn obligation to yield obedience to its divine requirements. Besides, this rendering admirably agrees with the connexion and train of thought that would naturally arise, on reading the whole chapter.

If the foregoing remarks are well founded, and we believe they can be fully sustained, what becomes of that strange and inconsistent doctrine? a doctrine replete with contradictions, and at variance with the whole tenor of christianity, dignified under the specious title of the *doctrine of baptism for the remission of sins*? How is it possible for a reasonable man, possessing an enlightened mind, especially if he has known any thing of experimental religion, to believe that by the application of water to the surface of the body, by some secret magic or charm, it cleanses the the conscience from guilt. That by immersing a person in the water his pollution is washed away? I have not yet been able to learn from the advocates of this doctrine where the cleansing power resides, or in what it consists. They all admit that there is no direct divine agency in the whole business: yet contend that moral guilt is taken away. Now, if moral guilt is taken away, it must be removed by some agency, some power. But where or in what this efficacy resides, by which moral pollution is removed, we have never been told. It appears to me that it has its seat in the imagination. If an individual were to imagine that, should he be immersed, his sins would be washed away, and then imagine that it was all effected in the act of immersion, it would produce all the effects of a reality for the time being. And I am persuaded that this is the heighth and depth, and length and breadth of the doctrine. Certain I am it has no foundation in Scripture. The criticisms brought forward to sustain it, are false and rotten to the core. The passages of Scripture produced in its support are wrested from their true meaning. The reasoning by which it has been supported is vain and delusive. I can only regard the whole that I have read in support of this doctrine, as consummate nonsense."

The writer agrees with us that the Greek preposition *eis* generally signifies *into* or *unto* after a verb of motion to a place or thing. He also has learned from Doctor Parkhurst thas *eis*

has various significations. In this we are also agreed: we never controverted it. Of all its various significations, he says, it means *on* or *upon*. In this also we agree. In two texts only (Luke 15: 22, and John 8: 6) *eis* has this signification in the New Testament.; if more I have not found them, nor has Doctor Parkhurst given more. On this meaning of *eis*, he has founded his doctrine, that John baptised *eis metanoian*, *on* or *upon* repentance; Mark 1: 4: that is, he baptised those that repented. He then adds, "should we render *eis* by a forced criticism *into*, and read the passage Luke 15: 22, thus, and put shoes *into* his feet, it would be abused. Yes, truly; and should we by a forced criticism always render *eis*, *upon* or *on* we should have no end of absurdities. Let us try but a few of many. "John preached the baptism of repentance for the remission of sins." *Eis aphesin* means, according to the writer *upon the remission of sins*. that is, after their sins were remitted, John preached to them that they must repent. Again, Matt. 26: 28, "This is my blood of the New Testament, shed for many, *eis aphesin*, *upon* the remission of sins; i. e. after their sins were remitted Christ shed his blood for them. On this criticism the writer makes the remission of sins the very foundation of repentance, and of the shedding of the Saviour's blood, as well as of baptism. Acts 2: 38, Repent and be baptised, for the remission of your sins; *eis apheisin*, *upon* the remission of your sins; that is, because your sins are remitted, you must repent and be baptised. Jesus was baptised by John *eis ton Jordanem*, *upon* the Jordan. They entered *eis ten Ludian*, *on* Lydia's house. Surely our writer cannot object absurdity to another.

Our anonymous writer teaches us that the word *eis* in construction with *baptizo*, governs the accusative case, and points out the end or object *unto* or *for* which the ultimate operation of the baptism spoken of, is designed to be directed. and adduces Matt. 3, 2, as an example; John baptised *en hudati eis metanoian*, in water *upon* repentance. In this obscure verbidage the writer entirely missed his aim. His proposition was, that *eis* with the accusative. pointed out the end or object. This is the very doctrine for which we contend, and against which he persists with zeal. Hence, we say, that John baptised *eis metanoian*, *unto* or *into* repantance; this being the object designed by his baptism. Repent and be baptized *eis aphesin*, *into* or *in order to* the remission of sins. Here is the end or ultimate object designed by the baptism spoken of. His idea *upon* repentance does not point out the end or ultimate object of baptism, but the ground of it. He must be a young writer, and the following sentence confirms it. Here, says he, the preposition *eis*, is used for the purpose of expressing the ultimate design of John's baptism, which was to designate the believing and penitent Jews from all

others; and thus prepare a people ready for the reception of the Messiah, who was at hand." The meaning of this, I understand, is, that John baptized *upon* repentance. This is surely the ground, and not the end of his baptism: the end, according to the writer, was "to prepare a people *ready* for the reception of the Messiah, who was at hand." This is the very doctrine we have stated and advocated, which was to lead the people to reformation, and thus prepare them for the reception of Messiah.

I had remarked that John preached the baptism of repentance for (*eis aphesin*) the remission of sins, or *into*, or *in order to* the remission of sins. The writer observes, that "on this principle, John's baptism must have a propelling power, for his disciples by baptism were thrust quite through repentance, into remission of sins." Yes, truly, "quite through repentance;" not around it, nor without it, but *through* it, they obtained remission.

Our writer, in order to get around our views of John's baptism, has introduced the most novel criticism we have ever seen or heard of before, on the Greek word *aphesin*; translated remission or forgiveness, in our English Testament. He says that *aphiemi* from which *aphesis* is derived, signifies *to dismiss*, *forsake*, *renounce*, and therefore translates the word *aphesm*, *renunciation*. I would remark, in passing, that the word renunciation is not found in our Bible, and the word *renounced*, but once. and this not translated from the word *aphiemi* But let us see the application of his new doctrine, as stated in his own way. Acts 2, 38, "Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the *renunciation* (*ten aphesin*) of sins, and ye shall receive the gift of the Holy Ghost. When a believer is baptized on a profession of his faith he engages by baptism. to renounce all his sinful habits, and vicious practices." On this we remark, that the writer has completely inverted the design of Christ's baptism and compounded it with that of John, and *vica versa*. The believer , acccording to him, baptized, not *on* the ground of repentance, but by his baptism he engages to renounce all sins. This is precisely the view we have of John's baptism. Again, the writer has passed *quite* round repentance, as a ground of Christ's baptism, for his plan is that the sinner must believe, then be baptized, and afterwards repent or renounce all sin; for his baptism is only an engagement that he will renounce sin. Let us read the text (Acts 2, 38) with his glossary. Repent and be baptized for the *renunciation* of sin; that is, for the renouncing and forsaking of all sin! He observed before, that *eis* in construction with *baptizo*, governs the accusative, and points out the end or object of baptism. Now let us apply this criticism to this text. Repent and be baptised; *eis aphesin*, to the end or object of baptism; that is, in order to the remission of sins. Not so, he will

reply, for against this doctrine he contends. He will say, *eis aphesin*, means *upon* the remission of sins. Then, as before remarked, the text must mean repent and be baptized *upon* the remission of sins; that is, you must have your sins remitted before you repent or are baptized! What now becomes of all his criticisms? But he tells us by *aphesin* he does not mean remission or forgiveness of sins, but a *renunciation* of sins. Wonderful! sirs, would my old friend say. We ask to whom does *aphesis* translated *remission* or *forgiveness* belong? We have ever understood that it belongs to the Lord. But to apply renunciation of sins to the Lord, would be highly improper. A sinner may renounce his own sins, but God cannot renounce them for him. *Renunciation* is the act of renouncing; and this act is confined to the sinner Now let us make the application to a few texts. "Repent and be baptized for the *renunciation* of sins; i. e. *upon* the *renunciation* of sins; or when you have renounced your sins, then repent. This is strange doctrine! Heb. 9, 22 "Without shedding of blood is no *remission*; that is, no renunciation of sins. Matt 26, 28, "This is the blood of the New Testament, which is shed for many, for the remission of sins; that is, for the *renunciation* of sins. Matt. 9, 6. "The son of man hath power on earth *to forgive* (aphienai) sins:" i. e. he has power *to renounce* sins; and when he *forgave* the paralytic, it must mean, he *renounced* his (the paralytic's) sins.

The doctrine of the Bible is, that "To the Lord belongs forgiveness;" Dan. 9. 9: and that to the sinner alone, belongs *renunciation* of sins, or repentance: for I cannot see the great difference between the words. Never does the sinner receive the *pardoning* act of God, until he has renounced his sins, or repented. This is surely the plain doctrine of the Bible.

The writer strangely thinks, or affects to think, that he has established these strange notions: and then in conclusion, exulting asks, "What becomes of that strange and inconsistent doctrine, replete with contradictions, and at variance with the whole tenor of christianity, dignified under the specious title of the *doctrine of baptism for the remission of sins?*" What becomes of it? It stands like a mountain in Acts 2, 38, unshaken. "Strange doctrine!" Equally strange was the doctrine that Christ should die and rise again, to the Jews, though it had been revealed ages before in their Scriptures. "Inconsistent doctrine!" So was the doctrine of the death and resurrection of Christ, to the false traditions of the Jews: "at variance with the whole tenor of christianity." The writer must mean "christianity," garbled and corrupted by fallible men.. For if I hold a doctrine to be at variance with the whole tenor of Bible christianity, then it must be at variance with the whole faith and practice of christianity; and consequently to the author of christianity

This is denunciation with a witness. Never let the writer after this complain of being denounced by others. Never let him blame others for attaching such importance to their notions as saying that God cannot and will not wink at the ignorance of honest, humble souls and pardon them without being baptized, this we grant; but should they close their eyes against the truth; or knowing, it refuse to obey I must view them as condemned, and guilty before God.

Obj. Your reformation consists more in word and doctrine, than in deed and in truth. This objection against us is too justly and truly made. We feel its force, and are constrained honestly to confess it. and will endeavor to reform. Yet some palliation may be pleaded for us. Our opposers are so unkind to us, and treat us with such hostility, that many among us, being unaccustomed to such treatment, do not bear as patiently and meekly as they ought; but suffering passion to rise above reason, they may speak rashly or in a manner incompatible with the meekness and gentleness of Christ. We are often, yea constantly, driven into controversy by our opposers, and feel bound to defend the truth from the wily and malignant attacks of such as would destroy us. This, we know in common with others, is not favorable to the growth of piety and devotion. We indulge in the hope that these unfriendly and unpleasant things will unmeasurably pass away in the lapse of a few years; and a state more favorable to devotion will succeed. Then will more abundantly the spirit of grace and supplication be poured out upon us, and become the delightful exercise of the christians in public worship, as well as in private. Indeed I have as low an opinion of reformation without the spirit of meekness. gentleness, piety, love, and prayer, as any one can have; and where these divine fruits are wanting, there true religion is also wanting. O! that this objection may drive us to examination; that each may determine for himself whether it be just or not. If it be just, may it lead us to the throne of grace, oftener and more fervently —that we may obtain grace, whereby we may serve God acceptably with reverence and godly fear.

Obj You live in the spirit and practice of slavery; and therefore have not reformed from an evil, acknowledged by all to be anti-christian, as well as anti-republican. With a sigh we hear the objection. We are grieved and ashamed when we have to acknowledge the truth of the objection, at least in part. We might retort the objection, and say, let the sect which is clear of this sin, cast on us the first stone. But we dare not In the spirit of slavery a christian cannot live: it is contrary to every holy, just, and good principle of his heart. To say that a person lives in the spirit of slavery, is the same as to say he is not a christian. But in the practice of slavery, many christians have

lived, who abhorred the spirit of it. They knew not what to do with their slaves. To emancipate and turn them loose on society, would be an evil intolerable. They would only have the name of liberty, without its privileges. This barrier is now removed by the colonization society. An extensive colony in Africa is prepared for their reception, and every facility offered for their removal to that country. Now we must reform, if we would honor the cause of our Lord, and glorify it in the view of the world.

There is no intelligent man in our country who does not confess that slavery is anti-christian, as well as anti-republican; that it is ruining our country, and the morals of our children; and will ultimately, if persisted in, be the plague and destruction of the white population. Why, then, should we continue in the practice? Why not act up to our convictions? Wy not abandon this with every other evil? Why delay when the way is open? Who has moral courage enough to do right? Let them step forward, and set the good example! Wait not one for another.—wait not for civil governments. What says the Lord, "Let the oppressed go free, and break every yoke." Let not the wares of Babylon, among which are slaves, be found among us at the coming of the Lord. Behold, he comes quickly. Reform, reform, for the coming of the Lord draweth nigh.

But a serious objection is offered. The Colonization Society has not funds sufficient to remove them. What then? Let every reformer hire his slaves for one or two years, and let the hire be given for their removal. But they will not go. Let the offer be made, and the advantages taught them, and then they will be persuaded. If they will not go make their condition as comfortable as possible, and endeavor to prepare their offspring by education to emigrate at a future day. The spirit of emigration is evidently increasing among the blacks; and we, in anticipation, hail the day when our general government shall take up the subject, and free our happy land of this dreadful pest, this destroying monster.

To an individual, the sacrifice is great: in the same proportion shall be his reward: he shall be judged and rewarded according to his works. But he may think he shall suffer for want: the Lord never commanded any to reform from evil, and suffered him to want because he obeyed. He may not have so great abundance of luxuries and fine furniture, and clothing; but what are these! Treasures which moth and rust corrupt, and thieves steal; but he has laid up treasures in heaven, which will endure to the years of eternity; and afford pleasures for evermore. What a happifying reflection in eternity, that on earth I sacrificed my all in obedience to my Lord, by emancipating my slaves; now and forever I am, and shall be more than ten thousand times rewarded. "Have Faith in God." Let us be christians in deed and truth.

Some may be offended at what I have written on this unpleasant and delicate subject. I am certain of one thing, that living christians will not: they approve of every sentiment suggested. But because some will be offended, shall we fear to present the truth? shall we please men or God? Shall we, like cowards, not brave opposition for the sake of truth, for the glory of our Lord, for the salvation of souls? Neither fire, swords, nor gibbets, shall prevent us from speaking plainly to our fellow men on subjects in which their eternal interests are involved. I have not written to give offence, but to promote and advance reformation; reformation that shall never be repented of. May every friend of reformation seriously lay the subject to heart, and act according to its convictions.

Query Would it not be advisable and expedient that a meeting of the elders and congregations be appointed to consider this matter.

B. W. STONE, Editor.

At the pressing solicitaion of the brethren, at Carthage, Ohio, through brother Walter Scott, I attended a three days' meeting at that place, commencing on Friday the 13th September.

Brother B. W. Finnell accompanied me. We were received and treated in a manner never to be forgotten. The affection and christian deportment which characterized the disciples during the meeting, reminded me of the practice of the christians in apostolic times.

We weremuch refreshed by meeting the Brethren. The other teaching brethren present, were Mitchell, O'Kane, and Jameson On Lord's day we participated in the pleasure of addressing one of the largest assemblies we ever saw collected together. In the evening brother Finnell and myself were compelled to bid adieu to the brethren. We saw seven sinners immersed before we left. The meeting, however, was continued oy the brethren, and the result was most cheering and glorious, as will be seen by the following letter. May the Lord bless the brethren at Carthage.

J. T. JOHNSON, Editor.

At brother John Ludlaw's, near Carthage, Ohio,
Wednesday morning, Sept. 18, 1833.

Dear Brother J. T. Johnson,

I embrace this moment, ere the family have bestirred themselves, upon this scrap of paper, (the best that is at hand) to convey to you that which will refresh your heart. On Lord's day you know, besides the seven who had been immersed previously, no one had the courage to confess the Lord. After parting

with you, we proceeded to "break bread." At the close of the meeting an appointment was made at the meeting-house, at candle light: brother O'Kane spoke, and was followed in exhortation by otner brethren; when about nine persons came forward, and among them two youths of eleven years of age. After meeting closed. I returned to brother Scott's. His heart was full of joy. "O!" said he, "that my children would obey the Lord, I would make a feast: and call in the poor." "John," said he, "do you not know more of the sacred Scriptures, and the way of truth and righteousness, than little David Pigg (whose father was a very wicked man, but came up to confess the Lord the same evening.) John was mute; but it was plain to be discovered that the words had sunk deep into the child's heart. It was appointed that at 2 o'clock. on Monday morning, we should meet, and after a discourse proceed to the immersion of the candidates. Bro. Scott was compelled to proceed to the city on business, and brother O'Kane and myself occupied the stand, all the other brethren having departed.

After the immersion an appointment was left for a night meeting, at the meeting house: I departed for the city, but was turned back after having proceeded three miles, and had the pleasures of seeing about eight persons came forward; amongst them were John Scott, brother Ludlow's son Stephen, about fourteen years of age, quite a sprightly intelligent youth, with some other young persons. Henry Fairchild, brother Roger's son-in-law, a very amiable man was one of the number, and an aged man from some distance. Tuesday at 8 o'clock was appointed for the immersion. When the old man, now brother Phelps, was accompanied by his wife, two other persons came forward at the water, one of them a son of D. and brother Wright, about eleven or twelve years of age. It was a joyful time: though the rain descended upon us in a copious shower, I returned to brother Ludlow's, two miles towards the city — After breakfast, the family were so rejoiced that they would not agree to let me off till I should go back to Carthage, call together the new converts to rejoice in the Lord. We then prepared, old and young to return: arrived there about noon: called together the disciples of the village, brother Scott's and brother Roger's families: without waiting for dinner, and proceeded to meeting house where we conversed and rejoiced together till late in the afternoon, when three more came to confess the Lord After 4 o'clock we proceeded to the tent near the stand, to partake of a feast of love provided by bro. Ludlow's son and one of your brethren of Kentucky. After all the congregation (say upwards of one hundred persons) had taken till they were satisfied. and the fragments were taken up, the disciples proceeded rejoicing, to the water, when three were immersed. Bro.

Scott then prayed and we parted after the ancient salutation, and singing "Go on ye pilgrims while below," &c.

By this hurried narrative you may see in some degree how we have done. Thirty one it seems have been immersed at this meeting. Little did you expect this when you left. Let us rejoice with the saved of the Lord.

Peace, to you and yours. E. A. SMITH.

MR. WILLIAM PHILIPS.

We are frequently asked the question, do you design noticing Mr. Philips' hand bill against you? I generally reply, what can we answer? He is fighting *Campbellism*, or a something he calls *Campbellism*, over my shoulders. He confesses, though he fights so bravely against *Campbellism*, that for years he has been laboring to learn what it is, and that perhaps his search has been fruitless—he has found it a Proteus that changes its shape before one can describe it—an *ignis fatuus*, that changes its place before one can point it out an eel that slips from the firmest grasp, and leaves one nothing to hold. This is an honest confession of his ignorance of what he calls the system of Campbellism. *Why* then oppose it with such zeal? I have no more desire to support Campbellism than any other *ism*—and therefore shall say nothing in its defence, especially as presented by Mr. Philips.

We have honestly claimed the name *christian*, or church of Christ, as a name most appropriate to the followers of Christ.—This is denied us by sectarians—what shall we be called? *Reformers?* This Mr. Philips also denies us Indeed, we never claimed it, we wished not the name. We deny the name of *Campbellites*, and believe it a reproach. He thinks they are rightly called *Campbellites*, because they receive the doctrine of Campbell. Then the Corinthians would be rightly called *Paulites*, because they received the doctrin of Paul! The old Apostle thought differently, and called such *carnal*. Yet we never learn from the scriptures that the followers of Christ were blamed for being called *christians*. Mr. Philips calls this name also a name of reproach. The intelligent may, and will attach that weight to his bare assertion which it deserves.

There are four churches in our town, the Methodist church—the Baptist church—the Presbyterian church—and the Christian church. In the church of Christ there is considerable excitement, but the other churches are in a languishing condition.—Suppose a person were to make a true statement of this fact, and say, that all the churches were in a languishing condition; but that the christian church, or church of Christ, was in a flourishing state—would this be justly reproaching the other churches,

which chose to be called by the names they bear?—would this be denying their claims to be christians? *We* think not.

With regard to Mr. Philips' statement, that Campbellism was in opposition to every thing that deserves the name of religion—we leave the public to judge, having the aid of all his explanations. But to us it appears like temerity in him to assert this, and yet to confess his ignorance of the system he is opposing. *We* designed only a passing notice of the *handbill*. If it merits more we cannot discover it. *We* wish Mr. P. well, and hope that our future religious life may conquer his prejudices against us, and dispose him to more charity—and we humbly desire that his futnre religious life may produce in us the same happy effects.

B. *W.* STONE, Ed.

FROM DOCTOR WINANS.

In my last I spoke something about quitting for a time, least I should weary you, but you must bear with me until I say a few things more:—

The Comforter—the Holy Spirit—the Spirit of truth, which Jesus promised to the disciples, was to comfort them; was to bring all things to their memory that he had told them, and was to show them things to come. He was also to convince the world of sin, of righteousness, and of a judgment to come, and he was to remain with them always.

Now, brother Scott, if I understand you, you hold out the idea, that the spirit is something abstract from the word, or record; if so, the enquiry I want to make is, in what way he performs his offices to the disciples. Now, have they any comfort not derived from the promises found in the record? Have they any knowledge of what Jesus taught not found in the record? Have they any knowledge of things to come not found in the record? Are they led into all truth, or a knowledge of all truth, by any other means than the record? Can the disciples now convince the world of sin, of righteousness, and of a judgment to come by any other means than the record?

If it be ascertained that the record now affords to the disciples all that the Monitor, the Holy Spirit did before the record was made, and that the record is to the church now, what the spirit was then—where the great error in saying that the spirit and word are one? or in confounding the Spirit and his word? He that knows any thing of the Spirit, abstract from the word, would be at a loss to communicate that knowledge. He would probably say, that his knowledge consisted of feelings, which he could not describe by words, and that these feelings were manifested by gestures, and by acclamations and shouts, such as are witnessed at Camp-Meetings. I sometimes become very much

animated, and use the words of the Holy Spirit with more emphasis than at other times; and at some times I accompany the words with gestures and changes of countenance, and even with many tears and convoulsive contractions, so as to stop articulation and prevent utterance for a time; but this I had witnessed in myself in expressing the words of men, even in reading and uttering the words of novel writers; therefore, I have not ventured to call this a proof of the Holy Spirit, dwelling in a man; for I have seen many doing the the things commanded by the Holy Spirit, who were not thus animated, and I believed them to be as much influeneed by the Holy Spirit as I was, for their works proved it; and by the fruit we are to judge of the tree;—grapes are not produced by thistles. Yours, in the search of truth.

M. *W*INANS.

(*The answer to the above will appear in the next number.*)

RELIGIOUS INTELLIGENCE.

Bro Jas. E. Matthews, of Ala. writes, Aug. 8, That at their late annual meeting, 8 persons were added to the church by immersion—that large accessions have taken place in Tennessee in many places—that the churches in Alabama are gradually increasing, and the prospects brightening. The preaching brethren are becoming alive to the work.

—

Bro. Henry Taylor, of Alton, Ill. writes Aug. 16, The people in our section are inquiring after truth, and reading for themselves—On the last Saturday and Sunday of July, 22 were added to us, and 20 or 25 are waiting to be immersed at our next meeting. Opposition to us runs high. The cholera has severely scourged Alton, and it seems that the fever will take off what the cholera left.

—

Washington, Daviess county, Indiana, August 26, 1833.

Brethren Stone & Johnson,

The Lord is doing great things for us in this section of country; many are believing, repenting, confessing, and obeying. Brother M. R. Trimble, our Evangelist, has baptised about one hundred and ten in the last six weeks; besides those baptised by several of us. Reformation is on the march, truth gaining ground fast, and Sectarianism on the decline. I need not say we are persecuted and oppressed; this you know is the natural consequence arising from the modern order of things May the Lord bless you in your opposition to every false way; and may you succeed in winning many to the truth.

Yours in the good hope,

ABNER DAVIS.

Centreville, Bourbon county, Sept. 17th, 1833.

Brethren, Stone and Johnson:

On Saturday before the 1st Lord's day in August, 5 professed faith in Christ, at Leesburg; I immersed 4 the same day—2 were immersed on Lord's day following—in the evening, brother B. Finnell and I attended at Mr. T. Palmer's, 2 publicly professed faith. On the Wednesday following, I spoke at brother B. Shropshire's, 1 confessed the Lord. On the Saturday before the 2d Lord's day 2 came forward at Union, and on Lord's day 12—in the evening I spoke at brother Ware's, 1 made the good confession—The same evening brother Allen received the profession of faith from 4 more, and immersed 10 at brother Russell's. Wednesday following, brother Flemming preached brother Patterson's funeral discourse at Union—5 were induced to confess the Lord. In the evening he spoke again at our house—1 professed faith, and I immersed the same evening 9, having immersed 1 on the previous day. On the Saturday before the 3d Lord's day, I immersed 5 at Mt. Carmel—on Lord's day 1 more; and received the profession of 6 others—in the evening I preached at the widow Chowning's, and heard another profess faith in Christ, the Lord. On Wednesday following, brother Allen and I attended at Union, 2 confessed Christ bublicly; in the evening I immersed 3 near Centreville. On Saturday before the 5th Lord's day I attended in Paris with brother Allen, and in the evening, on profession of faith, I immersed Mr. John Martin, jr. On Lord's day we addressed a large and attentive audience. In the evening I proceeded on to Carlisle in time to attend a meeting held by brothers Gates, Irvin and Rogers. Brother Gates ably addressed a crowded house—one came forward and confessed the Saviour. On Monmornirg I addressed an audience; after deeply interesting exhortations from the brethren we witnessed the profession of four more. Monday evening I preached in Paris, and received the profession of 4 whom I immersed the next morning. On the Wednesday week following, I immersed 1 at *W*ilson's tan yard. On the evening of the 2d Lord's day in September, I immersed 2 at brother Harcourt's, near this—I immersed 6 at Mt. Carmel on the 3d Lord's day, on previous profession; and received the profession of 4 more. On yesterday I immersed 4 more at brother Harcourt's, and heard two others publicly confess the Saviour. Truly we may say, the truth is mighty, and will prevail. I think; however, I see a storm of persecution gathering around us; let us endeavor to live more and more circumspectly; to watch and pray continually—leave the recompense of Injuries wlth the Lord, who has declared, "vengeanc is mine, I will repay." Let us rather endeavour in love, meekness, and all humility, to persuade our fellow beings to prepare to meet God in peace. But one thing is necessary to ensure the success of that good cause, we advocate—it is this, the cultivation in our hearts and lives, of that blessed principle, so forcibly inculcated by the Saviour—love—love to God, and love to man. I remain your brother in Christ the Lord.

JOHN ALLEN GANO.

Bro. John H. Hughes, Bowlinggreen, Mo. writes, August, 20, "I rejoice to hear of the good work progressing in the different parts of the world, and am gratified to inform you of its prosperity here. We meet often and break bread, and hardly a meeting passes without some additions. Truth seems to take a deep effect in the hearts of many. The congregation on Ramsey's creek, in which I live, number about 62. There is a general excitement in this country at present with regard to Christianity. The sects are up and in arms against reform—anathemas are poured forth from the pulpits on all occasions: yet I think the Lord will give grace to the humble."

State of Texas, Sabine Disrict.

Dear Father Stone:

I have lived in Texas fifteen months.—*W*hen I first came to the country I found the people given to all manner of unrighteousness. It brought me to much serious reflection, and a desire to reform them from their wickedness, and to turn them to God with all their heart, and to be immersed for the remission of their sins, that they might receive the gift o the Holy Spirit. I knew not what to do as I had never made an attempt of the kind, nor had been authorized by the church to preach. At last I thought if I had any gift of spirit it was my duty to improve it. I made the attempt, though it was said to be positively against the constitution of the state.—Praise be to God, who always supports the truth, I have found no difficulty. I have no doubt I have been the instrument of turning many from darkness to light, and from superstition and tradition to the word of God. I thought I had the people in full fellowship. But now liberty of conscience is allowed to all denominations; the Presbyterian are comeing in and are trying to destroy that good spirit that I have been laboring to establish. They tell the people I have no right to preach without licence, and that I cannot make the same impression on the minds of the people as they that have a licence (priests) and are called. I am alone here & the only one that stands up for the Christian faith. I want you to consider my case. If you think I am right, try to send me licence and try to persuade some good and faithful Christian preacher to come and assist me in the goodly work I

am laboring in. I am poor in worldly goods. I have a large family of small children to work for. My education is limited. I have started a society on the Christian doctrine.

With every wish for your welfare both in this life and the life to come, I remain your affectionate brother in the Lord.

WM. DEFEE.

Dear Brother—You have our entire approbation to the course you have pursued in Texas, from which we hope nothing will divert you.—Such was the course of the Christians when scattered abroad by the persecution of Stephen: Acts 8. Be faithful to your God, and he will crown your efforts with success. As for the opposition of the sects, you may not wonder—nothing less can be expected. Their craft is in in danger. *We* shall expect to hear from you again, and hope that you will be enabled to give a good account of the fruits of your labors. That God may bless you, and bless the inhabitants of Texas, is the hearty prayer of your servants and brothers.

EDITORS.

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Bro. David R. Chance of Marion county, Ill. writes Aug. 19, 1833, That on last May, he with Elder Chaffin broke off from the Baptists—That he had always endeavored to preach Christ according to the scriptures, but not according to the Philadelphia Confession—that his labors had been so blest, that two years ago he and another brother in the same faith, had baptized about 80 which exceeded the number baptized by the whole association together—that since their separation, they had organized six Christian churches. May the Lord prosper them to his glory!

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Bro. Jas. G. Bryant, of Garrard county, Ky. writes Aug. 27, Our meeting house doors are still fast (locked against us) but the good work is still progressing. The church that was constituted with 5 members in March last, now counts about 75.

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Bro. Ambrose Lea of Springfield, Ala. writes Aug. 15, There are but few, 8 or 9 of the Christian brethren in our section of country; and not one elder within 70 or 80 miles. *We* wish our situation known, so that some of the preachers may visit us. *We* cannot bear the idea of joining the sects of the day, therefore we are persecuted and denounced by them. *We* are determined not to come under the yoke of sectarians.

For their steadfastness in the faith we commend them. *We* advise them to constitute themselves into a church, and meet every Lord's day, and read the word, exhort one another, pray, and keep the ordinances of the Lord. Live holy and obedient, and God will bless you with children—living sons and daughters of heaven.

Bro. H. *W.* Osborne, of Jacksonville, Ill. writes August 21, That within the last month he had baptized 10 or 12, and that bro. Josephus Hewitt had baptized as many also.

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Fayette County, Ky. Sept. 1833.

Brethren Johnson and Stone:

These lines will inform you and the brethren generally, that we have been blessed at David's Fork, with a time of refreshing from the presence of the Lord, Twenty odd persons have confessed and obeyed Jesus latterly at this place. This I consider a goodly number for that place.—*We* have also received eighteen at Cane Run, between Georgetown and Lexington. At Howard's Creek, I have understood, that brethren Alexander and John Morton have immersed something like sixty or seventy persons; and at Mount Zion thirty or upwards. *We* have received 20 at Clear creek in *W*oodfrod six South Elkhorn, thirty or forty at Grassy Spring, in the course of this season. May the Lord bless the brethren with peace.

Yours in love and good wishes.

J. CREATH, Jr.

N. B. Twenty nine have been received at South Benson latterly.

New Paris, Sept. 22, 1833.

Dear Brethren:

Our good friend, Doct. C. Furguson, of New Paris is no more, he died about three weeks back with less than one hours' sickness. Never has a deafh been more lamented in our neighborhood.

We have heard that brother Jno Rogers has fallen a victim to cholera; but we hope to see something to conteract in the next Messenger.* The cholera has got as near us as Richmond, Ia. where upwards of 40 have fallen a prey to its ravages. Our conference meeting closed last week—it was as comfortable and interesting a time as I have witnessed for some years. A goodly number professed to find the pearl of great price—many more who had been in a backslidden state were reclaimed—the congregation dispersed from the water's brink at about 11 o'clock on Monday night. On Monday evening and Tuesday morning, the preachers with others, conferred together on many subjects relating to the welfare of the church, and the good of souls; and parted with increased affections towards each other, and we trust, with our hearts warm in the cause of our precious Redeemer. May the Lord prosper his own cause. Farewell.

LEVI PURVIANCE.

*He is alive, and doing his Lord's will.—Edit.

Carlowsville, Dallas County, Ala. August 13, 10 o'clock at night.

Just finished the perusal of M. H. No. 7, vol. 4. Your letter marked deep impression on my mind. God's mercies and judgments are at work. A reform must, and will be accomplished.—My dear brother, how heartrending, with all the signs of the times before us, to see such entire apathy, among the pretending friends of Zion's King! I have more to compete with than my heart could forego, were it not for the solace of that blessed book—the bible. I am irresistibly forced into the current of reform. In my investigation of Brother Campbell's writings, (I have them all) I tugged at the "car" of prejudice. But in my onward march, lighter and lighter my burden grew. As sure as God reigns, *that* man's views are misrepresented, either through *motive* or *ignorance*. I am situated in the bosom of a large, wealthy and intelligent community, with not one auxiliary, save God and the bible. (I allude to pulpit aid.) True it is, that notwithstanding the short period in which I have been engaged in proclaiming this heavenlike gospel, many, very many, express their predilections in its favour. The orthodox Baptists deny me their houses, preparations are making to rear two preaching houses for me. I think the violence here, is greater than in Kentucky in 1828. I find those of my own house to be the *ones*. They first attempted to put me down, by misrepresentation of my views, &c, but they found that their opposition was, "as the oil to the flame." They are now covenanting to pursue a milder course.

I could constitute churches with from 6 to 10 at a place, but see proper to suspend the matter for a while. Until the views shall be better explained, and the wind's whistles hushed a little more, I see proper to pursue a mild, yet firm course. Though some of my brethren say, I am quite too philipick.

O Lord help yours in hope of immortality.

JAS. A. BUTLER.

☞Ah, these "specially called ones," how perplexed in their righteous souls.

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Brother Thomas Smith, of Lexington, writes September 10: That on 4th Lord's day in August, and Saturday before, and Monday following, at his meetings in the forks of Dick's river, 15 were added to the church there. On Saturday and Lord's day following, 5 were added at Republican. On last Lord's day 2 were immersed in Lexington.

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Brother John R. M'Call of Shelby county Ky. writes Sept. 9: That on Lord's day week, brothers Allen and Harney constituted a church 8 miles from Shelbyville, of 30—after which 2 more

joined, and 2 more made the good confession. The prospects are very encouraging. Brothers Allen and Harney have lately immersed about 150 in Jefferson and Oldham counties

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Brother Js. E. Matthews of Ala. Sept. 3, writes that 30 have been added since his last.

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Brother Js. Roberson, of Madisonville, Ky. writes Sept. 10th: The cause of the Saviour is still progressing. At our last meeting in my neighborhood, I baptized 4—on last Lord's day 3 more, and expect on to-morrow, to baptize several more.

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Brother John W. Roberts, of Harrison county, Ky. writes Sept 8:—The good cause is still advancing in my neighborhood. Since June I have immersed 150 persons within 3 miles of my house.

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Brother J. G. Ellis, of Dry Creek, Campbell county, Ky. writes—That since the middle of August 7 had united to the church in his neighborhood, and 4 to the church near Bigbone.

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Brother *W*m. D. Jourdan, of Tenn. writes, Sept. 7:—That brothers John Steele, John Mulkey and himself, held a 3 day's meeting at Burksville, Ky., commencing 30th ult:—That 20 were joined to the church. On Saturday, and Lord's day before at Creelsburgh, 19 were immersed. On Crocas Creek, on the way to Burksville, 5 more were immersed. Able teachers are greatly needed.

Creelsborough Russell county, Ky. 23d Sept 1833.

Brother Stone:

Knowing that you are at all times gratified at hearing of the success of the ancient gospel, I now take the liberty of informing you of its success in, and near this place.

On Saturday and Sunday, the 24th and 25th days of August last, brother John Steele visited us, and before he left the neighbourhood 19 confessed and were immersed, for the remission of sins. The Friday, Saturday, and Lord's day following, brothers Steele, Jourdan and Mulkey, proclaimed the gospel in Burksville, 22 there and the neighbourhood, made the good confession, and put on the Lord by immersion.

Brother Steele and two others attended us again at this place yesterday and the day before, 26 more obeyed the Lord, and 19 Baptist Brethren came forward and united with us: the congregation at this place now numbers 34 members.

*W*hen brother Steele visited us 4 weeks since, there were but 4 persons in the neighbourhood who believed in the doctrines of

the reformation. There was a large majority of those who confessed the Lord at this place, were young persons in the prime of life.

Yours, in hopes of perfect and eternal happiness beyond this world.

A. *W.* STONE. PINCKNEY *W.* DRYDEN.

RELIGICUS INTELLIGENCE.

Since we returned from the meeting alluded to in the following letter, I immersed 4 ladies at the Stamping Ground, on the 22d September; and Brother B. *W.* Finnell immersed six persons at Eagle Creek.

J. T. JOHNSON, Ed.

Carthage, 23d Sept. 1833.

Dearly Beloved:

Your welcome epistle of the 19th, has been duly received. I should have informed you of all the gladsome matters which have transpired since you left us, but that our beloved Eph. Smith graciously assumed the task. I hope you have received his letter; if not, I have to inform you, that scarce had you left us, until the seed you had sowed sprung up a most abundant harvest, to the praise and glory of God: Blessed be the name of the Lord, who ever doth wonderful things. No fewer than 30 have been immersed at the meeting.

Among the initiated, was my son John! 'Poor child,' he is indeed a lamb—a little one of our Lord and Saviour Jesus Christ. I had been so busy praying for others and their children, in reference to the meeting, that I had not even dreamt of the Lord's visiting my family in the way he has done; but he has always something in reserve with which to surprise us; blessed be his holy name.

Your visit never will be forgotten by the disciples, and others who heard you on the Lord's day, until you visit us again, and this you say you will do; blessed be the name of the Lord.—when will it be! My dear brother Johnson, I felt as I wished to, the very first word you spoke in my presence. The Lord was in us all, and turned all things to our profit and pleasure.—If I can reciprocate, I will; but at pressnt I dare not say positively, that I will go to Georgetown. I have removed my printing establishment to Carthage, and I know not how I shall succeed in putting things to rights. O how I should like to see you and brother Finnell present again! Please give my honest affection to brother Finnell—my love to father Stone and his family—to brother Johnson's family, and to as many as have not seen

my face in the flesh. The Lord be with thy spirit, dearly beloved as ever.

*W*ALTER SCOTT.

OBITUARY.

DIED, at the residence of her father, (M. Low Sutphin) in this county, on Monday, August 26th, 1833, sister Margaret Finnell Her disease was of the pulmonary character, commencing about the 1st of April last—and she continued to sink under it until her death She bore her affliction, which was very severe and painful, without a murmur or complaint—and died triumphant in the hope of a glorious immortality, through our risen Lord and Saviour Jesus Christ. She was a living member of the congregation of Christ, at Sugar Ridge, and beloved by all who knew her For a long time before her death, she was perfectly calm, serene and resigned in full prospect of her departure—and at the moment of death, bid her friends a joyful and triumphant farewell. She died as she lived—happy—and we rejoice in the full assurance of her everlasting happiness.—We sympathize with her companion, for his great loss, but are cheerful to resign her into the arms of her gracious Redeemer

CAMP MEETING APPOINTMENTS FOR 1834.

2d	Lord's day, in	August, Conference in Lauderdale co. Ala
3d	do	do in McNairy county, Ten.
do	do	do in Limestone county, Ala.
4th	do	do at Jularis; McNairy county, Ten.
do	do	do at Moulton, Lawrence county, Ala.
5th	do	do at McCoy's, Madison county, Ten.
do	do	do at Gandy's Cove, Morgan county, Ala.
1st	do	in September, Goodman's, Dyer county, Ten.
do	do	do in Walker county, Ala.
2nd	do	do at Billingsley's, Gibson county, Ten.
do	do	do at Billingsley's, Blount county, Ala.
3d	do	do at Crooked Creek, Carroll co. Ten.
do	do	do in the Cherokee Nation, at Billingsley's.
4th	do	do at Guess's, Carroll county, Ten.
do	do	do at Lewis's Jackson county, Ala.
1st	do	in October, in Hickman county, Ten.
do	do	do *W*inchester, Franklin county, Ten.
2d	do	do at Globe Creek, Maury county, Ten.
3d	do	do in Rutherford county, Ten.

Requested by the Elders and Brethren in conference, that the above appointments be published in the Christian Messenger.

RECEIPTS IN SEPTEMBER.

KENTUCKY. *Georgetown*—By Jac. Shroyer, vol. 7. By George Shroyer, do, Tho C Kelly, do, Mrs Gains 50 cents for 7, Z Herndon for 7, M *W*hite 7, Eliza Moseby do. *Keene*—By J G Handy for 7. *McCarmel*—By J A Gano for N Smith for 7 $1,25. *Cynthiann*—By L *W*oolen for 7, by Tho *W*are for 6 and 7. *Versailles*—By Gen Castleman for 7, by Harvey Lamb do, I *W*itchum do, O Haden do, Joel M Depew do, by L Flemming for J Douglas do. *Burksville*—By Eld *W* D Jourdan for Gearheart, E Randolph, and *W* D Cheatham for vol 7. *Madisonville*—By Eld Js Roberson for J Coffman, R Baitey, A Below, J Livesay, *W* Willis. for 7. *Burnt Tavern*—By Js G Bryant, for self, A Collier, R McGee, J Hogan, Dan O'Bannon for 7.—*Nicholasville*—By Shreve and Elley $2,00 for 7. *Elizaville*—By T Taylor for vol 6, by Ficklin 4, 5, 6, G Cord for 5, 6, Tho *W*ier for 5, 6, D Sousley 6 7 *Sharpsburgh*—Sam Ross for 7. *Bethel*—John Stone $1,25 for 7. *Shelbyville*—Brother Fleming for *W*ard McDonald for 7. *Frankfort*—For O Major for 7. *Lexington*—Eld T Smith $5,00. *Everetts*—By agent $2,00. *Paris*—By Ashford, Hez Martin, D Hazlerigg, Wainright, all for 7. *Elkton*—Tho Philips for 7. *Mt Carmel*—N Spears . . *Mt Sterling*—H *W*ilson for 7. *Millersburgh*—Js Balleston, Doc Bills, *W* Taylor, J Varnon, all for 7, and *W* Adair for 6.

INDIANA. *Indianopolis*—By C McHatton for Boston for 7. *Bloomington*—By G *W* Hardin for D Killough, A Roberson $1,25, Doc Roach $1,25, R Hamilton $1,25 I Nisbit $1,25, N Byers, $1,25, M Hall $1,25, *W*m Shields $1,00, J P Berry $1,00, J Nichols $1,25, all for 7. *Greensburgh*—By Eward for D Hanway 6 7. *Edinbnrgh*—By G Mitchell for self und Eld J Hatchitt for vol 7, and $2,00 for David McCoy for vols 5 & 6.

GEORGIA. By Eld Callahan for Js A Pnrdue vol 5 6.

ALABAMA. By R Bowden for 7. *Springfield*—By A Lea $4,00 for voll 7.

OHIO. By R Downing for self, J Sarjent, H Gardner for 7. *Hillsborough*—By M Clark for two of 6 and two of 7 vol.

MISSOURI. *Fulton*—By A Miller for *W*. Nash 6 7, for self and *W*m B Douglas for do. *Farmington*—By Js Smith for vols 4, 5, 6, 7, Js Caldwell for 7. *Bowlinggreen*—. By J H Hughs for self, R Burbridge, Pet Grant, *W* Gafford, Ben Barton, D Stark for 7.

An apology is due our patrons for the delay of this number.—Our printing establishmant a few weeks ago, passed into the hands of a new editor. New arrangements of course had to be made—and this circumstance has prevented our 9th No. from appearing in proper time —Editors.

THE CHRISTIAN MESSENGER.

EDITED BY

BARTON W. STONE & JOHN T. JOHNSON,

ELDERS IN THE CHURCH OF CHRIST.

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

VOL. VII. { GEORGETOWN, KY *OCTOBER*, 1833. } NO. 10.

THE CHRISTIAN MESSENGER is published monthly a 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.

REFORMATIONS.

(*Continued.*)

Many of our brethren are alive to the interests of the kingdom of our Lord Jesus Christ; and they exhibit a determination to press on and discharge their duty, without paying any regard to sectarian opposition. We do most sincerely rejoice to see the friends of the redeemer rising above the little, petty cavils and revilings, and misrepresentations of their enemies. There is enough of labour before us, to occupy all the time of all christians. Oh! that each one may be more engaged in the glorious enterprize, so far as the means are put within their reach, of converting the world from ignorance wickedness and superstition, to the obedience of the gospel, which is the power of God unto salvation, to every one that believeth. There are yet many truths to be learned, and carried out in practice, before the cause advances as it should.

The body of Christ must exhibit and manifest his spirit. A congregation of people, professing to be christians, and yet as cold as icebergs, cannot fail to exert a most baneful, paralyzing influence on all around it; such congregations may have the form, but they are destitute of the power of godliness. They have lost their first love. They must add to their faith, *courage*, knowledge, temperance, patience, godliness, brotherly love, and love to all men, for if these things be in them, and abound, they