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

shall neither be barren nor unfruitful in the knowledge of the Lord and Saviour Jesus Christ.

Such a yoke is most easy, agreeable, and rejoicing: whilst the opposite is most galling, painful, and humiliating. Take cowardice in the cause of Christ, in place of courage—ignorance of the Lord's government, will, &c. instead of knowledge of the heavenly inheritance—intemperance, for temperance—impatience, for patience—ungodliness. for Godliness—hatred of the brethren in place of love—and a contracted love for a particular party instead of love to all men—and is there not in the contrast all that is engaging, alluring, and happifying on the one hand, whilst the picture is almost too hideous to behold on the other? The brethren must be convinced, sooner or later, that the gospel can never have complete success, until they all, with one heart and one mind, submit to and abide by the laws of our King. They must reverence and obey the word of Christ and his apostles.

In the first place, the soldiers of *the King* should become well acquainted with the first principles of the Oracles of God.—Those first principles are all important to the christian, in part to enable him to present them to sinners in such a manner as to woo them to Christ. Faith and obedience constitute what is characteristic of the Christian. Faith in our Lord Jesus, the only Saviour and Redeemer, and obedience to his requirements will most certainly conduct us to the mansions which he has prepared for them who love him. This being the case, what manner of persons should we be in all our behaviour?

Christian should meet together every *First day* and attend to all the institutions of the Lord's House.

They continued steadfastly in the apostles teaching, in fellowship, in contribution, in breaking bread, and in prayers.—All these items were regarded most solemnly—one as much as another—and steadfastly persevered in. Other religious duties are spoken of, which are as obligatory whenever the occasion calls for or requires their exercise—such as *good works.*

A part of these *good works*, is to visit and relieve the fatherless and widows, in their afflictions, and to keep ourselves unspotted from the world, by its vices. To superintend the concerns of the poor and relieve them by the contributions made on the first day of the week. Kindness and affection should be ever foremost in every good work. In every salutation, on meeting together; a frank, cheerful, open and fraternal manner should be manifested. Added to all this, our love should prompt us to acts of kindness, which nothing on earth can inspire but the gospel of the Son of God. All the schemes of the day, for ameliorating the condition of mankind, are but the

twinkling of the stars to the meridian sun, when put by the side of the gospel.

Men must become honest before they can claim to be christians. They need not flatter themselves that the end justifies the means. God has given the end, and the means to attain it. And he who supposes he can devise a part of the means, or alter them, in any respect, for the better, is as far from the truth, and as much a rebel, as he who supposes he can reach heaven by his own efforts. Men must learn that policy and expediency will not do in the kingdom of Jesus.

A greater number of persons have embarked in the cause of reformation during the year 1833, than at any former period, as we believe, since the great apostacy. A corresponing amount of talent and integrity keep pace with the additions. These remarks are justified by what has transpired under our own observation, and by the information, public and private, which we have received from the brethren in every section of the United States. But the reformation is far from that perfection which the gospel is adapted to accomplish; to which our aspirations lead us; of which it is susceptible; and which was designed and is required by the author of our salvation.

It may be said to move on slowly, even to the deep regret of its best friends. But let it be recollected, that there are many hindrances and stumbling blocks, the chief of which are thrown in the way of our advance by our opponents. These, however, are not referred to as apologies for disobedience, but to stir up the pure minds of the brethren, by way of remembrance and examination; and that it may lead to a more ardent and persevering discharge of duty.

Those who have bowed allegiance to the laws of King Jesus, and who hold the bible as developing the only moral means adapted to the accomplishment of so desirable, glorious and heavenly a reformation, must consent to bear the reproach of the world, specially the sectarian world.

This reformation strikes at almost every thing they hold dear. It wounds their pride, because it denies their wisdom and exposes their absurdities and nonsense. It rouses their malignity, inasmuch as their law making disposition—their actings and doings in councils and general assemblies, are arraigned, tried, and condemned by the living oracles. It calls forth their bitter exrecations and denunciations, when their tyranical conduct is exposed, as lording it over God's heritage; and when it is made apparent that they assume a high-toned authority, very unlike the disposition of the meek followers of the Son of God.

But, brethren, let none of these things move us from our purpose to follow our Lord whither he leads us. Neither let us count our lives dear to us, so we but discharge our duties faith-

fully. As good soldiers of the Cross, may we all be prepared to say, "I have fought a good fight—I have finished my course—I have kept the faith—henceforth there is a crown of righteousness reserved for me in the everlasting kingdom of our Lord and Saviour Jesus Christ."

J. T. JOHNSON, Editor.

Systems adapted to ends, as medicines adapted to maladies

It may be remarked that personal conduct, in the general, is regulated by the views which are entertained of God.

All those who reject the Christian Religion, differ as much, and as widely, if not more so, among themselves, as the sects differ from each other. The Deists are not agreed amongst themselves. Their minds are ever wavering and oscillating. They are conscious that their conduct would not meet the approval of a just God; and were they called to render an account for their deeds and specially for the utter detestation in which they have held the Son of God, they know that condemnation awaits them. To avoid so painful a reflection, excuses are formed, in the character which they give to God. They view him as a being who disdains to look down upon man's conduct—that this kind of conduct is too microscopic for the Deity—that God is too good to banish a human being from heaven for his misdeeds—that man can live and die in a state of rebellion against the Son of God, and yet rise to enjoy the smiles of that being whom he had looked upon and treated as an imposter!

All the decided, prominent opposers of Christianity, whose lives are recorded, stand as beacons to warn others to beware how they trifle with the mercies of God. They present no traits of character, carried out in practise, calculated to inspire respect, reverence or admiration; or that calls for imitation. A kind of open defiance of the God of Heaven has marked their course and darkened their annals.

The Fatalists have, in almost all ages, in reference to their knowledge of God, conformed their conduct to their sentiments. Believing, as they do, that God foreordained whatever comes to pass, they, in the general, exhibit a cold and selfish spirit. A license from God covers all that they do, whether little or much, good or bad, (excep to as tthe goods of this world.) Their love is circumscribed to that circle to which they imagine the love of God extends—and as if they were fearful that they might love some whom God does not, they are careful to love but few. Believing, as they do, that every thing is decreed from eternity, they feel little or no necessity for prayer or effort—and, in fact, but little is done in that respect. We know that there are honorable exceptions holding such views; but we know others holding such sentiments who practice up to the license. If those others refrain, it is by reason of their education and nurture, and a native integrity of heart, which such doctrine never could vitiate or turn from moral conduct.

The Arminian, thinking that he can do a great deal, has formed an idea that God has left him something to do in providing the medicine to heal the wounds of the sinner and to assist in forming a code of laws for the proper government of the saints.

Thus it is that they have set aside the institution for remission and substituted the mourning bench and prayer, &c. Thus do you find them making their Disciplines, their Westminster, and their Philadelphias. Now each of these parties has the spirit of the sect. They have all been cast inio different moulds. The Deist into his mould; the Baptist into his; the Methodist into his; the Presbyterian into his, &c. and so of all others. The Christian has been cast forth from the mould of the gospel, into which they were delivered. This business of moulding is perhaps not well understood. It behoves us all to understand it well. Every one who has visited a foundry and viewed its various operations, understands the beauty and aptitude of the figure which Paul authorises us to use. In moulding a vessel, a kettle, pot, a spider, &c. &c. the sand is so framed as to receive the metal, and when the mould is opened into which the metal was poured, out comes a pot, kettle, or spider, just as the mould was made. If metal was poured into the mould of the *spider*, it would never come out a pot: and if poured into the mould of the *pot*, it would never come out a spider.

In conformity with this view and as unerringly the Baptist mould makes Baptists—the Methodist mould, ethodists, &c. &c., just as infallibly will Christians be made, who are cast into Christ's mould—the mould of the Gospel. This subject may be pursued as necessity requires.

J. T. JOHNSON, Editor.

AN APOLOGY.

Some of our weak brethren are afraid that the passing remarks of Bro. Thomas Campbell and myself will ultimate in a controversy, and injury to the cause in which we profess to be engaged. We have been solicited by them to desist, and by others of stronger minds, lest that which is lame be turned out of the way. As a Bishop must not be self-willed, I have yielded to their wishes.

I desire to explain a few ideas suggested in my letters to Bro. Campbell, without which explanation I might appear, in the view of the public, as heretical in point of doctrine.

1. That by the blood of Christ we are redeemed and washed from sin—purged, cleansed, sanctified and justified, and reasou

ciled or atoned to God. These effects are never produced in the unbeliever, or disobedient—therefore, to such characters the blood of Christ is unavaling. This position none will deny to be correct.

2. I had intimated that the blood of Christ did not remove legal obstructions to the pardoning grace of God, for Abraham, and all the Saints before the law of Moses was given, were justified or pardoned by faith. The law of Moses was, therefore, no obstruction to the pardoning grace of God—Christ took that law out of the way, and consequently its curse and transgression, by his death—but this was not done in order that an obstruction to pardon might be directly removed; but that the blessing of Abraham might come on the Gentiles through Jesus Christ. The Gentiles were never under this law, therefore, it was not an obstruction to their pardon.

3. I have said that sin is not an obstruction to pardon; for sinners only are the subjects of forgiveness—but I have even guarded this position by adding *believing*, *penitent*, *sinners*. Who will deny the correctness of this doctrine? But I have never said, that sin is no obstruction to the enjoyment of divine forgiveness.

4. I have said according to the scripture, that forgiveness is an attribute of God—that true penitents are the subjects of this forgiveness—that the goodness of God leads to repentance —that this goodness of God is manifested in the flesh of his Son, in his coming, living, dying, rising from the dead, and intercession. That faith in Jesus produces reconciliation to God, or repentance towards God, and consequent obedience; through which obedience we receive forgiveness. Can this be doubted?

5. I have often remarked that Calvinists, Arminians, Universalians and Fullerites agree that the blood of Christ reconciled or appeased God to us—or that it satisfied the demands of law and justice against some, or all mankind for sin—that by it legal obstructions to pardon were removed, &c. But WHAT SAITH THE SCRIPTURE? On these subjects to me it speaks not. I should be forever satisfied, if the Scripture said that God was reconciled to us by the death of his Son—or that his death removed legal obstructions to God's pardoning mercy. Till this be shewn, I cannot leave the foundation on which I build—till this be shewn men should be modest in their censures—till this be shewn speculations, and opinions sanctified by authority—and a labored chain of reasoning from unscriptural premises, should influence none. Search the Scriptures.

B. W. STONE, Ed

Ramsey's Mills, Jefferson Co, Ia. Aug. 29th. 1833.

Brother Johnson—

If you think the following article worthy of publication, give it a place in the Messenger.

A DEFINITE IDEA OF THE OPERATIONS OF THE HOLY SPIRIT.

Proposition 1st. God manifest in the flesh, is the subject matter of the Apostle's testimony.—John 20th, 30, 31. By God manifest in the flesh, I mean, all the exhibitions of his Divine Power recorded in the New Testament, whether through the person of Jesus his Son, or through his Apostles. Rom. 15th; 18, 19. The Apostles received all their power from the Lord Jesus. 2nd Cor. 5th, 6.

Proposition 2d. Belief in a fact produces the same effect on the heart of the believer as seeing the fact itself. This is that principle in human nature, upon the recognition of which all human testimony is proposed. This, too, is the principle upon which all lying and story-telling proceed; which is, indeed, one species of testimony, i. e. false testimony. How often have we been affected at the recital of what never happened.

Proposition 3d. Know edge is as necessary to faith, as the senses are to being a proper witness. By this I mean, that we must have a clear and definite view of the matter proposed for belief. A perspicuous representation of the scene, in all its relations, bearings, and incidents, is the whole life and interest of a story.

Proposition 4th. Whatever of God was manifest *in* the flesh, was manifested *to* the flesh, i. e to men in the flesh. For men cannot be competent witnasses of any thing, which has not been submitted to their investigation open and fair to the senses, through wich alone man is himself in marking the occurrence of any event whatever. 1 John 1; 1, 2. That which was from the beginning, which we have *heard*, which we have *seen* with our eyes, &c. For the life was manifested, and we have *seen* it, and bear witness, &c. "We *beheld* his glooy, as of the only begotten," &c.

Proposition 5th. God's manifestations in the flesh, are the operations of his spirit, properly so called, and *all* that glory which was manifested of God in the flesh supernaturally, whether it was in healing diseases, raising the dead, casting out devils; or speaking by inspiration in a known or unknown tongue, whether through Jesus or his Apostles. was the work of the self-same spirit. 1 Cor. 12th, 11.

Proposition 6th. Men cannot know, any thing to be an *operation* of God's Spirit, which is not properly a miracle,—Because—

Proposition 7th. In the manifestations of the Divine character, this principle is recognized, that, The world by its wisdom knew not God, and nothing, therefore, is denominated a manifestation of God in the New Testament, which is not above nature.

Proposition 8th. No man can know himself to be certainly right on any subject of which he has not a definite idea. The only way in which we can have a definite idea of the operations of the spirit, is through the Apostle's testimony, and in that way, we can see the matter just as they saw it. The speaking by inspiration was in effect the same, whether in a known or unknown tongue, since the design was, that somebody should understand it, and what might be a known tongne to one, would be unknown to another. We do not suppose the spirit ever spoke in a tongue that none in the world ever could understand. Now words would be entirely useless things, but for the ideas they communicate. We have seen that a miracle performed on the body of a lame man among the Lycaonians, did not enlighten them, till explained; no more would all the miracles ever performed on the *tongues* of men, if no ideas were communicated. 2nd Cor. 4th, 6.

Proposition 9th. The Spirit of God sanctifies the heart only so far as it enlightens it. And that light must come through the senses alone; destroy a man's senses and you destroy the man. If an *unconverted* man, by his senses cannot know God, when palpably manifested in signs and wonders, how can he tell by his *feelings when he is converted.* Man is only reconciled to so much of God as he knows, or understands, and the degree in which God dwells in the saints, is in proportion to their comprehension of him. "Grace and peace be multiplied unto you through the *knowledge* of God, and of Jesus our Lord."

C. CROSBY.

☞In my next, I will give you an exhibition of the calling of the Gentiles by the Spirit, or as the Scripture has it, of God's opening the door of faith to them, and show that the opening the door to grant them access, and, that the sanctification of the Spirit in order to obedience, &c. was not conversion.

Yours for immortality,

CYRUS CROSBY.

The miracles were *wrought* to produce reformation towards God, and they were preached for the same purpose, and written for the same purpose for which they were preached. C. C.

REMARK.

We will hear the farther exhibitions of our unknown correspondent before we speak. This essay evidently marks a mind accustomed to deep research. We thank him for this small contribution to the columns of the Messenger, and hope he will continue to favor us with more. Though we may dissent from his views of truth, we will patiently hear him.

EDITORS.

Jamestown, Ohio, Oct. 26, 1833.

Brethren Stone & Johnson—

Your September No. has not reached my office yet—whether it has miscarried or has not been sent, I cannot tell.

The last No received, gave great satisfaction, especially the statements of the brethren from different places relative to the progress of the reformation. It is a consolation to saints to hear of men and women turning to the Lord—But to hear that those who have obeyed the gospel, continue stedfast in the Apostle's doctrine, increases their joy. If those who build on the foundation "Jesus Christ" are careful to put good materials into the building, such as "gold, silver, and precious stones," instead of "wood, hay, and stubble," the reformation will be permanent.

The congregation in this place goes on evenly. No great elevations or depressions—But try to imitate the primitive saints in their behaviour and in their worship. We meet every first day of the week, to worship, and commemorate the death of our Lord, by breaking the loaf and drinking the cup in concert, as children of the same family. If any who have not believed, or any who are disposed to gainsay come forth among us, we hold forth the word of life, and make full proof of the gospel facts, by exhibiting the testimony of Apostles and Prophets, and reciting the numerous miracles by which their testimony has been confirmed—then some of the brethren exhort to obedience, testifying that the Lord is good to them that obey him.

When none but the disciples meet, we exhort one another, and comfort one another, by the precious promises made known by the Apostles in their epistles to the churches. Our Elder sees that every thing is done decently and in order, in the congregations—enforces the Laws of the King, &c. &c.

Our Deacons and Deaconesses attend to the necessities of the saints—see that they are all fed from the Lord's table—the Deacons immerse, and attend to all the business: such as furnishing the table, &c. &c. and assist the Elder in the execution of the Laws of the King.

Our congregation has not increased rapidly for the last year; but now and then one, two or three become obedient to the Faith.

Yours in the hope of immortality,

M. WINANS.

PARAPHRASE ROMANS, XII Chap.

Let every soul belonging to the church of God in Rome, be subject unto the higher powers in Ceasar's government, for there is no power but what is authorized of God, the powers that exist in Rome are ordained of God. Whomsoever therefore, resists the ordinance of God, and they that resist shall bring upon themselves condemnation. For rulers such as Cesar are not a terror to such as do good, but to such as do good, but to such as do evil. Will yon then not be afraid of Cesar? Do that which is good and you shall have the approbation of Ceasar, for he is the minister of God to you for good, but if you do evil be afraid of him, for he does not bear the sword in vain. For he is the minister of God to inflict punishment on such as do evil, wherefore, all who belong to the church of God in Rome must be subject to Cesar, not only for fear of punishment, but also for conscience sake.

Pay your taxes, for the tax collectors are God's ministers, who attend constantly to the collecting of taxes. Pay therefore, to all the officers of Cesar their dues—to the tax collecions pay tax, to the custom house officers pay custom, to th officers of the army render fear, to the distinguished. such as the King, Governors, Senators, &c. render honor—(in speaking to a Governor, say most noble Festus.) Pay all debts. whether taxes, custom, fear or honor, to Cesar's officers; and love all men, for he that is governed by love fulfils the law of God. Adultery, murder, theft, perjury and fraud, are all transgressions of the law; but if you love your neighbour. and do him justice as you would to yourself, you will never transgress the law, for he that is governed by love complies with all the requisitions of the law.

If any commit the crimes of adultery, murder. theft, perjury or fraud, the church is not authorized to punish them for such crimes. All the church can do is to put them away from among them, Ceasar is apointed of God, to inflict punishment on criminals by the sword or prison, as the crime requires. The church of Jesus Christ is not to go to war, to subject men to the government by the sword—nor is the church permitted to put any to death, or to prison, for disobedience or transgression of Christ's laws. But if such as belong to the church, commit crimes worthy of death or imprisonment let them be delivered over to Cesar for punishment. For he is God's minister to inflict punishment, and does not bear the sword in vain Nor is the church permitted to defend the government of Jesus Christ by the sword against any who may assail it. For his government is not of this world—not similar to the governments of this world.—He governs by *love*, all others governments by fear. But the

members of the church, as the subjects of Cesar, must obey him in all things. Yours, as usual M. WINANS.

Fayette county, Ky. Sestember 29th, 1833.

Dear Brethren—On last Thursday I addressed a solemn congregarion at Gen. Russell's. After preaching I immersed four in Elkhorn. To-day I attended at Union and in the afternoon Iro. I Challen met me at my appointment at Gen. Russell's; he addressed a very large congregation. after which I immersed one: two others professed faith in Jesus, and all will soon submit to the command of baptism. Without being tedious, and occupying too much of your paper in details I would observe that I have been almost constantly engaged in public teaching for the last several weeks, and have great reason to be thankful at the success of the gospel; I have recently immersed forty-four believers—while many others have been immersed by brother Gano in the same congregations. Thirty-four have lately been added to the church at Union, and twenty-eight at Antioch The prospects are yet very flattering, and we anticipate the period as not very distant, when many more of our friends will obey the gospel of Jesus. If the *christians* will only stand fast in the liberty of the gospel, and continue unmoved upon the foundation of the apostles and prophets,—keep the unity of the spirit—refrain from speculation —fear God, and work righteousness—they will see the gospel of the kingdom prevail beyond all anticipation.—May the Lord promote union and good feeling among the saints.

Your brother, THOMAS M. Allen.

Editors STONE & JOHNSON.

Jamestown, O. September, 8, 1833.

Dear Brother Stone:

I see by your answers to my interrogatories, that you date the kingdom of Jesus Christ from Pentecost. I had supposed that the term kingdom meant government, and that there were some under the government and guidance of our Lord, previous to his ascent. He proclaimed all the laws of the kingdom before his crucifixion, and declared that men pressed into it. He states that the Father had appointed unto him a governmen or kingdom, and that he in like manner appointed unto the apostles a government or kingdom. I have thought that God sent his servant John, to prepare a people, and make them ready for the government of his Son, and that in this way a bride was prepared and adorned, similar to the preparing and adorning of Isaac's wife. Abraham sent his servant to prepare and adorn a bride for his son, and she was placed under his government. So John prepared a people, and placed them under the government of the Son of God, therefore I had thought the government or kingdom of Jesus Christ, commenced from the

time that John Introduced him to the people he had prepared (the bride;) and that the government was committed to the apostles on the day of Pentecost; that they were from that time to govern according to laws previously enacted and proclaimed—they were to proclaim to the world what they had been taught; and induce as many as they could, to place themselves under the government, which had been previously published by Jesus, and taught to his disciples. He let out the kingdom to governors, (or husbandmen) and took a far journey, and is soon expected to return. He (Jesus) sent the Monitor to the apostles to teach them all things, and to bring to their memory all that he had taught them while with them After the apostles had declared all the counsel of God to the disciples; they committed the same to them, and left with them the record, the New Testament, to teach them all things that Jesus had taught them; and to bring to their memory the things taught. Thus it has been continued on the earth to the present time. But men have not been as faithful as were the Apostles—they have taught many things not learned from the Monitor, nor brought to their memory by him Have taught, what Jesus nor the Apostles ever taught.

This scroll is too crude and hasty, I fear, to be understood; but perhaps you may catch my notion, notwithstanding my ideas are scattered as from a shattered brain. You must not expect joint work from a novice—I am but an apprentice, a raw recruit, not but a little over three years in the service. Yours, in the search of truth.

M. WINANS.

Jamestown. O. 7th September, 1833.

Dear Brother Stone:

I must say to you, that I was edified by your second address to old father Campbell Although I am a little in the fog with him. I had understood Paul to say to the Jews, in the church at Rome—"That the Jewish nation had been put to death in the body of Christ." That is to say, all the Jews were condemned by the law, and the penalty of the law was death (temporal.) Therefore, if the penalty of the law had been inflicted, the whole nation would have been put to death. But Christ redeemed them by becoming a curse for them, that is, he died in stead of the nation, as said the high priest—"It is better that one man die, than that the whole nation perish."

I understand Paul to reason thus:—If the whole Jewish nation had been put to death, by inflicting the penalty of the law on them. You Jews, who understand law, will admit, that the law could not have dominion over them, they being dead by the law, for the law only operates on a man while he lives. But if he be put to death by the law, then the law ceases to operate upon

him. Then the *body* of Christ represented the whole Jewish nation, and it, (the body of Christ) was put to death by the authority of the *Jewish tribunal*, by whose authority, all who transgressed the law ought to heve been put to death. Then, as the body of Christ represented the Jewish nation, and was put to death by the law, you Jews, must admit that the law cannot operate on the nation any longer, unless you contend that the law can operate on *dead men*—"for you were all put to death in the *body* of Christ." Had the penalty of the law been executed on him, you would all have been struck out of existence.

Just so of the Gentiles—they had not the law, but they had the visible creation; and they changed the truth of God into a lie, by changing the glory of God into images, and worshiping the creature instead of the creator. They changed the whole order of creation, by changing the use of things, they even changed the use of women, for which cause God gave them over to work out their own destruction, which they would soon have done—for by changing the use of women, the race would soon have ceased to be. Therefore, you Jews brought destruction on your whole nation, by transgressions of the law given to you. And the Gentiles brought destruction on themselves, by transgressing against the laws of creation given to them: so that the whole world of mankind, stood condemned before God and ought, in justice, to have been struck out of existence. Therefore, it is plain, that by the death of Christ, you are all permitted to live. In him, and by him, you live, move, and do exist, for he died for the world, the ungodly world, that they might live, and repent, and be brought to the knowledge of the true God, by the gospel. For which reason he commanded that—"repentance and remission of sins be preached in his name to all nations, beginning at Jerusalem."

But if Christ actually died in the stead of the world, then the world was freed from death, how is it then, that all still continue to die? says the objector.

I answer, that all were freed from death by the laws, that is from the penalty of the laws, which condemned them—but they were not freed from death by the law, or penalty pronounced on Adam and his posterity "dying thou shalt die." Thus A, is condemned by the law of Ohio to be hung for murdering his wife—B becomes his surety, and is hung in the stead of A, which frees A from death by the law; but it does not free A from dying, he must die by the law of corruption in his body.

Jesus Christ redeemed the whole world from death *by the law* and is the savior of all men in this sense. But he has promised special salvation to them that believe,* and by obedience has,

become the author of eternal salvation to all them that obey him.†

M. WINANS.

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*Special salvation, promised to believers, I understand to be salvation from sins.

†Eternal salvation, promised to the obedient unto death, I understand to be salvation of the *body* from corruption and death.

M. W.

P. S. I differ in opinion with you, in your 3d, 4th, 6th, and 9th answers, appended to my communication of 28th July. I had supposed that the new economy commenced with John the Baptist. You have my opinion on the 6th and 9th. Could not Asia subjugate America? and would that not be the result if any one government were to law down the sword?

[*From the Christian Palladium.*]

UNIFORMITY OF FAITH.

The attempt to make all believe alike, has always been followed by the most painful results. "Let there be uniformity of faith," said the Arian and Athanasian, and they cut each other's throats for three hundred years, about a single diphthong. "Let there be uniformity of faith," said the Pope of Rome, and issued his bull from the Vatican, and one million of simple Waldenses in the peaceful vales of Piedmont, were slaughtered for daring to be honest. "Let there be uniformity of faith," said St. Dominick, and the Inquisition was erected with its hundreds of cells, the ghostly Father was inducted into his office, and the fires of the *Auto de Fe* were lighted. "Let there be uniformitity of faith," said Catharine de Medicis, and Charles IX of France, and the horrors of St. Bartholomew's night were enacted. "Let there be uniformity of faith," said the dignitaries of the Anglician church, and the Puritans were driven from the Thames to the Zuyder Zee, and to this then wilderness world. "Let there be uniformity of faith," said our fathers, the loud-boasted Pilgrims, and they bored the ears and tongues of dissenters, banished the Baptists, and hung the Quakers. "Let there be uniformity of faith," rings from almost every minister of religion in Christendom, and the whole community is at loggerheads, the tenderest ties in nature are broken, and the worst passions of the human heart rage uncontrolled. Was it for this that Jesus came?—Was this the joyful result which the angels saw in prospect, and which made them sing, "Glory to God in the highest, on earth, peace and good will towards men!" Such a result should dress heaven in mourning, and wake exultation in hell.

Uniformity of faith is desirable; but in the present state of

things, it can hardly be expected. The church has been laboring to effect it for near sixteen centuries, but has failed in their attempts. From past history we should learn wisdom, and no longer attempt to bind the free mind by civil power, and church censure, to believe the same things. O what a pity, that men, reasonable men, men of piety, will yet urge the uniformity of faith as indispensible.

We grant that there is, or ought to be, a uniformity of faith among christians. All should believe, and do believe the Bible as divine—as the truth of God. Not a fact, or truth thrre stated, but all receive it. Yet the various opinions, formed of that fact or truth, no man can receive. It is impossible to force an honest, intelligent mind to believe. Coersion has divided christians in every age; ever since the introduction of laws to enforce uniformity. The Reformers of the 16th century saw this, and for a while protested against it. They boasted that the Bible, the Bible was their religion. But the free mind soon began to form different opinions of Bible facts, for this they were reproached by the Catholics—and to remedy the supposed evil the Reformers began to embody their opinions of Bible truth in a creed or book, and required all their members to subscribe it. Thence division ensued, and it has continued and increased to the preaent time—and will continue as long as uniformity of faith is required.

This evil has been seen by many in the present age. They too, have determined to reform, and revert to the true principles of reformation: to take the Bible alone for their only rule of faith and practice.

If these principles be relinquished, there will be a speedy end of reformation and union. Let us watch and pray, lest we enter into temptatioa.

B. W. STONE, Ed.

Jamestown, O. August 7th, 1823.

Dear Brethren:

In my former communications you will have observed, that I take the position, that the subjects of Jesus Christ, must not only be good subjects of his kingdom, but also of Cæsar's government, or the governments that be, or in which they reside. They must obey the laws of Christ, and submit themselves to the powers that be. This to some appears to be impossible, but I conclude, that the reason of this apparent impossibility, is because such persons have given a general construction to the laws of Christ, as though all the world were his church or kingdom, as though his empire were universal,—as though all principalities and powers were put under him; but this event I suppose to be yet future. I suppose that the laws of Christ to the present church, are analagous to the law by Moses to the

Jews—in it the commandment was, "thou shalt not kill." But this never was construed by them that they were prohibited from going to war with other nations; but were constantly at war; and they were never charged with a violation of their law, in consequence of their wars. It is supposed by some that all wars are instigated by the Devil. If so, many of the decrees of God have been, and are executed by the instigation of the Devil.—And all the powers (called cruel) that have been for ages, and now are, must be of his contrivance, for all have got dominion by the sword. And Paul was mistaken when he said, that those powers were of God. If I understand the prophetic spirit, wars are to continue on the earth, till the universal reign of Christ commences, then they are to cease not only among men, but also among animals. Some suppose that by human exertion, that period can be expedited; but I doubt whether human agency will have any thing more to do in that matter, than it had to do in bringing about salvation—if human agency be used at all, it will not be according to the will of man What is done by human beings, will be done blindly—and I am not sure if they are not at this time engaged in doing what has been pointed out, and spoken by the prophets since the world began. The religious community suppose that if they can agree to be at peace with one another, and let each sect pursue its own course undisturbed, that this will be the millenium—but this compromise will break forth again into feuds, and will be like the raging waves of the sea, before that calm ensues. Prejudices will be hushed for a time, and the sects will become better acquainted with each other's weaknesses, by reading each other's productions; but when the war commences again, the bitterness will be increased in the same proportion, as in other armistices.

M. WINANS.

REMARKS.

Brother Winans:

The position you have taken in the beginning of your letter is completely tenable, against which you will find few, if any opponents. But the sentiment denied by you, that all the world is not Christ's kingdom, that his empire is not at this time universal, is not so clear, and admits of doubt. I have long thought differently. That he was anointed King by the Father, all admit—that the heathen, and the uttermost parts of the earth, were given to him as his subjects, is no less certain. See Psal 2. "And this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the

last day." Joh 6, 36, 40. The first of these verses teaches us, that all mankind were given to Christ, and that all, none excepted, shall be raised from the dead at the last day. The second teaches, that every one of the human family, who believes in Jesus, shall have everlasting life, and be also raised from the dead at the last day. This is equivalent to Jo h5, 17, 3. "As thou hast given him power (authority) over all flesh, that he might give eternal life to as many as thou hast given him." The Father has given the Son power or authority over all flesh, the heathen and the uttermost parts of the earth—for this purpose, that he, the son, might give eternal life to all, on the condition that they believe and obey him. If his kingdom or reign does not embrace the world; or if the world be not put under him as their lawful king, how shall he give them laws, and impose obligation on them to obey—and punish them for disobedience and rebellion? This whole world is his kingdom—his empire in rebellion. His ministry is to reconcile them to God. At the close of his mediation and ministry, he will give up the kingdom to God, even the Father; having put down all that rule, power, and authority received from the Father, for the purpose of saving and redeeming sinners Remember, the kingdom he received from the Father, included some, who would not have him to rule over them—and that these were punished for this very crime. Could this be justly done, if they were not in his empire That he had a kingdom entirely composed of saints on earth, is admitted; but this is the kingdom of heaven, and not the kingdom of the world

You reason against the opinion that all wars are instigated by the Devil. Indeed my brother, if the Devil had not instigated men to sin, war had never been known on earth—death had been a stranger here. To the devil is attributed "the power of death"—to the same may be attributed war. Both proceeded from his instigation God, in order to punish the wicked has the perfect right to choose the means, either war, pestilence or famine. You observe, that wars are prophecied as continuing till the universal reign of Christ commences. So the same prophetic spirit speaks of sin continuing to that period. But prophecy of an event does not always prove the event righteous. If so, war and sin are both equally right

Speaking of the universal reign of Christ, (the millenium) you deny that human exertion, or human agency will have any thing more to do in bringing about that period, than in bringing about salvation. This, I think, is truly a discouraging opinion. After the plan of redemption was established by the Saviour, has not the work of redeeming men from sin, and of building up Zion, been carried on by human agency and exertion? and will not this work be still carried on by the same agency and exertion,

under the great Head, until its consummation at the coming of the Lord? I ask my brother, what has brought about the present enlightened period in the church? Has it not been under the Lord, by human agency and exertion? And in brighter periods yet ahead, till the seventh seal is opened, and the seventh and last trumpet sounded, will not all be effected by the same means? You think "what is done by human beings is done blindly." If so, the whole testimony of the evangelists and apostles, may be suspected —and all who receive and act upon their testimony are acting blindly! I have heard preachers and people consoling themselves in the time of great barrenness and death, that when God pleases, or when his time comes, he will revive his work—till that time human agency and exertion are useless. Do you believe this and yet urge people to obedience in order to be revived? By a little attention you, I think, will find, that by human agency and exertion John prepared a people for the Lord in his first coming; so by similar means a people shall be prepared for his second coming. But let it be well remembered, this agency and exertion are under the direction of the spirit. Your old brother,

B W. STONE, Ed.

Brother Stone:

I see in the Messenger, vol. 7, page 129, a a comment on Romans, 7th chapter. I dont inteud taking a general review of the subject, but only say a few words on the winding up of your explanation of that chapter.

From the best understanding I can get of your argument; you place all the difficulties, and heartrending sorrows, occasioned by the warfare between the flesh and the spirit; in the breast of the unconverted, (* 1) from the change you made in the reading, and sense of the last verse, I understand you to believe the christians are free from all complaints, such as falling into temptations, (* 2) hardness of heart, disobedience, &c., which make them cry out, O wretched man that I am, &c.

If this be your opinion, I should like to know how you get over the 17th verse of 5th chapter of Gallatians. (* 3) I think Paul was writing to them as christians, although he had reproved them sharply for their errors, yet in verse 10th he says, I have confidence in you &c.

I dont wish you or any other person to think, that I believe a christian to be a slave to sin, far be it from me to hold any such sentiment; but I believe when the christian is off his guard, the flesh gains the ascendency, and brings the creature into condemnation many times, which causes great distress. You probably may refer me to the 16th v. to establish your position. I acknowledge and believe, that while the christian walks in the spirit, he

will not submit to the lusts of the flesh; (34) but if you will show me a person that always walks in the spirit, I believe I shall enjoy a sight which I never yet have had. (* 5)

I dont, by any thing I see in scripture, think it necessary that a christian fall into difficulties: unless it be in the case of Paul, when he said, there was given to him a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure. I think this sort of buffeting necessary, especially in this our present day. You have several times intimated that the ten commandments were aborogated, and particularly the Sabbath. (* 6) Now, I want to know what our Savior meant, in Matthew, 5th chapter, 19th verse, (* 7) If the commandments there spoken of, are not the ten, what are they? and who are men that break them, and teach others to do so. Yours, with respect,

WILLIAM NASH.

Callaway county, Mo. August 5th, 1833.

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1. Of the unconverted or unrenewed only, Paul was speaking in this chapter, until the last verse.

2. I have never thought that christians were freed from temptations. But the christian is not represented by Paul as saying, who shall deliver me from the body of this death. To apply it to a christian may be done, as is often done; but for it we have no scriptural warrant or authority

3. By reading verse 24 of the same chapter — The flesh, with its affections and lusts is crucified—and therefore dies a lingering death—while it lives it will oppose the spirit, yet its opposition is weak, and easily overcome by the spirit.

4 This is true—and we should not make provision for the flesh.

5. A rare character—yet one we should ever labor after.

6. The Sabbath, or seventh day of the week, I have said was not binding on christians. It is a part of the covenant which has waxed old and vanished away. The first day of the week we do feel religiously bound to observe—not for the reason why the Jews observed the seventh, but because on that day the Lord arose—on that day the new world was established.

7. The law and the prophets included all the Jewish scriptures, which we generally term the old testament. The law and the prophets were until John, since then, the kingdom of heaven is preached, and every man presseth into it." Our Lord did not come to destroy the law or the prophets, I came not to destroy but to fulfil—all that was written in them concerning him must be fulfilled—until every thing in them were really fulfilled by him, or in him, whosoever therefore, shall break one of these least commandments, and teach men, &c.—Woe to that man! who

shall dare to break one of the least—the least command of the law—all must be fulfilled in and by the Saviour, before this yoke can be taken from the necks of the disciples.

B. W. STONE, Ed.

CATHOLIC CONTROVERSY.

We have just read a pamphlet of 22 octavo pages, small type, containing a very able philippic against the Ismatic religions of Messrs. Hughes and Breckenridge, the celebrated disputants on the claims of the Pope and John Calvin. This pamphlet, from the pen of our much esteemed brother J. Thomas, M. D. presents a very lucid and forcible view of the true Church of Christ and the Christian institutions, and exhibits in bold relief, the real merits of the Papist and Protestant controversy. It is a document worthy of very general circulation for its own sake, and is a striking proof of the irradiating, emancipating, and emboldening influence of the Original Gospel and order of things on the minds of all who cordially embrace the Apostles' doctrine.—Brother Thomas is but an infant of one year old in the Christian Church; and here we find him, in the very temple of Apostate Christianity, successfully grappling with the Doctors of the two great parties in the apostacy; and certainly while contending with them, he proves himself, when panoplied with the armor of light, more than a match for the rulers of the darkness of this world, with all their Holy Orders and the See of Papal Rome.

Receiving the pamphlet yesterday, we have only given a cursory reading, and have not room to give more than its title, and introductory address of its autnor to the citizens of Philadelphia.

Millenial Harbinger.

New Catholic Controversy. A Mirror for Ismatic Religions, in a letter addressed to Messrs. Hughes and Breckenridge, showing that neither Romanism nor Protestantism is the Religion of the Holy Catholic Church of Christ. By a Royal Priest of God's Heritage.

PHILADELPHIANS!

The time is at length come, when silence is sinful, and forbearance ceases to be a virtue. Shall we, the citizens of Messiah's kingdom, calmly witness the immolation of the eternal truth of the God of Heaven, so gloriously revealed by the Saviour of the world and his Ambassadors, on the altar of partyism, and not raise the shout of war on the battlements of Zion? Where are the watchmen of the city? Have they not abandoned the defences, forsaken her bulwarks, and ingloriously sounded retreat? "The present crisis" is fraught with events which some effect to "deprecate as injurious to the cause of religion;" and gloomy are the forebodings of those who usurp to themselves the character of your spiritual guides. Controversy is to be hushed into the stillness of death, and the "more useful information" of the "revival" of religious *seasasions*, and implicit faith in "our Zion," are "to supply its place!" "Contend earnestly," says Jude—"Contend *not at all*," say religious editors; "Combat the good combat," says Paul—"It is non-essential," say divines—"Wield the sword of the Spirit," says the Christian warrior, "and wrestle with the rulers of darkness"—"Let them alone," says spiritual imbecility, "for controversy ia fatal to the cause of religion."

Such, my reader, appear to be the tactics of the day. A good cause never fears the light. The more the truth is controverted, the more brilliant its polish; but error hates the light, it fears inspection; it denounces disputation. In laying before you the following pages, I am actuated solely by a love of the truth, and a mortal enmity to corruption I expect to derive no profit, I rather calculate on loss; not so much in a pecuniary sense, as in a fair reputation with those whose *worldly* weal is implicated in the upholding of religious systems. It is the apostacy foretold by the Apostles, against which I direct my efforts, not against them who are unfortunately its victims.

Protestantism is unquestionably defeated by Romanism;—its champions cannot prove its identity with the religion of Christ. Romanism, however is not the less gross. I have been anxious, therefore, to call the attention of the public to the true religion, lest they should rashly conclude, that because these two isms of the "Christian world" are false, there remains none that is true. God brings good out of evil, and he thus overrules the wars of sect against sect, to the destruction of both. The religion of Messiah Courts discussion, but ismatic religion dreads it.

In conclusion, I have only to add, that the faith, order, and institutions of the Holy Catholic Congregations of Christ, as described in this letter, are proclaimed, both in faith and practice, at the Bank Street Meeting, where all who feel themselces weary and heavy laden by the oppression and bondage of sin and Satan, may be instructed in the way of truth more perfectly, and find assurance af the remission of sins.

JOHN THOMAS, M. D
95 North Third Sireet.

RELIGIOUS INTELLIGENCE

Troublesome Iron Works, N. C. Oct 4, 1833.

Dear Brethren:

I would inform you, that some person in Guilford county, has lately come out in the Greensboro Patriot, in as

plain and open a manner, in opposition to all creeds, confessions of faith, and books of discipline, &c. &c. as either of you have. After seeing his first letter, I dropped him a line, and attached some five or six queries, taken from the last June number of the Christian Messenger. Since writing him I have received a letter from him, which is pleasing, and says he will attend to the queries in due time. In haste, yours in love and esteem.

J. JOHNSON.

INTERROGATIONS TO THE EDITORS OF THE MESSENGER.

1. Are the words "*wet* thee with the dew," &c. Daniel 4, 25, and "*dipped* himself seven times in Jordan," 2 Kings, 5, 14, the same in the Hebrew? If they be, how are we to understand the *modus immersionis* in the days of Nebuchadnezar's perigrination in the dew-besprinkled grass?

Ans. The words in Daniel and Kings are not the same—the word in Daniel is *Trebo*, which means properly, *to wet*, translated by the Septuagint, by the word *bapto*, which word is never applied to the rite or ordinance of baptism. The word in Kings is *tebel*, which properly signifies *to dip, plunge, or immerse*, translated by the 70 *baptizo*, which word is always applied to the ordinance of baptism in the christian scriptures. We advise our brother to inquire what means the *modus immersionis*, or mode of immersion.

2. How do you understand the phrase, "*pleroma ton ethnon eisethe*," Rom. 11, 25? Do you suppose that "*plerothosi kairoi ethnon*.' Luke 21, 24, refers to the same thing?

Ans. In the same chapter, Rom. 11, 12, the apostle stated, that the fall and decay of the Jews were the riches of the Gentiles. For in consequence of the Jews rejecting the Messiah and the gospel, they fell, and that gospel with all its rich blessings, was carried to the Gentiles, and millions have been enriched by it. If they have been so enriched by their fall, how much more will they be profited by their fulness (*pleroma*) that is, when the fulness of the Jews shall return and acknowledge the Messiah. (For all Israel shall be savaved.) This additional evidence of the truth of christianity will convert millions more of the Gentiles to the Lord. "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in"—that is, this blindness shall continue with the Jews, till that period come when they shall return and receive Messiah; and the fullness of the Gentiles take place, or be converted to the Lord. I think that Luke 21, 24' (the times of the Gentiles be fulfilled") refers to the same period, when the Gentiles shall no longer tread down Jerusalem, but give place to the Jews, who have

the divine title to that land and city; and who will yet possess it by the will of God. Ezek. 36, 24, 28—Chap. 37, 21, 28. Amos 9, 14, 15, &c.

(*Concluded next number.*)

ANSWER TO DR WINANS.

All the principles in the gospel, and all its privileges also, have been dreadfully entangled; but the arrangement in the Ancient Gospel, as it has for distinction sake been called, has laid a solid foundation for correct enquiry. I am not wearied out by your questions relative to the Spirit. Your case is the case of many intelligent persons in this reformation, and the subject has been embarrassed with many difficulties. Instead, therefore, of being displeased with the doubts of those who do not see with me, the extraordinary sentiment that 'the Holy Spirit was given to men, not to make them obey the Gospel, but because they had obeyed it.' I am, on the contrary, rejoiced when I see the gospel admitted as the message of pardon; and feel greatly disposed with such as obey it, to investigate all its terms from faith forward. But to come to your letter—

'*The Spirit is something abstract from the word.*' I do hold forth in my writings, the idea that the Spirit is something abstract, or different from the word. When the Lord Jesus commissioned his apostles, he gave directions that the converts should be immersed into the name of the Father, the name of the Son, and the name of the Holy Spirit, for this is the sense of the verse. I do not believe then, that I have been baptized in the name of a non-entity—a something, which when enquired into, is really a nothing. The Spirit is called the Truth, but this proves nothing. Jesus himself is called the word—the word of God; yet I most certainly believe him to be something, or rather some person different from the word. And so of the Spirit, though called the truth, I nevertheless believe him identically distinct from the truth. I cannot believe that Jesus is a written sentiment—I cannot believe that the Holy Spirit is a written sentiment. The record or scripture may be the Father in letter, the Son in letter; and the Spirit in letter; but certainly it is neither the Father, nor the Son, nor the Spirit, in his proper existence. Brother John S—— was preaching, shortly after the public restoration of the immersion of remission, he was asked what he meant by the Holy Spirit, he answered that he meant the word of God—he did not believe the Spirit was any thing distinct from the word. Then replied brother M——, you should say, and the people would understand you, 'Be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive a New Testament!'—Now brother W., I desire that if what I have already said on the

distinction between the Father, Son, the Holy Spirit, and the written word, can save in future all questions relative to their sameness or identity, it may be allowed to do so. I have never written that the Spirit is the word; I never will write that the Spirit is the word: with the scriptures in my hand I never can write that the Spirit is the word.

There are then only two questions relative to this subject that call for adjustment. The first is—Did the apostles and primitive disciples receive the Spirit both in his *word* and in his proper *existence*? The second is—Do the moderns receive the Spirit first in word and then in his proper existence? In the settlement of these two questions, we have to separate the things on which we agree, from the things on which the disciples do not agree. All agree then that both ancients and moderns must first receive the word of the Spirit; this is to receive the Holy Spirit in word; that is, in his word, or in words dictated by his inspiration. It is also agreed by all, that the ancients, after receiving the word of the Spirit, or the Gospel, did receive the Spirit in his power, i. e. in his proper existence. And, therefore, the only remaining question is—after a man in these times believes and obeys the gospel, is he inhabited by the Holy Spirit in his proper existence? On this the disciples are not agreed. This, I hope, brings the subject within our reach. Do we, or do we not, after obeying the gospel, receive the Holy Spirit in his proper existence as the first Christians did? This is the question; and if what I have said first in regard to the distinctness of the word and Spirit; and secondly, in regard to the question which calls for discussion and settlement appears satisfactory, then please let me know: and accompany the information with your objections to the affirmative of this last question arranged numerically, one, two, three, &c. Till then I am your fellow servant in the kingdom of Christ.

WALTER SCOTT.

Evangelist.

THE MILLENIUM.

Millenium is a latin word, and signifies a thousand years.—This period is spoken of in Rev. 20. Commentators are not agreed whether these are common or prophetic years. If they are prophetic years, (which are reckoned a year for a day. Ezek. 5, 6,) the millenium will measure 365,000 years. This is probable, because John in the Revelation makes all his calculations according to this measure.

About the commencement of this period, or just before its commencement, Babylon, the great whore is judged and destroyed, Rev 19, 1, 3. The spurious church of Christ is called Babylon, because of its pride and confusion: and called the great whore, because she has forsaken the true husband, Christ, and followed after other lovers. She is not owned as the Lamb's wife, as in 7th verse.

About the commencement of this glorious period, the true church of Christ, or the Lamb's wife, is seen prepared for the marriage, or marriage supper of the Lamb. Happy they, who are called to the marriage supper of the Lamb! None but the saints of God have this privilege. Rev. 12, 7, 9.

Immediately after, at the very commencement of this period, the King of Kings comes in his glory, and smites all the wicked nations of the earth, and treads them in wrath, as grapes are trodden in a wine press, and sweeps them all in death. Rev. 19, 11, 21.

At the same time the old Serpent, the Devil or Satan, is bound for a thousand years, during which time he has not one subject alive on earth. Rev. 20, 1, 3.

At the commencement of the 1000 years, the martyrs who were beheaded or slain for the testimony of Jesus, and for the word of God, shall rise from the dead—also the saints who had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, shall rise, live and reign with Christ 1000 years. This is the first resurrection. Rev. 20, 5, 5. Commentators generally, if not universally, limit this privilege to the martyrs only; and think that these only shall rise from the dead at the commencement of the millenium, and reign with Christ during that period. Yet the text by no means limits it to them. The Apostle Paul, speaking of the resurrection, marks the particular order of it. Cor. 5, 23. "But every man (is made alive) in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." The plain meaning of which is, that Christ first rose from the dead, and afterwards his saints shall rise from the dead at his coming. Thes. 4, 15, 18. We are plainly taught that at the coming of Christ, the saints that shall be alive on the earth, shall fly up to meet the Lord in the air, they having been changed from mortality to immortality in a moment, in the twinkling of an eye, at the sound of the last trumpet. But they shall not enjoy this privilege till the dead saints shall first rise from mortality to immortality, and then shall they all be caught up together to meet the Lord. The Lord shall descend with the trump of God, the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. In all these passages of scripture, not a word is said of the resurrection of the wicked.

In the resurrection they neither marry nor are given in marriage, but are equal to the angels. The idea of an increase of men by ordinary generation, is certainly incorrect and untrue.

Some indulge the idea that in the millenium, all the wicked world will be converted; but the truth is, that not one of the wicked will live to see that day.

Some have thought that Christ would not come and reign in person on the earth; that his coming and reign on earth are entirely spiritual. How then differs his reign in the millenium from his present reign? His first coming was in person; so shall his second be. His first coming was to save his people from their sins—his secood is to save them from death and *hades*, and not from sin. His first coming was not to judge the world, but to save the world—his second coming is not to save, but to judge the world. In his first coming he abode but a few years on earth; in his second he will abide 1000, and not leave the world, till he has adjudicated on it, and assigned to each one his eternal portion in heaven or hell. For at the end of the 1000 years, Satan is loosed, and the wicked are raised from the dead—this is the 2d resurrection. Satan is permitted to collect his old armies composed of all the wicked now raised from death, and to deceive them once more with the hope of conquering the armies of Jesus. As soon as they are collected together, the judgment is set on them, and they are condemned to suffer the vengeance of eternal fire.

One objection is offered to these views, which is, that the dead, saint and sinner, are to be raised in the same hour.

"The hour is coming when all that are in their graves shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." In a few verses above the Lord said, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John 5, 25, 28. In this last verse, the dead spoken of are such as are dead in sin—such shall hear his voice, and if they hear and believe they shall live the life of faith in the Son of God. This the context shows to be the truth. This hour of hearing the voice of Jesus in the gospel has continued 1800 years. It yet continues. If then, this hour measures 1800 years, why not the hour spoken of in John v. 28, continue 1000 years? These are humbly submitted to the public.

B. W. STONE, Ed.

THE RETROSPECT.

In a late retrospect of my life, I see more than a quarter of a century past, a large, attentive congregation addressed by myself. Among osher subjects of discourse, that of Christian Union was prominent. I at that time remarked that there were four different kinds of union, which were designated by the names of *book union—head union—water union* and *fire union*. The book union was a union founded on a book, containing certain articles of faith, called a creed, confession of faith, or a discipline. These were authorative. This union was proved by fact to

be very uncertain. For these books have, from their very introduction, been the unhappy cause of disunion—and as light and liberty progress, they will be banished from the christian community.

Head Union was defined to be a union founded on opinion.—Many denounce with much zeal, all creeds and confessions, as sectarian and anti-christian. They extol the Bible, and boast of it as being their only creed and discipline; that they will submit to no other. This is so far right. By the power of this truth, many have abandoned their human creeds, and declared that they adopted the Bible alone, as their rule of faith and practice; and they see no reason to prevent all christians from uniting on this foundation. They received the Bible alone—they all believed every thing contained in the Bible. But they soon found that their opinions of many things contained in the Bible were very different. Each one believed his opinion of certain texts, to be the very spirit and meaning of the texts—and that this opinion was absolutely essential to salvation. If all would receive the opinion of A, a union could be effected: or if all could receive the the opinion of B, a union might be effected. This is a union founded on opinions. Now how does this union differ from that formed on a human creed? The only difference is this, that a human creed is made up of opinions, and written or printed in a book. Each is equally authoritative. Surely they act more wisely who have their creed put in a book. This plan of uniting on opinions, whether contained in a book, or in the head, is not worth a straw, and never can effect christian union, or the union of primitive christianity.

Water union, was defined to be a union founded on immersion into water. But fact proves that this union is easily dissolved, and that immersion will not keep those who are immersed, united.

The union of fire, was defined to be the unity of the spirit—a union founded on the spirit of truth. Fire effects a perfect union—so does the spirit of burning, the spirit of Jesus; and no union but this will stand, no other union is worth the name. This spirit is obtained through faith, not in a human form or set of opinions, whether written or not written, but in the Lord Jesus Christ, the Savior of sinners; and by a cheerful obedience to all his known commands. For this spirit is promised to those that obey him—to them that repent and are baptized—to them that believe in his name. This spirit leads us to love God and his children—to love and pray for all mankind. This is the very union for which Jesus prayed, and by which the world will believe that he is the Christ of God. What effect on the world will any other union have?

O, let us endeavor to have, and then to keep the unity of the

spirit in the bonds of peace. These were the sentiments which many of us labored to impress on the minds of christians many years by gone—these are the sentiments I yet feel determined to teach and to urge while life remains. In vain we expect union without this spirit. There is no union between light and darkness—between the saint and sinner, between the renewed and unrenewed. As well may he attempt to unite iron and clay. The poor worldly professor is but a clog to the church—and is always the cause of her distresses.

How vain are all human attempts to unite a bundle of twigs together, so as to make them grow together, and bear fruit! they must first be united with the living stock, and receive its sap, and spirit, before they can ever be united with each other. So must we be first united with Christ, and receive his spirit, before we can ever be in spirit united with one another. The members of the body cannot live unless by union with the head—nor can the members of the church live united, unless first united with Christ, the living head. His spirit is the bond of union.—Men have devised many plans to unite christians—all are vain. There is but one effectual plan, which is, that all be united with Christ, and walk in him. Zion must be purged from dead members, before she can shine in union and glory.

B. W. STONE, Ed.

Alabama, Lowndes county, Auguss 5th, 1833.

Dear Brothers, Stone and Johnson·

I now take up my pen to redeem my pledge to you, that I made in my last. I then promised to be more definite in my next, as respected the prospect of the good cause in this section. Truth is on her march, and error sick with contradictions, clothed with a superabundance of inconsistency, is flying to falsehood as a remedy, and expiring from the venom of its own fangs. The partisans around us are in great confusion about their ways and means. Their creeds and formularies are beginning to be called in question, by some of their own leading members. Two of the Episcopal Methodists are to discuss with each other the propriety of the discipline on next Lord's day week. I am invited by one of them to attend with him on the occasion. I am truly sorry to say, it will be out of my power to comply with his request: but I have very little doubt of his success, as he has taken the word of God for his guide in this contest against the creed, and the man that attempts to defend it. I have been traveling for some time past, and entirely devoted to the work of the ministry. Brother Anderson has left these parts, and I am almost left alone to attend to all the calls in South Alabama. But I have great reason to rejoice at the present prospects. There have been something

like one hundred members added since last Christmas in these parts, taking brother Anderson's labors and mine together. In short, I can say, that truth is making rapid strides. Great engine of knowledge, pause not in thy career of glory, till the world shall hear of deliverance to its utmost verge! Speed on thy pathway of light, till the sleeping earth shall rise in the strength of a giant refreshed with wine. Spread the unfurled pennon of emancipation upon every breeze—unnumbered millions pause to hear thy banner-cry. Then let me say to those that have enlisted in the cause of truth, go on. That if bigotry frown, let it frown. What if enmity hurls its deadly shafts, they shall fall harmless at your feet. Let friends grow cold and alienated in their affections, and treat you with indifference and with sovereign contempt, if they will do this, on the account of your honesty let them; you will be infinitely better off without such friends than with them Let slander send forth her keen and envenomed glances, like flashes of lightning from the gloomy skies, her poisonous breath shall never reach you. Let persecution roll her dessolating waves, yet, like a rock in the ocean, you shall not be moved. Let ignorance mutter anathemas, and superstition foam with rage, on their own heads shall the evil fall, not on yours, if you be followers of that which is good.

WM. MOTHERSHEAD.

Brother Jos. Mitchell, of Kentontown, Ky. writes, September 30:—That in August last, the church at Kentontown, before in a languishing state, was reorganized of 30 members—that at every meeting new accessions were made, and that their present number is about 70, and yet increasing.

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The annual meeting of the C. brethren on the West of Kentucky, commenced 5th of September, 1833, at Palmyra.—Throughout the meeting brotherly love and unity prevailed—6 were added to the church. Their next annual meeting is appointed to be on Friday before the 2nd Lord's day in September 1834, at Wilton, Jefferson county Indiana.

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Brother O. Pearre, of Clermont, O. writes September 30:—That the good cause still prospers there. In the space of two weeks about 20 made the good confession in his neighborhood—that the churches at Mt. Pleasant, Bethel, Republican, and Five-mile, were all increasing, and in a prosperous state.

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Brother I. Savell, of Florida, informs us that the religious appearances on Elder Motherhead's circuit are good. He has lately received 9.

Fayette, Howard Co. Mo. Oct. 11, 1833.

Dear Brethren Stone & Johnson—

These lines will inform you that the good work is still going on amongst us. The Christian Churches and the Reformers united in the bonds of peace and love, although we meet with all the opposition that malice can invent, in spite of all they can say we are still gaining ground. Mr. Rogers, our great opponent has fought us and Campbell, till the Baptists have discharged him from both the Churches that he attended, several Baptist Churches of late have split, but the Reformers take the majority with them.

Moulton, Ala. Oct. 13, 1833.

Much loved old Brother—

The prospect of the reception of truth is better than it has been since I have lived in this place. though by sectarians, for the most part, we are entirely cut off.

The terms of communion as exhibited this day by a great sectarian leader are, 1st, Belief in the unity of God. 2d, In the Trinity of God. 3d, In the vicarious suffering of Christ. 4th, The imputed righteousness of Christ, to the justification of the sinner; and, 5th, In the operation of the spirit; that is mystically on the heart of the sinner before he can believe; for that is what he had contended for, immediately precedinh. Though I had a desire to show forth my Lord's death till he came, yet I do confess that it looked so much like man's table, and not the Lord's that I had no great desire to sit down with them. My heart mourned and trembled for the surrouuding multitude. I confess that my mind almost sinks when I behold the learned and the wise of the day persuing a course which is so pointedly contrary and opposed to the plain instruction of the Great Lawgiver of the universe. But I can only use my feeble efforts in holding forth to the world the word of life, in that simplicity which Christ and his Apostle's has given it to us, and feel bound and determined to do so both in public and in private as long as I have utterunce.

C. McDONALD.

Eld B. W. Stone.

Brother Thacker V. Griffin of Decalb county Ga., writes, September 25, 1833:

Brother Stone:

I have attended several camp meetings this summer in Tennessee; and I require to have it to say that many persons appearsd to take considerable interest in them. Many became obedient to the faith while many more, Berean-like, are

enquiring whether the doctrine promulgated by the brethren, is to be found in the scriptures. Myslf and brother C. F. R. Shehane, are at this time in the State of Georgia, many persons oppose the view we offer on "the remission of sins," though we flatter ourselves that we are able in m ekness to instruct those who oppose themselves, and to stop the mouths *of gainsayers.*— Brothea Buys, has met a host of opposition in this country, when endeavoring to advonce the gospel plan of a present salvation, but we hope, with him and old brother Dupree to give a strong impulse to the farther advancement of the reformation in this section, but what the result will be, is not for us to say.

Near Readyville, Tenn. Oct. 15, 1833.

Brother Stone—

Gospel truth continues to spread in this section, though much opposed by sectarians. There were 33 baptised during the time of the Camp-meeting at this place, (Berea;) several in this neighborhood since that time.

Our old friend and brother, William Travis, departed this life the 7th of August last. He died, as he lived, recommending the golden rule, to do to others as we wish others to do to us.

Yours, &c.

JOSHUA NICHOLS.

THE JEWS.

The powers of Europe are finding it to their advantage to restore the Jews to their former inheritance in Palestine The northern Nicholas and the Pacha of Egypt must be arrested in their course, and if possible, the Russians be prevented from obtaining a footing on the Bosphorus and Asia Minor, and in order to accomplish the extraordinary design, France and England have agreed to Establish a free sovereignty in Palestine, like the one they have already succeeded in affecting in Greece. A fleet is to be sent to negociate peacably with the Egyptian Pacha or prosecute the intended enterprize by a declaration of war. The leading characters among the Jews of Europe, with Rothschild at their head, are favorable to the design, and we may soon expect to see Jerusalem and Judea no longer desolate, but peopled with the descendants of their primitive possessors. It has been left to the cabinets of Europe to re-people the home of promise, and build up the waste places of the Holy Land. From the banks of Jordan again the Hebrew host shall lift their songs of praise, and the mounts of Carmel and Eebanon, and the rich and pleasant fields of Engedi restored to their rich pristine excellence, shall blossom as the rose.

Balt. Visiter.

RECEIPTS FOR OCTOBER, 1833.

KENTUCKY. *Louisville*—By Bro. M'Call $4, for 1. B. Blann and H. Laws. for 6 and 7. *Cynthiana*—By I January $13, for T. Rowland, for 7; for L. Woolen, for 6; for A. Moore 5, 6 and 7; Mrs. Henderson 5 and 6; G. Dirkpatrick 7; I. Miller for 7; 1. Henderson for 6 and 7; E. Worther 6; Tho. Oder for 5, 6 and 7; C. Dawson for 7; Mary Smith for 6. *Leesburgh*—Jo. Wasson, for T. Stout, for 7. *Flemingsburgh*—By J. Armstrong 50 cents, for 7. *Raven-creek*—S. Perrin, for J. Perrin, J. Berry, H. Swinford. J Rollins, and self, for 7. *Union*—By C. C. Moore, for Wm. Byrns, for 4, 5, 6, and 7. *Liberty*—By Bro. T. Smith, for I. Jones, for 7; by do. for unknown, 50 cts. for 7. *Canerun*—By R Haley for 7. *Covington*—I. M. Sharp for 6 and 7: Jas. G. Arnold for 7; Wm. Montange for 7. *Russelville*—By L. Fleming, for S. M'Cuddy for 6 and 7. *Paris*—D. Cline for 6. *Princeton*—Doc. Webb for 5 and 6.

INDIANA. *Rushville*—By Elder 1. Longley, for Luney 1. Cartmel, Kepliner, Robb and Templeton, for 7. (Robb we know not; we need information.) *Cynthicnn*—By John Johnson Pr. Nesbit $6, not known for whom or for what vols. *Indiapolis*—Doc. I. Sanders, for 5, 6 and 7, $3 25. *Milton*—I. Crum $4, for self, Robinson, A. Crum and Richard Lenson; for 7. *Rockville*—By P. Harris for 7. *Carlisle*—By H. D. Palmer $5, of which $1 25 is for John Eaton, Ill. for vol. 7 in full, $2 50 for Wm. Mitchell for 6 and 7 in full, and $1 25 for I. Rincarson for 7. Bro. Palmer has fully paid all for his agency, including vol. 7.

OHIO. *Springdale*—S. M. Gilleard for Preston, Roll and Starvetts for 7; Wm. Healthey; By J. S. Carnahan, for self and A. Lane for 7.

ALABAMA. Wm. Mothershead for D. C. Douglass, and H. Creecn for 7.

NEW-YORK. By Eld. Ira Brown $6.

TENNESSEE. By Josh. Nichols $5, of which $1 is for Wm. D. Carns for 7, $2 50 for Robert Orr for 6 and 7, $1 for Jo. McGee for 7, $1 for Js. Pursell for 7.

MISSOURI. By H. Burnam, for Js. Bradley for 7, John White for 6 and 7, A. Marley for 7, Wm. Terrill for 7.

NOTE.

Our correspondent, signed H——— M———, on Election, &c. must give us his name before we can venture to publish his piece. Did we know him, we might persuade him to alter a few expressions, which we think objectionable, or rather unguarded.

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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A FEW REMARKS ON JOHN 3.

NO. I.

1. Nicodemus came to Jesus by night. Many have detracted from the character of this worthy and good man, by imputing to him low and base motives in coming to the Saviour by night. They have not hesitated to say that he was ashamed or afraid of being seen conversing with Jesus in open day, lest he should be reproached, or suspected, or cast out of the temple, or deprived of his honorable and lucrative office, being a ruler of the Jews. This low character does not apply to Nicodemus.—He at a certain time was sent with other officers to bring the Saviour before the Jews' Court for Judgment. They returned without him—and when asked why they had not brought him, they answered, Never man spake like this man. They were severely censured for not bringing him,—yet Nicodemus answered them, Doth our law judge any man before it hear him, and know what he doeth? The whole transaction shews that he was still a believer, and not afraid to avow it before the mighty enemies of the Saviour. We find again Nicodemus honorably and openly engaged in taking the body of Jesus from the cross, and burying it with costly spices.

An objection is made—If he were a believer in Jesus, why did he continue a worshipper in the temple, and retain his office there? I answer: Neither did Jesus nor his disciples forsake the temple of worship during his life. That worship and