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.

VOL. VII. { GEORGETOWN, KY *NOVEMBER*, 1833. } NO. 11.

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.

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

the old covenant were in full force till abrogated by his death. No doubt, Nicodemus was among the first of his disciples under the new institution. It is but right to purge such pure characters from scandalous, unmerited imputations. How much more reasonable and honorable to say, that Nicodemus, seeing the Saviour constantly surrounded by multitudes throughout the day, and having a great desire to have an interview with him, and to converse freely and fully on the important subjects which he had heard him preach, chose the night as the most proper season. Then the multitudes were dispersed—then he was alone—and then he would not be interrupted by intruders.

2. Nicodemus said, Rabbi, we know thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him." Jesus constantly affirmed that he came from God—and that he was not alone, but that the Father was with him. In confirmation of this truth he wrought many miracles, sufficient to convince the mind of Nicodemus He therefore ingeniously makes the confession. The faith of Nicodemus was based on good evidence—on miracles Jesus wrought. These miracles Jesus performed for the very purpose of begetting faith. These miracles were written by his witnesses, the Apostles and Evangelists for the same purpose, that we to the end of the world might believe him, and obtain through this faith eternal life For not believing and reforming, from these miracles, Jesus upbraided the cities, wherein most of these mighty works were done. This he could not have done if he knew these evidences were insufficient to beget or produce faith: or if he knew they had not capacities sufficient to receive the evidence, as well might he have upbraided an ox or a tree for unbelief and impenitence as such men.

After Jesus had exhibited all this flood of evidence, by the miracles he wrought to bring the people to believe in him and be saved, yet many shut their eyes against the evidence, and did not believe: but they said to him, Shew us a sign from heaven that we may believe thee. Jesus grieved at their unbelief, answered; A wicked and adulterous generation seeketh after a sign, and no sign shall be given it, but the sign of Jonas the prophet, who was three days and nights in the whale's belly. By this, he alludes to his own resurrection from the grave, after having lain there that length of time. The apostles wrought miracles of the same nature with those wrought by Jesus—yet NO sign shall be given the world but his resurrection—if this fail to produce faith, they must die in their sins

How similar to those Jews are the *Evangelical*, or *Orthodox Churches* of the present day. They deny that the evidences of the New Testament can produce faith, or lead any to believe to the saving of the soul, or to the obtaining of eternal life. They

are looking for some sign from heaven—some immediate operation—some divine touch—some divine light or voice—a something extraneous from the word, that may produce faith in them. Is this the faith of God's elect? Hear the prayer of Jesus, John 17. "Neither pray I for these alone, but for them also who shall believe on me through their word." If these Evangelical Churches get faith as just seen, can it be according the prayer of the Saviour? Can it be expected that his prayer would be answered to them that they should all be one? It might not be an unprofitable inquiry, whether this be not the cause of the disunion among them. If they all had the faith of which Jesus spoke in his prayer, would not the Father have granted the request by making them all one, even as he and the Son are one? Something prevents the answer of this prayer. Let us examine what it may be.

3 After Nicodemus had made his good confession, Jesus then introduced the kingdom of heaven, and what must be done in order to see or enter into it. Except a man be born again he cannot see the kingdom of God—except a man be born of water and of the spirit he cannot see the kingdom of God. By the kingdom of heaven, I understand the kingdom of which Daniel prophesied, which the God of heaven would set up in the last days, which should destroy all other kingdoms, but should itself last forever. It is the kingdom John the Baptist preached as nigh;—the same kingdom Jesus, his twelve disciples and the seventy all preached as at hand—and which was really established on the day of Pentecost.

When John the Baptist first preached this kingdom the Jews were glad—all from Dan even to Bersheba were on the tiptoe of expectation—they were looking for Messiah to come in greater pomp than eastern monarchs, and literally fill the throne of David, that he would sway his sceptre over the world, and elevate the Jewish nation over the nations of the earth. These were their high expectations—these their high opinions. But the honest Baptist undeceived them, by explaining the nature of that kingdom just about to be set up—It will not be like the church or kingdom set up by Moses—in it were blended together the good and bad, the saint and sinner; just like an orchard of trees, some fruitful and some unfruitful—or like a heap of wheat and chaff blended together,—but when Messiah comes and sets up his kingdom, none as fruitless trees are to be admitted into it; all such must be cut down—no chaff is to remain mixed with the wheat—his fan is in his hand, and he will thoroughly purge his floor and gather the wheat into the garner, but burn the chaff with unquenchable fire. His kingdom is not of this world, —not meats and drinks; but righteousness and peace and joy in the Holy Spirit.

When the Jews understood this, their high hopes sunk, their pride was stained, and their expectations blasted. They neither wished for, nor desired such a kingdom, but became hostile to it, and violently opposed to it. Hence said Jesus. Since the days of John the Baptist, the kingdom of heaven suffereth violence and the violent take it by force. The kingdom itself was *that*, which suffered violence—and the wicked Jews inflicted it —The violent take it by force—not the violent opposers—they cannot take it by force—from the beginning our great king has protected it, and will to the end; for the gates of *hades* shall not prevail against it,—the violent, who take it by force, are such as are determined to enter it through the ranks of opposers, that will not enter it themselves, nor suffer any to enter it, but by violent exertions—earth and hell and the flesh stand in the way. We have to strive to enter and press into the kingdom.

4. Except a man be born again—born of water and of the spirit, he cannot see, (that is, he cannot taste, relish, and enjoy the kingdom,) he cannot enter the kingdom of God. Luke 2, 26. John 3, 35. To the term *born again*, or *regeneration* are applied two ideas very different. One is that it means a new heart—a new creature—old things passed away, and all things become new. This doctrine of a new heart &c is a plain scripture doctrine, which we all profess sincerely to believe and receive—all christians of every order receive it. But though all profess to receive this doctrine, yet there are some who think that the doctrine is not taught by the term regeneration. They think that the term applies to a new state and not to a new heart. Regeneration is but twice used in the New Testament. One is, Verily, you who have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glore, ye also shall sit upon twelve thrones, judging (or giving laws to) the twelve tribes of Israel. Regeneration, used in this text, does not mean a new heart; but a new state. This regeneration or new state will take place, when the Son of man shall sit on the throne of his glory, for so it is explained by the Saviour. But when did this take place? When he was glorified after his resurrection—then was he crowned king, and sat down with his Father upon his throne—then were his twelve apostles, as kings and judges empowered to dispense and execute his laws to the people. This new state or period commenced at Pentecost.—The people, that believed, were baptized, and through baptism entered into the new kingdom or regeneration—they changed their old state for this new state or kingdom of heaven.

We find the term *regeneration* in one more text. "Not by works of righteousness, which we have done, but according to his mercy he hath saved us by the washing (or bath) of regeneration, and renewing of the Holy Ghost." It is evident that the

washing or bath of regeneration conveys a different idea from the renewal of the Holy Ghost. By the bath of regeneration all understand Baptism—called regeneration, because by it we enter into the new state or kingdom of heaven. By the renewing of the Holy Ghost, is designated the change of heart, or a new heart. This accords with being born of water and of the spirit—and with Peter's words, Repent and baptised for the remission of sins, and ye shall receive the gift of the Holy Ghost —and with Ananias to Saul, Be baptized, and wash away thy sins;—and with Col. 2, "In whom ye are circumcised with the circumcision made without hands"—this designates a new heart, "in putting off the body of the sins of the flesh." How is this done? "By the circumcision of Christ." What is the circumcision of Chris? It is that made by hands, being buried with him by baptism. By all these texts we have taught that baptism is connected with the spirit—salvation or the remission of sins. "He that believeth and is baptized shall be saved"

By these remarks it is plain that people have been contending about what is equally believed by them all—or all believe in the renewing of the Holy Ghost, or a new heart—all believe that baptism designates a change of state—that by it we change from the kingdom of darkness into the kingdom of His dear Son. Why then contend?

B. W. STONE, Editor.

A FEW REMARKS ON JOHN

NO. II.

5. "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one born of the spirit." That which is born of the spirit is spirit—is partakes of the same divine nature"—is holy, pure and righteous, as is the Holy Spirit of God—they are sealed with that Holy Spirit. As the seal impressed upon wax leaves its image—so every one sealed with the Spirit, leaves its image. Jesus used a similar expression respecting his words: "My word is spirit;" spiritual, or like the spirit by whom it is spoken. To be born of the spirit means that change of heart, experienced by obedient believers. The Saviour compares this operation to wind;—we hear the sound and see and feel its effects—so is every one, born of the Spirit; he hears his voice in the scriptures (for there the spirit speaketh expressly) and he sees and feels his divine operation on his heart.

Some are disposed to apply this text exclusively to the baptism of the Holy Spirit at Pentecost. The mighty rushing wind they heard, and felt its divine power. But does every one, born of the spirit, hear and feel this power *now*? or did all feel it and hear it *then*? and must all feel it before they enter into the king-

dom? Only the 120 felt it at Penticost. Some also apply Acts 2, 38. 29, in the same way—"and ye shall receive the gift of the Holy Ghost." By the gift of the Holy Ghost they understand the miraculous gifts of the Holy Spirit, as the gift of tongues, &c. This idea we cannot receive—for all the people that repented and were baptized then did not receive the gifts of tongues. Yet the promise of the spirit is to them and to their children, and to all that are afar off (the Gentiles) even as many as the Lord our God shall call—(to all the world where the gospel is preached.) This promise of the Holy Spirit is yet good—and all that believe and obey the Gospel, do yet receive it. The love of God is shed abroad in our hearts by the Holy Ghost, which is *given* unto us Rom. 5, 5—He will give the Holy Spirit to them that ask him."

But it is objected that the Holy Spirit is never given before we enter into the kingdom. What saith the Scripture? If the Lord or his inspired Apostles say so, we humbly receive it as true. But if they do not say so, we cannot receive it for truth.

Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. This is plain. Repent and be baptized—and ye shall receive the gift of the Holy Spirit—is it said, they received not this spirit till they entered the kingdom? Faith and repentance, and baptism through which they received remission of sins, were also the means through wich they received the Holy Spirit. This is a subject worthy of consideration. If it be true, that we must be born of the spirit before we enter the kingdom, then Pedobaptism cannot be also true, unless it be proved that helpless babes have received the spirit. "Because ye are sons, (being born of water,) God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. This is to be born of the Spirit.

6. Nicodemus could not understand the meaning of being born again, or of regeneration. Jesus said—"art thou a master of Israel and knowest not these things?" Some say, Nicodemus had good reason to know; because it was the practice of the Jews to receive proselytes into their kingdom or church by immersing them. This is not satisfactory; because proselyte baptism was a human, and not a Divine institution! and our Lord would not appeal to human institutes to prove the divinity of his doctrine. He would not receive the testimony of John the Baptist in proof of his Messiahship. Nicodemus might have understood the terms *born of water*, or *regeneration*, by adverting to the case of Noah passing from the old world into the new world by water. This change of his state was called *paligenesis*, or regeneration. So Josephus calls it, and no doubt this was the common appellation of that event. Noah was therefore born of water, and saved by water. The like figure whereunto, says Peter, baptism doth now save us—as Noah was born of water—so are baptized believers;—Noah by water passed from the old into the new world—so believers by baptism pass from the kingdom of darkness into the kingdom of God's dear Son. Noah's was a change of state; so is that of a baptized believer.

Again; the Israelites passed from the state of bondage, darkness, and misery of Egypt through water, into the state of the liberty of being called the children of God. "They were all baptized into Moses, in the cloud and in the sea" They were born of water into a new state. So are baptized believers.—Nicodemus, as a ruler, should have known these things; and therefore should have understood the meaning of being born of water.

7. The Saviour now fully and clearly declares to Nicodemus the gospel or way of Salvation: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The love of God to the world is declared to be the prime cause, or origin of good to men. When determined to save men, he saw no one in his vast dominions, who could do his will—none but his own Son; for none but he could accomplish the work of redemption from sin and death. So great was his love to the ruined world, he spared not his own Son, but gave him, or delivered him up for us all. It was the will of God that his Son should take flesh and blood such as the children had, subject to pain and death. He must take flesh and blood that he might die—he must die, that he might rise again—as he said, "I lay down my life, that I may take it again," or rise from the dead—he must rise from the dead in order to enter into his glory as our forerunner there, to prepare mansions for us.

Israel in their passage from Egypt to Canaan came to a land infested with fiery flying serpents, the bite of which was attended with excruciating pain and speedy death—no skill of physicians—no power of medicine could relieve the tortured patient. In great distress Moses applies to God. He is directed to raise a brazen serpent in the midst of the camp, so conspicuous that every one in every part of the camp may see it. Every one bitten was directed to look to the brazen serpent, and instantly by looking was healed. So must the Son of man be lifted up in the midst of the world bitten by the old serpent the devil, with a more deathly bite, the poison of which penetrates the whole man, and hurries him to eternal death. No power of men or

angels—no medicine invented by finite wisdom, could relieve them. God, in love and pity to the world proposed the plan.—His own Son must be lifted up in the view of the world, to every creature—that whosoever believeth in him should not perish but have everlasting life.

Two things are designed to be effected by the lifting up of the Son of God—salvation from death, and the gift of eternal life. The Isralites, in order to be saved from temporal death, and to have their mortal life prolonged, must look to the brazen serpent immediately. So the dying world, in order to be saved from sin and eternal death, and obtain eternal life must believe in the Son of God, lifted up. His life, his death, his resurrection, his ascension, will effect nothing good to the unbeliever. Faith is indispensible—without it we cannot please God—cannot come to him, cannot be saved, cannot see life; but must die in our sins—must be damned.

But who of mankind are warranted, and authorized to believe in the Son of God, and obtain salvation and eternal life? The Saviour answers the inquiry, "Whosoever believeth on him"—*Whosoever* is a personal pronoun, and includes all persons of all characters, whether they be old or young—good or bad—bond or free—Jew or Gentile. All, all without an exception of one of Adam's children, are authorized to believe, and warranted to receive through faith salvation and eternal life.

But when are they authorized to believe in the Saviour? Now for NOW is the accepted time. But when are they warranted that they shall receive salvation and life? Now; for NOW is the day of salvation. He that believeth and is baptized shall be saved. When Peter preached the gospel at Pentecost, 3000 believed, obeyed, and were saved on the same day. God is no respecter of persons. Whosoever, therefore, however great a sinner—however old—however young—however unworthy, that NOW believes, and repents and is baptized, shall be saved—saved NOW! All things are now ready God is ever waiting to be gracious—and the man, Jesus the Son of God, receiveth sinners—and sinners only—for he came not to call the righteous, but sinners to repentance. He will do the whole work of salvation, or none. Son, give me thy heart, hard and sinful as it is—the preparation of the heart is mine—it is my work. Give yourself to him just as you are, to be saved and made alive. He will not reject, but joyfully receive you.

B. W. STONE, Editor.

A beloved brother requests from us an exposition of I. Cor. 7, 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy."

Paul has written to the corinthians not to company with fornicators. Cor. 5, 0. Many of them had before their conversion, been connected with suchh characters. They thinking that Paul advised them to dissolve the connexion, wrote to him on the subject. I Cor 7, 1. The Apostle explains himself, chap. 7, 13: "If a brother hath a wife that believeth not." &c. Before we enter into the subject, I remark that the words *believing* and *unbelieving*, in verses 12, 13, 14 and 15, are translated from the Greek words *pistos* and *apistos*, which words are generally translated faithful and unfaithful. This is their primary and literal meaning. I also remark, that the words *is sanctified* are translated from the Greek verb *Hegiastai*, which word is in the perfect tense of the indicative mode, and should therefore be translated, has *been sanctified*. These remarks being admitted, (and no scholar will deny them,) the subject is plain and needs no farther exposition. "If a brother hath a wife that is unfaithful (a fornicatrix or adultross,) if she be pleased to dwell with him, let him not put her away—And the woman which hath an husband which is unfaithful, if he be pleased to dwell with her, let her not leave him." In the following verse, he gives the reason why they should not separate: "For the unfaithful husband has been sanctified by the wife, and the unfaithful wife has been sanctified by the husband." Instances of this truth have taken place, and could be easily recited—where the unfaithful husband or wife has been sanctified or saved by the holy and pious conversation or behaviour of the faithful one. This is confirmed by verse 16. "For how knowest thou, O wife, whether thou shalt save thy husband?" That is, by dwelling with him in holiness and piety. "And how knowest thou, O man, whether thou shalt save thy wife," by acting in the same pious, holy manner.

"Else were your children unclean, but now are they holy." That is, if you should separate, or remain the one unsanctified by the other, your children are (*esti*, present tense) unclean, and must remain so for the want of your co-operation in bringing them up in the fear, nurture and admonition of the Lord—"but now are they holy"—*now*, when you are sanctified the one by the other, your children by your good example and joint instruction are or become holy.

The apostle very well knew, that it was lawful for a man to put away his wife for fornication—and though he advises such to dwell together: yet he tells them plainly that a brother or sister is not bound in this case!

Doc. Gill's legitimacy and illegitimacy—and Calvin's federative holiness and sanctification, are, doubtless, arbitrary and unauthorized by the new instution; and therefore rejected by your servant.

B. W. STONE, Editor

Another brother wishes us to assist him in understanding Rev. I. 4, 5, 6. "Grace be unto you, and peace from him which is, and which was, and which is yet to come, and from the seven spirits which are before his throne; and from Jesus Christ," &c.

With respect to the first character spoken of there can be but one opinion. In verse 8, the same person is called the Almighty. The *seven spirits* spoken of is an obscure expression. The exposition, given by some, that the seven spirits mean the seven perfections of Deity, is too absurd to be received. How dare we limit the perfections of God to seven? Through eternity new perfections will doubtless be developed by him who is infinite. The expression *seven spirits*, is found in but two other passages in the scriptures: Rev. 4, 5—"and there were seven lamps of fire burning before the throne, which are the seven spirits of God;" and 5, 6—"and I beheld, and, lo, in the midst of of the throne, and of the four beasts, and in the midst of the elders, stood a lamb, as it had been slain having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth." In Rev. I. 4, the seven spirits are represented as standing before the throne—therefore, not on the throne.

In chap. 4, 5, the seven spirits are represented by seven lamps of fire, burning before the throne. In chap 5, 6, the seven spirits are represented by the seven horns and seven eyes of the lamb that had been slain. Horns are the emblem of power, and eyes the emblem of wisdom and knowledge, and burning lamps the emblem of light or information. These emblems pertained to the lamb, and therefore, according to the emblems, the lamb possessed power, wisdom and light in perfection: for the number seven is the number of perfection. But it may be asked, what differs this character from that which immediately follows, And from Jesus Christ the faithful witness, &c? I answer with diffidence: The seven spirits may represen that being who existed with the Father before the world was, and by whom God created all things. This being called the Word, was made flesh, and tabernacled in the flesh amongst us. This being is also called the power and wisdom of God Such names fully represent to us the same things as the emblems used above, as seven horns, seven lamps, and seven eyes: This being was made flesh—took flesh and blood such as the children had—for him a body was prepared by God—he was therefore the Son of David according to the flesh, and the Son of God according to the Holy Spirit in him. This being, united with flesh is Jesus Christ, or the anointed Saviour.

The apostles in the dedication of their epistles to the churches to whom they wrote, universally, I think, say, "Grace be unto you, and peace from God the Father, and from the Lord Jesus Christ" This is the language of John in his 2d epistle. According to the sentiments above stated, the same ideas are retained.

For this exposition I will not contend a moment. I will relinquish it for one better established by the scripture I may be told, the seven spirits mean the Holy Spirit, the second person in the trinity. Let this be proved to be the truth, and I humbly submit, and receive it. It is an easier matter to pronounce a sentiment false, than to prove it false—it is easier to reject, than to substitute a better in every case. I may be gravely told, you have no business to meddle with such deep matters. I ask, Were they written for our learning? Were they written to be understood? Or must we not try to correct and reform our ignorance? "Blessed is he that reads and understands the prophecies of this book" It is hoped that this weak effort of mine may provoke some giant mind to investigate, and find the truth. My best wish is that such may succeed.

The following verses are more intelligible And from Jesus Christ, who is the faithful witness—This is an important relation sustained by the Saviour. The Father by his prophet says, "Behold, I have given him to be a witness to the people." Isai 55: 4. And Jesus informs Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18, 37 All the truth, necessary for the world to know, Jesus faithfully taught, and confirmed by signs, wonders and miracles.

——"The Prince of the kings of the earth." He is the king of kings and Lord of Lords. This world is his kingdom or empire—and all are bound to obey him. Woe to the rebel, whether he be king or the subject of a king! He is a rebel that is disobedient to his laws. At his coming, all who would not have him to rule over them, shall be bound hand and foot, and cast into utter darkness, where there is weeping and gnashing of teeth

"The first-begotten of the dead." Jesus was the first born from the dead to immortality. Others had been raised from the dead; but they died again,—but Jesus was raised to die no more.

"Unto him that loved us" That he loved us is plain from his divesting himself of the glory he had with the Father, before the world was—from his submission to be clothed with a body like our own—from his burial and resurrection—from his intercession and coming the second time to take his obedient saints to glory, to share with him in the felicities of eternity. His love appears in its divine effulgence, when we view the

objects whom he loved—sinners, rebels, enemies—such were we.

"And washed us from our sins in his own blood." This is tantamount with "the blood of Jesus Christ, his Son, cleanseth us from all sin"—and "Jesus, that he might sanctify the people with his own blood, suffered without the camp"—"How much more shall the blood of Christ purge our conscience from dead works to serve the living God"—"being justified by his blood, we shall be saved from wrath through him—For when we were enemies we were reconciled to God by the death of his Son"—"By whom we have now received the atonement or reconciliation." These are every where described as the effects of the blood of Christ. The query naturally is made, When were we washed, cleansed, purged &c. from our sins? Not 1800 years ago—not 50 years ago, and many can say, not one year ago.—When did these things take place? Not till we believed and obeyed the gospel; for none but obedient believers enjoy these blessings. Says one, these works were done 1800 years ago when Christ died; but were never manifested to us till we believed. Then it follows that we were cleansed and washed from sin, before we had existed, and, consequently, before we had sinned—we were justified before we were condemned—reconciled or atoned to God before we were at enmity with him.—If these works were done 1800 years ago, how dare you say, all are sinners and condemned? If you were convicted by the spirit that you were a sinner, and justly condemned, did the spirit convince you of a truth, or a lie? All christians of every order we think, agree that prior to our believing and obeying the gospel we were all under sin, guilty and impure; and therefore had not our sins washed away 1800 years ago But we assuredly believe that in the death of Jesus, a foundation was laid for redemption, or for the remission of sins, and reconciliation to God.

We humbly ask, was not the ministry of Christ, and the ministry of his apostles, the ministry of reconciliation? 2 Cor. 5. Are not repentance and reconciliation so nearly allied, that they are inseparable? Can we, who are sinners against God, be reconciled to him, and his ways, and not be sorry for our sins, and not feel determined to reform, and turn from every iniquity? Can any be thus sorry for sin, and thus determined to reform and not have the spirit of reconciliation to God and his righteous ways? Is not the "not imputing our trespasses to us," the same as to forgive our trespasses? Compare 2 Cor 5, 19 with Rom. 4, 7, 8. Does not the non-imputation of our trespasses follow reconciliation to God? Do we read of this non imputation of sin, as ever preceding reconciliation? Or, in other words, do we any where read of remission or forgiveness of

sins, preceding repentance or reconctliation? I answer: no where in the scriptures

We ask again, what was the great work designed to be effected by the mediation of the Son of God? He is exalted to give repentance and remission of sins. Acts 5, 31. Or God was in (*by*) Christ, reconciling the world unto himself, not imputing trespasses unto them"—of them who believe and obey the gospel The poor sinful world needed three things: forgiveness for their sins—a holy spirit—and the resurrection from death to immortality. These all flow from the life, death burial resurrection and exaltation of Jesus, the Great Mediator But these blessings, we repeat it, are received by those only who believe and obey Let none, therefore, vainly expect to have their sins washed away—pardoned, or remitted, until they are reconciled to God, or repent and are baptized. Let none expect repentance, or reconciliation to God, without faith in the Lord Jesus Christ. Let none vainly expect faith but by the divine testimony in the scriptures—"For these are wrstten that ye might believe," &c.

If the blood of Jesus washes from sin—cleanses and purges from sin—sanctifies and justifies from sin—in any other way than I have stated, I call upon the religious world to show it.—Not in the language of man, but in the language of the Holy Spirit. If a more perfect way is known, let pity for the ignorant induce them to declare it.

But I may be told that Jesus died to secure the truth of God, and the honors of law and justice. "In the day thou eatest thereof thou shalt die." I ask did not Adam die, according to the word of God, and is it not therefore secured! are not the honors of his law and justice secured? Neither the truth, nor law, nor justice declared that man should die, and never live again. Had this been declared, all hope had been at once cut off forever We grant, the death would have been eternal, had not mercy and grace interposed. There was nothing now to prevent the interposition of mercy and grace, seeing the honors of divine truth, law and justice, were secured in the death threatened Jesus came, not to remove law-barriers, but to give repentance and remission of sins to every obedient believer, and to raise him up at the last day to immortality and eternal life.

I proceed in the exposition of the text. "And shall make us kings and priests to God and his father."

"Some have referred this to the Millenium—others to the days of eternity. But we need not go so far ahead to find the commencement of the reign of saints. The apostle spoke of it as enjoyed by the saints in his day. Some, believeing that all christians are kings and priests *now*, as they were in John's day,

have run to the wide extreme of denying government in the church, and of believing the ministry of the gospel belongs to all equally; they are all kings and priests. This is anarchy; and every society which has tried it has come to nought. If a congregation of 50 members were all kings, according to the understanding before suggested, where would be the subjects for government? if all were priests, to whom could they officiate?

We believe that every christian is a king, and a priest—not over a congregation—but over the empire of self. He is a king to God. He rules over self, and brings his thoughts, his appetites, his passions, and behaviour in subjection to the law of Christ—he is a priest to God in offering the sacrifice of his lips, praise, thanksgiving, prayer, himself and his substance or goods to the Lord. The Israelits were of old called "a kingdom of priests to the Lord." Exod. 9, 6. Yet they were not all kings and priests over the congregation. The christians were called by Peter, "a royal priesthood:" Pet. 2, 2. Yet they were not all kings nor priests in the sense against which I object. They are kings in conquering their enemies, the world, the flesh, the devil, sin and death. But these victories they obtain through our Lord Jesus Christ.

"To him be glory and dominion forever and ever. Amen." The christians in earth and heaven unite in this ascription, all the glory of their conquests over their enemies—all the glory of the priesthood—all the glory which rests upon them in time and eternity—all the glory of their immortality and eternal life—all, all without exception they ascribe to him. Dominion too they with one heart and voice ascribe to him. Let him reign, for he is worthy, not only to reign in time, but forever and ever, through the endless roll of years. Amen responds every pious heart. "The Lord reigneth; let the earth rejoice." Wisdom, power, and love unite in him.

B. W. STONE, Ed.

CHRISTIAN CASKET.

The first number of the Christian Casket, we have just seen. It is a periodical, edited by John O'Kane, of Connersville, Indiana. It is a medium sheet, in quarto form, at 50 cts. in advance, for one volume or 12 Nos. It is devoted to the principles of reformation. We cordially wish success to the work. From it we select an article, headed 'Luther on Baptism.'—Although we cannot receive all the sentiments advanced by Luther on Baptism, yet we re-publish his views, that the orthodox, who boast of the reformation under Luther and others, and who solace themselves as still abiding in its principles, may see how far they have departed from them. Surely modesty, if no higher principle should silence our opposers, who so unsparingly abuse us for teaching and practising *that* which was a prominent doctrine of the reformation. We mean baptism for the remission of sins. We give the extract.

LUTHER ON BAPTISM.

Question. What is Baptism?

Answer. Baptism is not mere water; but it is that water which the ordained of God enjoins, and which is connected with God's word, Eph. 5, 22, 26. John 3, 5. Luke 3, 2.

Question. Which is that commandment of God?

Answer. That the Lord Jesus Christ gave his disciples, Math xxviii, 19. "Go ye, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

Question. What are the benefits of Baptism?

Answer. It causes the forgiveness of sin, redeems from death and the devil, and gives everlasting salvation to those that believe; as the word and promise of God declare, Mark 1, 4. Gal. 3, 26, 27; Tim 3, 5, 5; Rom. 6, 3, 4; Eph. 5, 26, 27; Col. 2, 12.

Question What are these words and promises of God?

Answer. Those in which our Lord declares, Mark xvi, 86. He that believeht and is baptised shall be saved; but he that believeth not shall be damned, Mark 16; Pet. 3, 21; Acts 3, 37.

Question. How can the water produce such great effects?

Answer It is not the water that produces them, but the word of God, which is connected with the water, and our faith confiding with the word of God, in use of baptismal water.—For without the word of God, the water is mere water, and no baptism; but with the word of God, it is a baptism, that is, a merciful water of life; and a laver of regeneration in the Holy Ghost: as St. Paul says to Titus, iii, 5, 6, "according to his mercy he hath saved us by the washing of regeneration and the renewing of the Holy Ghost, which he hath shed upon us abundantly thro' Jesus Christ our Saviour," that thereby we might be made righteons, and the heirs according to the hope of everlasting life. Titus 3, 5, 6, 7. Gal. 3, 26, 27. Eph. 5, 26, 27.

Question. What does such water-baptism signify?

Answer. It signifies that the old Adam, with all sinful lusts and affections, should be drowned and destroyed by daily sorrow and repentance; and that a new man should daily arise, that shall dwell in the presence of God, in righteosness and purity forever. I Pet. 3, 20; I Cor. 10, 3; Gal. 5, 24; Col. 3, 5, 10; Rom. 6, 12.

Question. Where is this said in the scriptures?

Answer. St. Paul in his epistle to the Romans VI. 4, says—

"We are buried with Christ by Baptism into his death; that like as he was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

Luther's Small Catechism.

"The means of grace. These are, 1st, The word of God contained in the holy scriptures," II Peter, 1, 19, 20, 21; II Tim. iii, 15. This consists of the law, Gal. iii. 19, 20, 21, and the Gospel; Rom. 1. 16, 17; and 2d. The sacrament of the New Testament, viz: 1st, Baptism, Matt. xxviii, 16. by which such as do not maliciously resist, receive the Holy Ghost Titus iii, 5, and are born again; John iii, 5."

Question 92. Where did the Holy Ghost begin this sanctification in you?

Answer. In the holy ordinance of Baptism, the Holy Ghost began this sanctification in me: Titus 3, 4, 7.

Question 93. What did God promise you in holy baptism?

Answer. "God promised and also bestowed upon me the forgiveness of sins, life and salvation."

QUESTION.

Look at the last clause of the 7th verse of the 4th chapter of Genesis and say—Whose desire, and who it is that shall be ruled over?

The subject matter is a referenee to Cain and Abel. Cain was angry and his countenance melancholy and changed, at what had happened; and the Lord asked him the reason. If you do well, shall you not have the excellency or preference, *as the first born*? and if you do not well sin (or a sin offering) lies at the door (is near you and in an easy requirement.) And unto thee (Cain) shall be his (Abel's) desire—or he shall be subject to thee; and thou (Cain) shalt rule over him.

The expression I understand to be of similar import as that in the 16th verse of the third chapter. Thou shalt be subject to thy husband, and he shall rule over thee.

The first born it recognized to have the pre-eminence or rule in that relation and connexion.

J. T. JOHNSON, Editor.

The following piece was written, before I knew that Brother B. W. Stone prepared an answer to the same question As the different authors are herein presented, we have concluded to lay both pieces before our readers, that they may examine the subject with all the lights which can be afforded.

QUESTION.

"Look at the 7th ch. of 1 Cor. 14 v. For the infidel husband is sanctified by the wife, &c. Please give a correct translation of the original."

Out of the passage referred to, different views have arisen, and its true meaning has been much controverted, owing more or less to its supposed connexion with and support of a system. It has been so far strained, even by intelligent men as to be be made subservient to the unauthorized practice of infant sprinkling. We shall not stop, however, to inquire into the merits of such far-fetched proof.

We design to exhibit the different views which have been given of this passage, so far as they have fallen under our notice.

An incorrect rendering or translation of the original may produce the difficulty. We will, therefore, first give the different translations.

Old version 14 v.—"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." McKnight's version—"For the *infidel* husband is sanctified *to* the wife: and the infidel wife is sanctified to the husband," &c. New version—"For the infidel husband is sanctified *by* the wife, and the infidel wife is santified by the husband; otherwise certainly your children were unclean; whereas, indeed, they are holy."

There is another translation, the merits of which may be tested by each, according as they judge of the propriety of the facts when presented. The Greek word from which unbelieving and infidel are taken, is apiston and apistos. The third rendering of these words is "unfaithfull." Then the clauses would read "unfaithful wife" and "unfaithful husband"—and the Greek word Hegiastai is translated in the past tense—thus: "For the unfaithful husband has been sanctified by the wife, and the unfaithful wife has been sanctified by the husband: Otherwise certainly, your children were unclean—whereas now they are holy"

Having the data to proceed upon, we now present our view of the subject. The passage is thought to be, by one party, sufficiently explained by reference to Ezra, X. 3, 45; Neh. xiii, 23. 24, and Deut. vii. 3.

The sanctification spoken of is considered to be "legitimacy according to the law of God." Such marriages were not lawful amongst the Jews, as is well known, and for special reasons *then* existing; and both their wives and their children were put away. It is considered the duty of the disciples to marry in the Lord; but even if they transgress that law, or are convicted after marriage, they are not, like the Jews, to put away their wives and children on repentance. The marriage is to continue, and the relation is sanctified just as their food is sanctified or blessed to their use. And this matter is considered of much importance by those who contend for this view of the subject.

And thus they use the argument: "As Jesus commands his disciples to marry in the Lord, had no provision been made, every marriage contrary to this must be given up on repentance, just as fornication; and the offspring of such marriages could not be considered as the children of marriage according to God's institution." It is said in reply to this, that even the marriages of unbelievers are lawful, and the offspring legitimate. Certainly—because they are according to the law of God and man. But as Christ commands his people to marry in the Lord to marry otherwise is contrary to God's law. Neither such marriage then, nor the offspring of it would be legitimate, according to the law of God except by this provision. The marriage might be legitimate according to the law of man, and the children legitimate according to the law of man, but neither would be legitimate according to the law of God. This provision then, is most bountiful and kind. The believer, by remaining in his marriage with the unbeliever, does not continue in sin, as he would by continuing in fornication. His marriage is sanctified to him. This sanctification, whatever it is, is a marriage sanctification, and not the sanctification of the spirit through the belief of the truth, which is the only sanctification that entitles to any christian privilege." And as a reason for thus remaining together a possibility of either *saving* the other is urged—"For how knowest thou, O wife, whether thou shalt save thy husband? Or thou, O man, whether thou shalt save thy wife?" When the apostle declares what shall be the rule or law in all the congregations—when they are *called* into the liberty of the Gospel—whether they be in circumcision or uncircumcision, bond or free, "Brethren, in what state each one was called, in that state let him remain with God."

The comment of McKnight upon the 14th verse is as follows: "For the infidel husband is fitted to remain married to the believing wife, by his affection for her; and the infidel wife is sanctified, to the believing husband, by her affection for him, otherwise certainly your children would be neglected by you as unclean: Whereas, indeed, they are clean: they are the objects of your affection and care." This further note of McKnight should should be added to do him justice. "Our translators seem here to have understood the terms *sanctified*, *unclean* and *holy*, in a federal sense, which indeed is the common opinion. But first, it is not true in a federal sense, that the unbelieving party in a marriage is sanctified by the believing party: for evidently no one hath any right to the blessings of the Gospel Covenant, by the faith of those to whom they are married. In the second place, it is true, that the children procreated between believing and unbelieving parents, become unclean, by the separation of their parents, and *clean*, by their continuing together, as the

apostle asserts, if by unclean, we understand exclusion from the covenant, and by clean, admission into it. &c.—I, therefore, think, with Elsner, that the words in this verse have neither a federal, nor a moral meaning, but are used in the idiom of the Hebrews, who by *sanctified* understood what was fitted for a particular use (see Ess. iv. 53) and by *unclean* what was unfit for use, (Ess. iv. 38,) and, therefore, to be cast away. In that sense the apostle speaking of meat says, 1 Tim iv. 5. It is sanctified (fitted for our use) by the word of God and prayer, ver 4. Every creature of God, fit for food, *is good*, and nothing fit for food is to be cast away as unclean. The terms in this verse thus understood, offered a rational meaning; namely, that when infidels are married to christians, if they have a strong affection for their christian spouses, they are thereby sanctified to them, they are fitted to continue married to them; because their affection to the christian party, will insure to that party the faithful performance of every duty; and that if the marriages of infidels and christians were to be dissolved, they would cast away their children, as unclean; that is, losing their affection for them, they would expose them after the barbarous custom of the Greeks, or at least neglect their education. But that, by continuing their marriages, their children are holy they are preserved as sacred pledges of their mutual love, and educated with care.

The 3d view of the passage is thus presented—"The apostle had been arraigning and condemning certain lewd practices which were indulged in the recincts of the Corinthian congregation—one of which practices was indulged in by one of the congregation. This case was severely handled by the apostle, and judgment pronounced on the party. The congregation was called on to execute the sentence—which they did. It is considered that the 12th, 13th, and 14th verses stand in connection with the apostle's denunciation of the crime of lewdness—and that as he was unsparing and positive in relation to it—saying, that adulterers should not inherit the kingdom of God—that the body is the temple of the Holy Spirit—that they are the members of Christ, and that the members of Christ should, by no means, be made the members of an harlot." It is supposed that an explanation was needed in relation to the very case he puts, and explains and decides on. Then the question arises—shall the christian wife separate from the *unfaithful* husband or the christian husband from the unfaithful wife—if either desire to remain with the other, as the case may be. By no means. For the christian wife has sanctified the unfaithful husband, that is; has been the means of converting him from his faithless lewd conduct—and the same of the christian husband—otherwise your children would share the fate of the heathen, be cast aside and be unprovided for."

Then comes the additional consideration—How knowest thou, Oh man! whether thou shalt save thy wife—and how knowest thou, Oh wife! whether thou shalt save thy husband?

We are strongly inclined to this latter view of the subject; but a difficulty occurs, which we will suggest.

The laws both of Moses and the Son of God granted the privilege of Divorce in the case of the unfaithfulness referred to.—This being the express privilege of the party, no other principle can be allowed to forbid or do it away. Now the passage referred to says—"if she be pleased to dwell with him, let him not put her away." The case might and would, no doubt, exist, where the unfaithful wife would be pleased to dwell with him. To obey her desire according to the injunction, would be a denial of the privilege granted.

It may be remarked that this advice was from Paul and not from the Lord. This is true; but Paul spoke by inspiration, and it is further considered by many, that the force of this injunction is not lessened—because it was merely distinguishable between what was confided personally to him by the Lord, and that which was confided to him as an inspired man, to speak the truth by the spirit of God. Be that as it may: let us ask, if any age of the world, especially so far as the bible account goes, the crime spoken of has ever been tolerated or connived at, on the part of the female; I say on the part of the female to make it more impressive, and not as any mitigation on the other side. Has the government of God over the human family ever required or advised the husband to bear with the unfaithfulness of the wife; or to connive at it? We presume not, except the paragraph in question does it. It is a crime of a character and description which strikes at the very foundation of society, religion and human happiness, so directly and palpably, that it is hard for us to believe that the apostle ever gave such advice. At this day, the advice would be correct if it was then; and we feel assured, such advice would sound very ungrateful to the best christian's ears now-a-days. I confess, however, I have difficulties on the subject.

J. T JOHNSON, Editor.

QUESTIONS.

You will please point out the reason why the 15th verse of the 3d chapter of Genesis has been considered a promise of the Messiah!

The circumstances which surrounded our first parents at the time alluded to, are apparent to all who read the bible account of it; and those who exercise faith in it, can more or less realize their sufferings and melancholy condition. We must all yield that their condition was most painful, and none could realize it as fully as themselves. They had incurred the sentence of death. The time of its execution was a matter of uncertainty, and may have been looked for every moment. The respite which was signified in the text alluded to, and the one subsequent, added to the promise, that the seed of the woman should bruise the *head* of the *serpent* must have been most grateful to their ears; yea, good news—and must have imparted a joy calculated to raise them above the burthen under which they were laboring.

In all the accounts which we have of God's dealings with the human family, he has been kind and compassionate far beyond our deserts, and has presented motives to induce a yielding and submissive disposition to his *will*. To rebels, what could have been more grateful than a promise or pledge of deliverance from the power and influence and dominion of the serpent, through the seed of the woman. God apprized them that he would put enmity between the serpent and the woman; and between his seed and her seed. That a combat was to be waged, and that the victory would be given to her seed. The sensations and feelings produced by such a disclosure, to those whose condition had been made so humiliating by their arch enemy, the serpent, must have been beyond language to express. Now we cannot see how any one can avoid the consequence, from all the light now shed on the subject, that this was a promise of the Messiah.

A Messiah—a Conqueror—the seed of the woman was promised. He has conquered the serpent. He has risen a conqueror over death, the fruit of the deception of the serpent—and thus life is restored to the human family.

We do not say as to the distinctness of the vision of the Messiah to those to whom it was first uttered, but it is supposed to have been so impressive and powerful and operative as to have imparted great joy, and to have given the triumph over the devil by all those who regarded the promise and its faithfulness.

Again—"The seed of the woman" was the promised conqueror. What character does this description fit? None but the Son of God, in all the long line of generations which have passed away. He was born of a virgin. He is emphatically the seed of the woman *by a miracle*, who has achieved a conquest worthy of *promise* and of *record*. In Isaiah. 7 ch. 14 v. we have this record: "Therefore the Lord himself shall give you a sign, behold a virgin shall conceive and bear a son, and shall call his name immanuel."

In reference to the same, Luke the 1 ch: and 30 v. &c. thus records, "and the angel said unto her, fear not Mary, for thou hast found favor with God. And behold you shall conceive and

bear a Son, whom you shall name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the throne of David his Father. And he shall reign over the house of Jacob forever, his reign shall never end.

In the 1st ch. of Matthew, at the 21st verse, we have this record—"And she shall bear a son, whom you shall call Jesus, for he will save his people from their sins. In all this, what the Lord had spoken by the prophet was verified, "Behold the virgin shall conceive and bear a son, who shall be called Immanuel,'; which signifies God with us.

Now as there is no being to whom these passages and the promise will apply but the Son of God; and as the accomplishment of them in him is plain, direct and palpable, we are bound to receive the promise referred to as descriptive of the Messiah. He conquered the tyrant sin and buried him in the grave.

J. F. JOHNSON, Editor.

WORLDLY PRIDE.

The striking originality of Christ's character is the most conclusive internal evidence of the divinity of his mission. When he appeared, humility, as he taught and exemplified it, was something new in moral character. The Greeks and Romans were enamoured of the daring and heroic inhuman action. Humiliation, in their estimation, was a mean and servile quality; —— but survey the character of Jesus and say, whether it does not at once confute the mistaken idea; whether, in fact, his virtue ever appears more truly magnanimous and sublime, than in the very act of *washing his disciples' feet*. There is an almost dramatic beauty and impressiveness in this scene of sublime humility; What a sermon does it preach to the meanness and the littleness of this world's pride and haughtiness? How does it wither into unspeakable nothingness all those tricks of pomp and vanity by which the proud and opulent of the earth affect the semblance of greatness, and would gladly exclude from their presence and communion those humbler children of humanity, whose feet the Redeemer of our race thought not beneath him to wash!

When we compare his humility with the other graces of his character—his piety, his self command, his purity, gentleness and philanthropy—we behold such a beautiful and harmonious assemblage of virtues, we exclaim almost involuntarily, with the centurion at the cross, "Truly this was a son of God."

Incessantly followed by devoted multitudes, who hung with rapture on his lips, and whom a single word, a mere look, would have made immediately subservient to his will, he never forgets for a single moment, the Almighty Being, who had sent him; and whose purposes it was his high mission to fulfil; in his most unguarded

actions and expressions, we never discern the slightest traces of ambition or worldly-mindedness. On concluding the labours of the day—or perhaps before resuming them again, we find him escaping into the lonelinoss of the desert, to hold sweet intercourse with his Heavenly Father; fervently renewing his petitions for divine assistance and direction; quickening the devout consciousness of dependence and protection; strengthening his purposes of unreserved obedience, and praying in the lowliness of his heart, with deep submission to the will of God, that he might faithfully excercise these extraordinary gifts with which he felt himself entrusted. It was from this habitual communion with God—this devotedness of heart and life to God's service—that the beautiful and unaffected humility of his character arose. He regarded nothing which he possessed as his own—every thing as God's.

If we examine the nature of that contemptible pride, which is so prevalent in the world, we shall find it to consist in overestimating ourselves, above the rest of mankind, for the possession of things to which we have no original title whatever; which are no more ours, in an enlarged sense, than the breath and light of heaven; which, in fact we hold only under the tenure of God's sovereign will and pleasure. The pride of birth and the pride of wealth of all human claims to distinction the most absurd and despicable, are nevertheless of all the most common. Men who have not one intrinsic claim to respect—because their ancestors were better than themselves, or the lottery of fortune has dealt them ample possessions are seen to affect airs of superiority, and to insult with contemptuous insolence the honest feelings of their less distinguished fellow-creatures. Observe the conduct of these weak and infatuated persons; mark their overbearing demeanor, their haughty assumption, their patronizing smiles of condescension; and then turn to the simple narrative of John—behold the Saviour of the world, to whom the Spirit was given without measure, who spoke as never man spoke who was God's chosen Messenger and well beloved Son—girded like a hired servant, *and washing the feet of the lowly fishermen of Gallilee!*

Nothing could prove a more effectual cure for pride, than the practice of constantly referring our conduct to some definite standard of duty, of comparing what we are with what we ought to be. The ends of existence and the duties of life are distinctly pointed out to us by our religion.

Though not, like our Saviour, expressly commissioned by God, we have each, in our humble sphere, a work to perform and a mission to fulfil. To keep these perpetually in view, and to make them the motive of our actions and the end of our labours, would be attended with double advantage. By directing

the attention to the rewards of virtue in a future state, and associating the discharge of our duties with a deep sense of responsibility to God, it would raise our thoughts and feelings above those petty distinctions and casual advantages of birth and fortune, which are the never-failing ministers of pride, and would give a noble seriousness,—a rational elevation—to the habitual feelings of the mind—and by exhibiting the duties of life in their real magnitude and importance, and shewing what great, what constant exertions are necessary to fulfil them well, it would render us painfully aware of our deficiencies; it would urge us forward with such earnestness and alacrity in the road of duty, it would make us so anxious to redeem lost time and improve present opportunities that we should find no liesure to pause on our journey, and measure our progress with that of more dilatory travellers who are still behind.

In the glowing language of Paul, "forgetting the things which are behind, and reaching forward to the things which are before, we should strain every nerve to press towards the mark for the prize of our high calling in Christ Jesus."

Our Saviour had nothing of worldly—nothing of spiritual pride. He never shunned a fellow creature because he was poor—of humble birth or ignoble calling. Holy, harmless and undefiled himself, he mingled truly with publicans and sinners, earnestly but gently rebuking their sins—and with sweet, affectionate persuasiveness, winning them back to the favour of a forsaken God, and the peaceful paths of righteousness.

The conventional distinctions of society had no existence in the comprehensive philanthropy of Jesus. He surveyed all mankind under one grand and comprehensive relation, as the children of God and the heirs of immortality. His benevolent sympathies were limited by no diversities of rank, condition, sect or nation. He was the universal friend of man—he lived and died for the happiness of the human race, and thought nothing beneath him which conduced to this end. In the meanest garb and amidst the most revolting accompaniments of degradation and wretchedness, the form and countenance of a fellow-creature spoke with resistless appeal to his compassion and sympathy. He saw a brother in every human being; to every Son and daughter of Adam, however sunk, forlorn and guilty, he rejoiced to communicate his stores of instruction and consolation. His humility sprang from his devotedness to God and his benevolence to man; it was strengthened by his high sense of duty, and his earnest desire of public usefulness. It required no idle penances—it dictated no gratuitous mortifications—it expressed itself in no extravagant professions;——To do good, to be actively and universally benevolent, was the measure of his sacrifices and the motive of his toils.

Christ's character is the perfection of humanity; his whole life, his patient death, and triumphant resurrection, is set forth as a bright example of human destiny. In that beautiful assemblage of moral graces, in that course of meek submission, of heroic firmness, and unwearied philanthropy, we find no one quality more conspicuous than humility. If he then, our Lord and Master, who was honored by the most distinguished tokens of divine grace and who was without sin, still cherished a meek and lowly spirit, and strenthened his suffering and tempted humanity with prayer; can we, his frail and sinful followers, presume to neglect the cultivation of that humility and self-distrust which he has sanctioned by his spotless example! Without them, how shall we venture to approach that God "who resisteth the proud, but giveth grace unto the humble;" or to indulge the hope, that we are preparing ourselves for the employments and the happiness of that world, where "he that exalteth himself shall be abased, and he that humbleth himself shal be exalted!"

I. J. T.

Brethren Stone and Johnson—

In looking over the Messenger in No. 2, I noticed in your answer to 'Appollus' 3d Query, you observe that the Disciples asked Jesus three questions to which the Saviour answered, Matt. 24, all of which have been by some applied to the destruction of Jerusalem. This was never satisfactory to me. You observe the first referred to the destruction of the temple, and dispersion of the Jews, and the second to their embracing the gospel. This has been my opinion for many years; but when you come to speak of Christ's second coming, you apply it to that time. In this we differ. I consider the return of the Jews, and a universal spread of the gospel, to be only a sign or harbinger of his coming, as appears in verse 14, "The gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come"—the end of the world, or gospel dispensation, being his answer to their third question, his second coming must refer to that period. Referring to the time of the return of the Jews, you observe "that at the coming of the Saviour he will send his messengers to collect his elect (the Jews) from the four winds, from one end of heaven to the other"—verse 31. This, I think refers to his literal coming at the commencement of the Millenium, and the resurrection of the Saints, Rev. 20, and not to the collection of the Jews. This you say, "will be an awful period." If applied to the second coming of Christ, at the end of the gospel dispensation, it will certainly be a period both awful and great, in every sense of the word. I do not consider his second coming to be in spirit, and abiding in his saints; but his literal

coming at the end of the world to remain with them forever. I have for some years frequently thought on the Millenium, or 1000 years, mentioned by John in the Revelation; this period, by some, is expected shortly to commence. This idea I cannot receive When I read the passage with its connection, I find that a universal spread of the Gospel is to take place before that period commences, and that Christ's second coming will usher it in, then he will appear the second time, without sin unto salvation.

I have thought, from what I can gather from different passages of Scripture, that, at the commencement of this period, the probationary state of the human family will be closed, the wicked, as we find in Rev. 19, being taken out of the world, and the kingdoms thereof having become the kingdom of our Lord Jesus Christ; the first resurrection will take place, and the saints will be raised to immortality and eternal life; while all that are alive shall be changed; and that Christ will come, and reign triumphantly with his saints a thousand years, upon this very globe, where they have had such a tedious war with their enemies.—Having finally overcome by the blood of the Lamb, they will reign with him a thousand years, and their enemies be ashes under the soles of their feet, Mat. 4; but the rest of the dead live not again till the thousand years are ended, then comes the resurrection of the wicked, and the final judgment, when all things shall be fixed for eternity, the Son himself, giving up his authority, will become subject to the Father; that God may be all in all. Amen.

I have thought that the idea of the Millenium is not properly understood. As it would not be applied to the Universal spread of the Gospel—certainly it cannot be the meaning as described in Rev. 20. I have just stated, in a very imperfect manner, my ideas on that subject, in hopes that you will think on the subject: and if you consider the idea worth examining, you will publish the result, and oblige, Yours, &c.

THOS SCOTT.

TO OUR AGENTS AND PATRONS.

The 7th volume of the Christian Messenger will be completed with the next number We are thankful to many of you for your prompt and kind attention, in aiding us to carry on the work.—Yet we cannot feel the same obligation to many, who have neglected us, and who are greatly in arrears for former volumes. Such we again entreat to do us justice by remitting to us our dues An Editor is too generally the last paid, although their expenses and troubles are as great as others have, and their wants as pressing.

We request our brethren and friends, our agents especially to renew and enlarge their lists of subscribers—the propriety of this is evident on a moment's reflection. Many on their lists are dead, removed, or discontinued—to scores of such we have sent the Messenger for months and years, without knowing their situation. This is a serious loss to us. Unless our number of subscribers be increased the work must go down, for we cannot spend our time and labor without some remuneration for our service; we cannot serve the churches in this way, and neglect our families. If our brethren and friends wish the work to go on, they can, by a very little exertion, effect it. Let our agents, in their neighborhoods; endeavor to procure subscribers; and let them request their friends at a distance to engage in the same work in their respective neighborhoods; let each subscriber endeavor to get at least one more; let every preacher among us become an agent; let every friend to the cause we plead engage in the same work. If this course were pursued, we should be encouraged in the work, which we believe, from the testimony of many, is a blessing to hundreds.

Should this work fail, the consequences may be serious. Sectarianism will again triumph, and from its many presses, will issue its poison without much efficient or weighty opposition in the West. At present it is held in check, and fears to venture into open day.

If you brethren and friends, think the Messenger worthy of support, lend your supporting hand, act with spirit, and it shall yet stand against the mighty, and rescue thousands from the labyrinths of human invention, where they wander in darkness, bondage and fear.

We request you to send us a new list of subscribers against the 1st day of January next—at farthest by the middle of that month. Let us be informed of such as discontinue against that time.

Direct all letters and communications to John T. Johnson, P. M. alone, as he lives in Georgetown, and can at once attend to them.

We shall continue the Messenger in the same size and form, and at the same low price of one dollar for a vol. or 12 numbers, if paid within six months or $1 25, if not paid within that time. We shall continue it if sufficiently patronized.

Wishing you peace and favor from God our Father, we subscribe ourselves your servants in the Gospel of God's dear Son.

B. W. STONE,
JOHN T. JOHNSON, } Editors.

Jamestown, O. Nov. 18, 1833.

Brethren Stone and Johnson:

Your 10th number has been received and read. I observe that you have published more from my pen than I desired—hope you had not to exclude any other communications of more importance. Either the type setter could not read my hand writing, or else he is given to mistakes. I see some so palpable as to destroy my meaning altogether, especially in my paraphase of the 13th chap. of Romans. I observed that all the powers (called civil) were acquired by the sword—instead of *civil* it is printed *cruel*. This ast mistake is in the letter to which brother Stone has taken some exceptions.

My old and beloved brother has in some measure mistaken my position. I said. "*some suppose, that by human exertion that period can be expedited*"—this was said in reference to the universal reign of Christ, (*to the Millenium.*) Does my old brother suppose that all the men on ea th, could bring about that event before the appointed time, or that all the men on earth or devils in hell, could prevent, or retard the reign of the Messiah?

As it respects human exertion to build up and adorn the church, and prepare it for the reception of the bridegroom, I have no controversy with my old brother; but that this *exertion* will cause the millenium to commence one day sooner, or the lack of such *exertion*, will put it off one day later, is the thing I do not believe.

I do indeed exhort my fellow men to obedience, that as many may be prepared to enter into the marriage supper at the coming of the bridegroom, as possible, be his coming when it may; but I do not tell them that their obedience will expedite his coming, or that their disobedience will retard it.

I agree with my old brother, that this world was given to the Son of God—that all things were created by him, and for him.—But so was the world once given to Adam; but he was commanded to subdue and bring the animal creation into subjection, and until this was done, he did not come fully into possession of the gift. And so likewise was the land of Canaan given the seed of Abraham, but they had to subdue, and take possession of it, and this they done before they were in the full possession of the gift.

In this way, I consider this world now the kingdom of the Messiah; but he has not yet subjugated all the inhabitants, and until this is done, his reign is not universal over the whole earth. He has been warring and contending for 1800 years, and contending for his right, but has not yet finished the conquest.

I also agree with my old brother that 'death came by sin," and that the devil tempted man to sin, in this sense he may be considered as the instigator of death and war. But many individuals have been put to death by the command of God—and many more have been put to death by famine and pestilence.

I should like to see a comment from my old brother on the devil's power over death or of death. Can he withhold death when he pleases? If so could he not have thwarted the curse pronounced on Adam and his posterity?—"dying thou shalt die."

Yours, M. WINANS.

We are truly rejoiced on receiving the following letter from brother Burnett. We thank him for the joyful intelligence it imparts. We hope to hear from him frequently. May the Lord continue to bless the brethren in Richmond.—Ed's.

Richmond, Nov. 11, 1833.

Brethren Stone and Johnson:

Yesterday I came across the Sept. number of the Messenger and though I was not able to read it all for want of time, I was delighted with many notices of the religious excitement and successful labor of my native west. The simple and unaffected details of brother E. A. Smith's account of the meeting at Carthage, were peculiarly interesting; and exhibited much of that enthusiasm, which if properly restrained and limited, may be eminently useful.

I have been in eastern Virginia since the first of July, and through Divine mercy have enjoyed good health, though much exposed by severe labors of daily preaching

The number of new faces and rare associations has largely multiplied with me, since I saw father Stone in the spring. Cannot brother J. write me? I will not impose upon the good nature and advanced years of father S.; but should also be glad to hear from him.

Recently I have immersed more than 80 persons—an equal proportion of males and females of all ages—among whom there are some fine talents. Two weeks since we had a 4 days meeting in this city, attended by brethren Thos. and Alx. Campbell, and several others. We had a very pleasant time. During the meeting we took 6 or 7 prisoners from the baptized parties here and 17 from the world, whom I buried with their Lord. This morning I immersed 2 others. Indeed, all things considered, things are tolerably prosperous May the kingdom of our common Lord be exceedingly advanced, and every convert persevere to the end!

Truly yours in the hope of our calling.

DAVID S. BURNET.

We have received a letter from Eld. Jno. R. M'Call, dated Paris, West District of Tennessee, Nov. 18th. On the 16th

Oct. he and Eld. L. Fleming met at Bloomfield, Ky. and from thence proceeded to Bardstown. Mill-creek, Elizabethtown, Russelville, and so on to Nashville. At several of the places the congregations were large and attentive, and manifested great desire to hear They remained about ten days in Nashville—12 made the good confession, and the greater part were immersed straightway in the night.

Bro. M'Call from thence went with Bro. Adams to Franklin, where about 20 have lately been immersed by Brethren Fanning and Adams, and have been congregated for the worship of God.

Bro. M'Call reached Paris and spent several days with a few disciples—laboring hard and succeeding well, notwithstanding the opposition of the sects. Twelve were immersed in the course of a week, one of whom was a lady of the Methodist denomination. We understand he was prevailed on to stay longer than he designed.

We hope to hear more good news from that place. On the 17th Nov. a congregation of 17 persons united together on the foundation of the Apostles and Prophets. Jesus being the Chief corner stone. May the Lord bless the Brethren and the labors of Brother M'Call.

EDITORS.

In this county our labors are still occasionally blessed with success. Sinners are still bowing to the authority of the Lord. It becomes the brethren to build up and teach those in the kingdom. In proportion as this is done the world will be converted.

New-Castle, Oct. 28, 1833.

Brother Johnson—

Brother O'Kane and myself had a meeting in Vernon, a little village 22 miles from Madison, on the 1st Lord's day in this month, where forty-six made the good confession.

JESSE MAVITY.

Bro. Js. Robinson of Madisonville, Ky. writes, Sept. 28th, that lately he has baptized 11; and that six or seven more have confessed the Saviour, and will shortly be immersed. Opposition is in a higher degree than I ever saw it.

Sullivan County, Ia. Oct. 22, 1833.

Dear Brethren in the Lord, B. W. Stone and J. T. Johnson—

We have many added to our congregations of believers in this regionof country, this year. At our August meeting on Ellison Prairie, about 30 confessed the Lord, and were baptised. Many have been baptized about Bruceville and Vinecreek since last spring.

Brother Trimble and myself attended a two day's meeting at Lawrenceville, Illinois, on the first Lord's day in September, and Saturday before about 12 were immersed, and a respectable number of believers in Christ Jesus our Lord mutually agreed to record their names together, taking the scriptures alone as their rule of Faith, Practice, and Discipline, and to be known as the Lawrenceville Christian Church. They wish the travelling preachers to call and preach for them when convenient.

About 15 have been added to the Church where I live since the middle of September last; two confessed the Lord at my last meeting in the neighborhood of Carlisle. There has been a gradual increase there for about a year and a half. It seems to me that all that is wanting to gather in multitudes is more faithful proclaimers of the gospel. Brother Trimble has been travelling about ten months in the Vabash and White river country. When I last saw him he had immersed upwards of 200, and the prospect brightening around his circuit.

May the kingdom of our Lord and Saviour Jesus Christ over all paevail, and the will of God our heavenly father be done on earth as it is in heaven. Amen

Yours in gospel bonds,

HENRY D. PALMER.

EVANGELISTS.

Brethren—Preparations are making to continue in the field of general operations our beloved Elders John Smith and John Rogers. We hope to give a favorable answer to the congregations in the next Messenger. At the request of the Brethren, the subject has been presented to those Elders, in all the force of which we were capable. This is an important crisis, and the appeal of so many christians cannot be resisted. The liberality of the congregations is beginning to be exhibited, in proportion to their wants. If we be not mistaken, the means for the year 1834 will authorize the engagement of two more Elders. The Congregations in the direction of Nicholasville are exerting themselves to obtain the services of Bro. W. Morton as an Evangelist. We would rejoice at such an event. No person would be better received by the congregations or have more influence in the cause.

Let the Brethren, therefore, exert themselves. The fruits will be in proportion Let every congregation speak out and act the decisive part. We haee heard from many of tham. We desire an answer from the remainder of them as soon as possible.

EDITORS.

The following is an extract from the letter of Bro. A. Adams. May the Lord still prosper the efforts of the Brethren at Nashville and add the *saved* to the congregation. The same letter informs us that five were immersed after the manner of the jailer in the night.

EDITORS.

Nashville, Tenn. Nov. 4, 1833.

Brethren Stone and Johnson—

The good cause is advancing here. Since the latter part of June, we have immersed about one hundred persons. We now number about five hundred. Peace, love and joy are enjoyed by the disciples.

We have lately been refreshed by a visit from brethren Fleming and M'Call; twelve have have obeyed the king during their stay.

A. ADAMS.

RECEIPTS FOR NOVEMBER.

KENTUCKY. *Georgetown*—By Mrs. Duncan, for 7: Hiram Wood, do.; Rob't Cook, do; I. Price, do. *Frankfort*—By A. Dudley, for 7; for L. Bocondo; E. B. Myers do.; for Wm. Moxley, for old vol.; P. S. Fall, for 7. *Paris*—A. P. Hall, for vols. 2, 3, 4, 5, and 6 *Mt. Carmel*—Ben Brandon, for 7 *Caneridge*—Mrs Thornton and C. Colcord for 7. *Carlisle*—By I. Rogers, for I. Sanders and Doc. Menifee, for 7 *Everetts*—By Js. Shackleford, for Eld. Hathaway and Henderson, 2 00.

TENNESSEE. *Gallatin*—By G. Crockett for I. Wallace; I. Moore; Wm. Bell, I. Gourley M. Rogers, for 7.

OHIO. *Cincinnati*—J. G. Waggoner, for vol. 8. *Dayton*—N. Worley and I. Roberson, for 7. *Eaton*—H Monfort, for S. Vorhis; Jo. Seller; Quinn; D. Brown; D. Robbins; D. Pottinger, Thralls; Saml. Ware; Morris and Shearman for 7.

MISSOURI. *Jone's Tan-Yard*—Js. Moseby; W. Moseby: Isham McMahon; Js. Love, al for 7, and P. Love, for 6 nos. of vol. 6 and 7.

ALABAMA. *Meredianville*—By Bro. Callahan, for Jo. Griffin, for 7.

ILLINOIS. *Carrollton*—By R. English for vol. 7.

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. *DECEMBER*, 1833. } NO. 12.

THE CHRISTIAN MESSENGER is published monthly at ONE DOLLAR a year, or for 12 numbers, if paid on the reception of the first number—or $1 25, if paid within six months. They who procure eight subscribers, and remit the money to the Editors, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage of each number is 1¼ cents under 100 miles, and 2½ cents over 100 miles.

Messrs. Hughes and Breckenridge—

You remind me and some others of two boys fighting about straws. None of your controversies more than the XXIXth, obtrudes this reflection more forcibly on our minds. What are you contending about? Whether the Roman Catholics or the Protestant religion is the religion of Christ! "Thou art the Messiah, the Son of the living God" said Peter, in reply to the inquiry Christ put to his disciples. "Happy are you, Simon Barjona; for flesh and blood has not revealed this to you, but my Father who is in heaven." "And," continued Jesus, "I tell you likewise you are named *Stone* (;) and upon this *rock*) I wil build my congregation ( ) over which the gates of Hades shall not prevail. Moreover I will give you the keys of the kingdom of Heaven; whatever you shall bind on earth shall be bound in Heaven; and whatever you shall loose on earth shall be loosed in Heaven."

Now, Sir, I write to you as a learned man, and not as a priest; If I write to your opponent, I write to him as a man of intelligence, and not as a clergyman; for to the *pretensions* of priests or clergymen I pay no regard; believing there is as much foundation in the New-Testament for the one as for the other and that is just none at all. "Clergy" *you* know means "God's heritage" which Peter (for whom I have as profound a regard as you can have, notwithstanding all his faults before he was "converted,") in the fifth chapter of his first letter, he thus applies.—He writes from Rome "to the elect sojourners of the dispersion,