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.

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

of Pontus, Galatia, Cappadocia, Asia, and Bythinia: and in the chapter referred to addresses himself to "the seniors who are among you" of the dispersion, whom he exhorts" to feed the flock of God, which is with you; exercising the overseer's office, not by constraint, but willingly; neither for the sake of sordid gain, but from good disposition; neither as lording it over the heritage of God ( )." Now *you* will agree with me as a grammarian, that the "sojourners of the dispersion," the "flock of God," and the heritage of God" are all used to designate the same object; and if I *grant* you that the "seniors" among them were priests or sectarian teachers, you must concede to me that the word *clergy*, in the grammatical and apostolical acceptation of the term, applies to those whom you *conventional* clergy are pleased to term the laity. "The seniors" whom I GRANTED *pro tem.* were priests and parsons, but whom I do not admit were such, but unhesitatingly deny, were not to lord it over God's clergy or God's people, which I perceive is the besetting sin of all sectarian and Catholic priests; "the seniors" were to feed the flock, but the experience of ages proves that instead of feeding they fleece it; the former were to have no regard to *gain*, the latter regard mammon in the shape of wealth or power, as their *summum bonum*; the first were to be patterns to the flock, but now for the most part the flocks have become patterns to their lordly masters.

Neither do I write to your *Reverence*, because the master whom I serve, when upon earth exhorted, nay commanded his disciples not to be called "Rabbi; for you have only one teacher"—"neither assume the title of leaders, for you have *only one leader*—who is Messiah."—And again, the "kings of the nations exercise dominion over them; and they, (who oppress them) are styled benefactors. But with you," my disciples, "it must be otherwise: nay, let the greatest among you be as the least; and he who governs as he who serves." No "princes of apostles" here, Mr. Hughes. Hence, then, acknowledging no other *authority* than that of Christ and his apostles, plainly set forth in the New Testament, I dare have no correspondence with you and your opponent in your anti-christian character of reverend priests or reverend clergy; you will therefore excuse me for addressing you as plain *Mister*.

But to return to the subject upon which we set out; namely, whether the Catholic or protestant religions are either of them the religion of Christ. Before we can determine this, it will be necessary to inquire what we are to understand by the phrase, Religion of Christ. I shall not stop here to learn what you or your opponent consider constitutes this religion; thus much, however, I presume you both mean in using the phrase, namely, that by the Religion of Christ we are to understand the religion derived from Christ. Now, I will just observe, *en passant*, that inasmuch as you have in both your religions some truths, which I find also in the New Testament, mixed up with a great deal of error and rust of ages, in so far indeed, you derive both your religions from Christ; but recollect, in conceding this, I do no more than I would to the religion of the Mohammedan, who has nearly an equal right to claim that his religion is derived from the religion of Christ, because he, like the Unitarian, believes that Christ was a great prophet. Nay, more, I concede ye this, that ye have both of you much in your religions derived from the divine theology of the Jews, much from the philosophy of the ancients, more from the rites of paganism, (your's pre-eminently in this respect) and a great deal, which can be neither culled from the books of the Sybils, the Traditions of the Rabbis, the Republic of Plato, or the Testament, but most especially to be found in the "profane and old wives' fables," which the apostle Paul warned his spiritual son Timothy to reject; but which, since his time, have been so abundantly sholed upon "the faithful," through all subsequent ages, down to our own times, by the drones both of the Catholic and Protestant faiths. What I concede to these religions, I freely grant to the devout Musselman; but maybe I have already conceded more than ye desire!

But to turn from these concessions to the question, what *is* the religion—the true religion derived from Christ; and in doing so I am naturally led to consider the meaning of that beautiful, interesting, and highly significant passage with which we set out. Eight things are particularly remarkable; *first*, the declaration which the *Father* put into Peter's mouth; *secondly*, the blessedness of those, who, like Peter, make this *confession*; *thirdly*, the name Petros, *Stone*, which Messiah gives to Simon Barjona; *fourthly*, the name Petra, Rock, by which he designated *the truth* contained in the said delaration; *fifthly*, that he would build his congregation upon the *eternal truth*, more durable, more impenetrable, more adamantine than the flinty Rock; *sixthly*, that this congregation should never become extinct; *sexenthly*, that the *opening* the treasures of the kingdom of Heaven should be committed to Peter; and *eighthly*, that the remission of sins which he should announce on earth should be ratified in heaven.

I remember to have seen it remarked somewhere, that it was a common practice with Messiah, when in conversation with the Jews, who, like all Orientals, were very figurative in their language, to reply in the words corresponding to those in which he was addressed. For instance, the leper says, "if thou wilt;" Jesus replies, "I will." Thomas says, "How can we know the way!" The Lord answers, "I am the way." "Why do thy disciples transgress!" say the Pharisees; "Why do ye also transgress!" says the Saviour. From inattention to this the vivacity

and force of our Lord's repartee to Simon the son of Jona is not felt, and indeed the spirit of the sentence almost vanishes.—"Thou art Messiah," said Simon; and "thou art Stone, Petros," rejoined his master. This great teacher sent from God, who was before all worlds, by whom they exist and were created, drew the metaphors he used in his word from the Labatory of his works. He styles Herod a Fox; he calls his own body bread sent down from heaven, which was to be eaten by all his people; he calls his body a temple in which his father resided, in allusion to the temple in which were the cherubim and the propitiatory, symbols of his humanity over, and from between which Jehovah communed with his servants, and in which he was himself at that time discoursing. When he is on Mount Olivet among the vines, he calls himself *the* vine, he calls Death a sleep; his own death an immersion, and in the above passage he calls the glorious truth that *he is the Messiah, the Son of God the Living One*, a Petra, Rock, in allusion to Simon's name Stone, and on account of its steadfast and indestructible certainty.

Furthermore, that it was upon the rock, and not upon the stone, that he promised to build his congregation, is obvious to even the merest tryo in grammar. You, sir, know very well, as a Greek scholar, that the appellations Petra and Petros are of different genders; that the former is *feminine*, (epi tautee tee petra) and that it was upon that implied in this very feminine termination that Christ declared he would build his congregation, and not upon the latter, (petros) which is masculine. Now if you have any regard to your reputation as a scholar, to which I confess I am far from having equal pretensions, my education being derived more from my own unaided efforts than to the learned instructions, to which I know most Catholic Priests have access; if you have any regard to your character as a critic you must concede that Messiah declared he would build his church on the feminine and not on the masculine noun; now, as the rock, waiving its interpretation just now, is the feminine noun and Peter the masculine, it follows inevitably that it was not on Peter that he would erect his church.

Well now, Mr. Hughes, if Peter was not the foundation of the church, what is? In the passage above cited we have *three* characters prominently set forth; namely, Peter, the Father and the Son. Just throw aside for the time your notional divinity—your rusty scholastic theology—and like a man of candour, seeking earnestly for the truth, come now and let us talk together and see, if, by the help of that sound judgment which our heavenly Father has bestowed upon us, we cannot find out the plain unvarnished truth, **the simple meaning of the Holy Spirit in the record before us.**

Speaking after the manner of men, who was the most important personage here? Was he not the Father? Who put that glorious confession into the mouth of Peter? Was he not the Father? Which was the more worthy of being metaphorized, the Omnipotent declaration of the Father concerning the Son, or the poor thoughtless, impetuous: and timid, though generous hearted and noble minded Peter, who soon after declared at the suggestion of the adversary, "God forbid, master, this shall not befall thee"—thou shalt not be killed—the devil well knowing that if Christ died not, the purposes of God, so to speak, would be defeated! Was the unstable Peter, who was *now* the vehicle of *truth* and *then* the tool of Satan's suggestions! Either you must concede that Peter was under Satanic influence at this subsequent period, or you must admit that the following rebuke was directed at Peter, which I suspect you will not do, unless you consent that "*your* religion" is founded upon the "adversary," (of Christ) who declared he was an obstacle in his way; "for," says he, "thou relishest not the things of God, but the things which be of men." I am not over-careful, my good sir, upon which horn of the dilemma you hang your religion. If Peter *was* under Satan's *influence*, and your religion be in reality founded on him I suspect the Holy Roman church still retains the influence, for I do not suppose you will urge that it rests upon his body; if on his spirit, he seems to have been possessed of one very offensive to his master. What a singular coincidecce it would be—Peter, the type of the church, possessed of Satan;—the Roman church, the antitype, under the same influence—Peter denied his Lord with oaths and curses—the Roman church, the substance of which he is the shadow, denies the Lord *his* master, by transferring her allegiance to *His* servant! There, there, Mr. Hughes, take Peter and hold him fast lest at any time you let him slip!

Well, then, do you agree that the eternal truth declared by Jehovah through Peter was worthy, more worthy to be compared to a rock than the unworthy Peter! If you do concede this, then we both agree that upon this rocky truth Christ did found his religion—and that the gates of Hades shall never prevail against it.

Having got so far, the question seems to be thus between us, namely, that *the church of Christ is founded upon the immutable declaration of Jehovah, that Jesus was the Messiah, the Son of God, the Living One.* This is the *truth* that was *proved* by his resurrection, whereof Peter and the disciples were witnesses; this was that magic truth that when believed brought with it salvation, I should rather say that *divine* truth which forms the chief corner stone of the temple of the Holy Spirit; this is that omnipotent truth, upon which the church of Christ is not only

founded, but by which it is knit and compacted together, "for if thou confess with thy mouth the Lord Jesus, and believe in thine heart that God has raised him from the dead, thou shalt be saved."

But, Mr. Hughes, there is another knotty point we must discuss before we advance further, and that is, what is meant by the word church? What its definition? In determining this matter, we must go to the words in which the passage was first written. "The gospels," says an esteemed writer, "were designed to be read and understood by persons of the humblest capacity, as well as by those of the most exalted genius. Readers of the most limited education, as well as those of the most liberal attainments, were equally embraced in the views of the writers. If particular attention was paid to any class of readers, it was doubtless to the poor, who have not the means of a refined education. One of the most striking evidences of the divine mission of the Saviour was, that *to the poor his glad tidings were announced.* A revelation not adapted to them, forfeits all claim to a divine original." I introduce this quotation to show that if we take the meaning of the plain tax gatherer who penned the passage, that is, take the passage as written in the vernacular Greek, having the same meaning here as the words of which it is composed had when used on ordinary occasions among the people, about which there were no *double entendres*, no mysticism, then I say we shall have no difficulty in getting at the meaning of the word church, or that of your own, published, I think, at Danoi (?)

Dr. Doddridge, an excellent linguist, though a Protestant Dissenter, says on the phrase "tell it to the church;" "this is one of those many *scriptures* which would have been very intelligible, if they had not been learnedly obscured by ingenious men, whose interest it has been to spread a cloud over them. I am more and more convicted that the *vulgar sense* of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading the *original*, or any good translation, is almost every where the true general sense of any passage; though an acquaintance with *language* and *antiquity*, with an attentive meditation on the te text and context, may illustrate the spirit and energy of a multitude of places in a manner which could not otherwise be learned. The old English editions of 1539 and 1541, render it *tell it to the congregation;* and, I think properly enough. The word *church* is unhappily grown into a *term of art*, and has by different persons a variety of *secondary* ideas annexed to it. It signifies in general *an assembly* or number of people *called together* on whatever occasion as is well known. (Compare Acts xix. 32 39) It is generally in the New Testament used for a *particular assembly*, (Acts xiv. 23. 1 Cor. iv. 17, xiv. 23. xvi. 10;) but sometimes it is used for *the whole body of christians*, because they are now *called out from the world*, and are at last to be *gathered together* in the presence of Christ their head, (2 Thess. ii. 1) and to dwell forever with each other and with him.

CONFESSION THAT THE CREED DOES NOT MEAN WHAT IT SAYS.

The Baptists of the Franklin Association, at their last meeting, resolved to revise and abridge their constitution; and a committee was appointed for that purpose. The committee met at Frankfort on the 22d of November, and the result of their labours has been published in the Cross and Baptist Banner.

The 6th article reads in these words —

"We believe in the divine inspiration of the scriptures of the Old and New Testaments, as the complete and infallible rule of faith and practice, and that they teach the unity of God and the existence of three equal persons in the Godhead, the Father, the Son, and the Holy Ghost; the total depravity of all mankind in consequence of the fall of our first parents, and their consequent just condemnation; eternal, personal, and unconditional election; atonement for sin by the death of Jesus Christ, and its special relation to the sins of the elect; effectual calling and regeneration by the immediate influence of the Holy Spirit; justification by the righteousness of God in Jesus Christ received by faith; Christian Baptism, that is, the immersion of believers only in the name of the Father, and of the Son, and of the Holy Ghost; the divine obligation to religiously observe the Sabbath and to maintain the worship of God in public and in private; the perseverance of the saints; the resurrection of the body and general judgment; the endless happiness of the righteous, and the endless misery of the wicked; and the obligation of every intelligent creature to love God supremely, to believe what God says, and practice what God commands."

The editor of the Banner, as one of the committee, had some compunctious visitings of conscience in ushering to the public notice, a creed so unlike to that which he has occasionsionally supported in his paper. And having been very severe and unsparing in his denunciations of the Licking creed of personal, particular, unconditional and eternal election, has endeavored, in the same paper, to let the public understand the meaning of the Franklin creed. Here it is:

"UNCONDITIONAL ELECTION?"

This is a term, it will be seen, which the committee whose report we publish in this paper, have incorporated in the constitution proposed for the Franklin Association. The editor of the Cross, at the time of writing down that part of the constitu-

tion, expressed an opinion to the committee, that the term 'unconditional' was not altogether appropriate with which to express the idea intended to be conveyed. In the New Testament, repentance, faith in Christ, and obedience to his commands, are made a condition to salvation. If then God be omniscient, as all must agree, this condition had an existence in his mind at as early a period, and with the same definite certainty of purpose, as had the election of his people, both being eternal, and both having, (and exclusively with Deity,) only a mental existence. Although God eternally elected his people, of his own good pleasure, and not on account of any meritorious prospective performance of theirs, and although all the human family by nature are wholly depraved. and salvation is wholly of the Lord, yet if his laws and attributes at all times are immutably the same, and all things with him past, present, and to come, are equally open to his view, the election of his people could not have had precedence to, or stood unconnected with, his determination that their acceptance should turn upon the condition, that they should repent, believe and obey.—Both purposes must have had a simultaneous existence in the divine mind. And as, in point of positive operation, effectual calling and acceptance before God, are associated with, and accompanied by, the condition of repentance, faith, and obedience; so must election have been, in point of divine purpose, and with the same connected relation to that condition.

These were the views of the editor of the Cross: but as the idea intended to be conveyed, as entertained by all the committee, was *substantially* the same, he yielded, for the time being, to the term, from the want of one better suited to the occasion."

Who would have supposed that the distinguished Bishop S. M. Noel would have committed his fame to such documents? Will not his Eastern friends hang their heads and mourn over him? The creed, with the attempted explanation is confusion confounded. The public will be at a loss, for the present, how to view this matter. This question will arise in every mind that seeks correct information—"Shall the explanation of the creed, or the creed itself, be paramount in any remarks which may be submitted in reference to it." If the creed unexplained, or according to its import, be made the foundation of any remarks, the cry of injustice may be urged against us. If the explanation be taken as the basis, then we may be charged with a want of integrity. In the one case, they may say, an explanasion accompanied the report. In the other, they may deny the authority of the editor of the Banner to explain the report. Indeed they might contend, and with great propriety, that the explanation so called, only obscures the original.

Will the committee men say, they did or do approve the explanation given by the editor? I presume not.

Be this as it may, we will submit a few observations and scripture proofs in reference to this subject. In one moment; the Bible is complete and infallible for all purposes of faith and practice. In the next—it is so obscure, unintelligible and deficent, that a human creed is indispensable to remove all deficiencies. It is vain for the learned doctors of divinity to strive to evade this difficulty. It is a direct charge against God, that he has presented a rule of faith and practice which needs amendment. It is in effect, impeaching the wisdom and goodness of God, and substituting their own fancied wisdom and goodness and experience.

Ah! say they, it is impossible to unite christians together, and to exclude hereticks, unless by one of our creeds. And we have been frequently asked how members could be dealt with properly, if it were not for these creeds. We desire to alarm men from such unholy conduct. If apostolical authority is appealed to in all its power and plainness, it is frequently treated as heedlessly as the shifting wind. The holy spirit is charged with being so incompetent as a teacher, that terms sufficiently explicit have not been employed; and acknowledging themselves at a loss to select language sufficiently definite, an indefinite term is used, "from the want of one better suited to the occasion. And here is the jargon of the paragraph—As it was difficult to select a term to convey the idea of *conditional* election, the term unconditional was used from the want of one better suited to the occasion. A creed is made, and before it sees the light of the public intelligence, it is deemed necessary to explain it; and the explanation needs explaining more than the thing attempted to be explained. The Particular Baptists of the Licking association, with whom a war of words (at least) has been waged by a leader of the Franklin Association, carry out their doctrines to their legitimate issue. We know some of them who do not shrink from the consequences. Personal, particular, and eternal election; total depravity of all mankind; the special relation of the atonement to and for the sins of the elect; effectual calling; and regeneration by the immediate influence of the holy spirit, are sacred articles of the Licking creed, as well as the new Franklin creed. Now is it not very unreasonable that the makers of the Franklin creed should copy the Licking creed thus far so closely, and then turn round and condemn it? What can be more opposed, than total depravity; personal, unconditional, eternal election, effectual calling, and the immediate influence of the Holy Spirit; and the obligation of every intelligent creature to love God supremely; to believe what God says; and to practice what God commands. They are determined to have all mankind totally depraved, al-

though Paul says—"Evil men and seducers shall wax worse and worse, deceiving and being deceived."; 2 Tim. 3, 13, "These were more *noble* than those in Thessalonica, *in that they received the word with all readiness of mind* and *searched the scriptures* daily whether these things were so." *Therefore* many of them believed; also of honorable women, which were Greeks and of men, not a few." Acts 17, 11. These totally depraved people at Berea were, in the estimation of the inspired writer, more noble than those in Thessalonica. Why? Because they searched the scriptures daily to see whether these things were so.—And how did the Thessalonians treat Paul:—"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the *baser sort*, and gathered a company and set all the city on an uproar, &c." Acts, 17, 5.

Here we find a distinction made between the people there.—Some were *baser* than others. Of these the Jews made use in persecuting Paul and driving him from the city.

We presume none will be so daring, as directly to charge God with insincerity in his addresses or communications to man. It would likewise be reasonable to suppose, that none would be found reckless enough to charge Him with injustice or a respect of persons.

Now in view of these principles, let us have the conclusion of the Franklin constitution—it asserts the obligation of every intelligent creature to love God supremely—to believe what God says, and practice what God commands. Man's accountability to God is every where asserted in the Sacred Oracles.

It is equally evident that we are all sinners, and stand in need of life and salvation. That we cannot save ourselves nor devise any part of the means, or plan or remedy. God has devised and unfolded to us the way of escape. Let us hear him and not rebel against his *gracious plan*. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55, 7. "And the times of this ignorance God winked at, but now commandeth all men every where to repent:" *because* he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17, 30. "Repent ye, therefore, and *be converted* that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3, 9. "Go ye into all the world, and preach the gospel to every creature. He that *believeth* and is *baptized shall be saved*, &c." Mark 16, 15. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in

his name among all nations," &c. Luke 24, 46. "Who (the Jews) both killed the Lord Jesus and their own prophets and have persecuted us (apostles) and they please not God, and are contrary to all men; forbidding us (apostles) to speak to the Gentiles, that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost." 1 Thess. 2, 15.—"Who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, for there is no respect of persons with God." Rom. 2, 6, 7, &c. Now what will the public think of this doctrine of total depravity—and of personal, eternal, unconditional election. What will they think of the doctrine of partial regard of persons, when God says there is no respect of persons with him. The reason assigned by Paul why the wrath had come upon the Jews to the uttermost, was, their forbidding the apostles from speaking to the Gentiles. What then is the crime of those who proclaim a limited gospel, saying—salvation was eternally designed, *unconditionally*, for a certain definite number of persons, and for those alone; that it was eternally conditional upon faith and repentance, with the elect and none other. May the Lord deliver such men from their delusions, before it is too late. Paul says: if any man preach any other gospel unto you than that you have received, let him be accursed." Gal. 1, 9. How much of this famous creed is the gospel. Does the bible inform us that if we believe in total depravity, we shall be saved! Or in effectual callling? Personal, unconditional, eternal election, &c.—Whatever the Gospel is, whoever believes it not, shall be damned, said the Saviour. Paul said, if thou shalt *confess* with thy mouth the *Lord Jesus* and believe in thine heart that God has raised him from the dead thou shalt be saved; and Ananias told Saul to "arise and be beptize and wash away thy sins *calling* on the *name* of the Lord.

Can there be a greater contradiction than is exhibited in the latter part of this creed, when contrasted with total depravity, personal, eternal, and unconditional election, &c! Why complain of the Licking, or true calvinistic creed when theirs is more inconsistent and tantalizing. It avows total depravity, personal, eternal, unconditional election—that the death of Christ has relation to the elect as to its atoning virtue—that effectual calling and regeneration have the same relation; and yet a demand is made upon the non-elect—totally depraved—to whom nothing is promised, and for whom nothing is done in the way of salvation, to believe, repent, and obey the gospel—or to

believe what God says, and to practise what God commands, on pain of endless misery.

What say you, gentlemen? Are you willing to abide the rule you have prescribed for others? If not, why do you prescribe it at all? Reader, do you believe they would be willing to abide its correctness, on the day when the deeds of men are to be judged by the Lord, and to stand or fall with it? I must doubt until I hear them say so. If their destinies be suspended upon the identity of such abstractions with the gospel. I pity them.

When contrasted with the word of God—this man made creed will not bear a moment's consideration. Let us have, at least, a part of the contrast. Franklin Con: "Atonement for sin by the death of Jesus Christ, and its special relation to the sins of the elect." Bible. The son of man came to seek and to save that which was lost.

This iis a faithful saying, and worthy of *all* acceptataion, that Christ Jesus came into the world to save *sinners* of whom I am chief, said Paul. But as many as received him, to them gave the power to become the sons of God, *even to them that believe on his name*, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. "For ye are the children of God by faith in Christ Jesus." Who will have all men to be saved, and to come unto the knowledge of the truth.

For the love of Christ constraineth us; because we thus judge; that if one died for all, then were all dead; and that he died for all, that they which live should not live unto themselves, but unto him which died for them, and rose again.

FRANKLIN CON.

Effectual calling and regeneration by the immediate influence of the Holy Spirit.

BIBLE.

Of his own will, begat he us with the word of truth, that we should be a kind of first fruits of his creatures. "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Go, preach the gospel to every creature. he that believes and is baptized shall be saved, "for I have begotten you through the gospel."

The gospel is *the power* of God unto salvation to eoery one that believeth. Not by works of righteousness which we have done, but according to *his mercy he saved us* by the washing of regeneration, and renewing of the Holy Ghost. That he might sanctify and cleanse it with the washing of water by the word.

FRANKLIN CON.

Total depravity of all mankind, &c.

BIBLE.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. *(To be Continued.)*

An extract from a letter from elder Wm. Caldwell of Tupper's Plain, Ohio.

"You have published a piece lately on the second coming of Christ, and the day of judgment. Many are astonished that such a piece should drop from the pen of elder Stone. The first particular item is, that there should be no progress of of the human family during the 1000 years. Secondly, that Christ and the righteous, during all that period, should be on the earth merely to condem the wicked, who were already condemned, and not one soul converted to God during the 1000, or 365,090 years, and none to be converted. Thirdly, that Gog and Magog, which Satan would collect, during the little season, were the wicked already dead. A dead man can never take up arms! Do write more particularly on these subjects."

REPLY.

My dear brother.—You say many are astonished at the piece to which you refer. Indeed, had I communicated some of the ideas you have suggested, I should be astonished at myself. In fact I never thought of some of them—they are perfectly new to me, and I think, are new to the world. But to the points on which you desire me to write more particularly.

1st. The second coming of Christ. The very idea of a second coming implies a first coming. As to the time, manner, and purpose of his first coming all agree—the time was in the days of Augustus Cesar—the manner was in flesh, such as the children had, subject to the same temptations—the purpose was to save sinners. All agree that Christ in his proper person came at that time, in that manner, and for that purpose. His second coming will also be in his proper person. This is the testimony of the two glorified angels to the apostles, while they were gazing at the ascending immortal Jesus. "Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into hoaven shall so come in like manner as ye have seen him go into heaven." Acts 1, 11. I ask, has Jesus ever come personally from that time to the present, in the manner in which he was taken into heaven?

There is a great difference in the work as well as the manner of the first and second coming of the Lord. His first coming was to save sinners from their sins. His second coming is not to save, but to judge anddestroy them. 2 Thes. 1, 7. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of the Lord Jesus Christ.—Who shall be punished with everlasting destruction from his presence, and from the glory of his power." 2 Pet. 3, 1, 11. Here we are taught, at the coming of the Lord, shall take place the perdition of ungodly men; and that the very reason the Lord do

lays his coming, is because he is not willing that any should perish, but that all should come to repentance. This is the common teaching of the word.

At the second coming of the Lord, I proved in that piece to which you refer, that the saints who should be alive at his coming, should be changed from mortality into immortality in a moment, and that all the saints, who sleep in Jesus, or who are dead, shall in the same moment rise from death to immortality, and reign with the Lord on the earth 1000 years—this is the first resurrection. The second resurrection is of the wicked, which shall take place after the 1000 years are finished.

From this view, I cannot believe that, in the millenial period, the human family shall increase: for said our Lord, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven;' Matt. 22, 30. Angels do not procreate their species. But if mankind in the resurrection with spiritual bodies increase their species, their children cannot join the redeemed from sin and death in their worship and songs of praise. How could they praise the Lord for redemption from sin and death, when they had never been under their power! Do we read of any but the redeemed living and reigning with the Lord 1000 years? No.

What, say you, shall Christ and the righteous be all the time of the millenium, judging and condemning the wicked? I answer no; for the wicked were all cut off just before, or at the very commencement of that period—there will not be one alive on earth, during that whole time; and therefore, there will not one be converted, and not one remain on earth to be converted.—Nothing shall hurt or offend in all God's holy mountain in that happy day. Satan is bound, and the wicked confined in death. The final judgment is not to take place till the 1000 years close, when the wicked shall rise from death, and Satan be loosed from his chains and prison.

As the Lord by his holy angels collected his elect from the four winds of heaven—so Satan collects his risen hosts together from the four corners of the earth; and still retaining his hatred to the Lord and his saints, and still wishing and aiming at their destruction, deceives his old hosts once more, and incites them again to attack the saints, and the beloved city. Then the judgment is set upon them, and their portion assigned them. You say, "A dead man cannot take up arms." True; but a living man can. But I said nothing about arms, or taking up arms.—I know nothing about armory.

How frequently people, from pre-conceived opinions, reject the plainest truth, because it contradicts their traditionary notions. This I am led to think is the cause, why so many in your section of country have been astonished at these ideas. Let us diligently examine the subjects by the book. Your brother in the Lord.

B. W. STONE, Ed.

Extracts from the Salem Association of Baptists held at the Forks of Otter Creek in Hardin county Ky. on Oct. 5 and 6, 1833.

"A query from Cedar Creek Church, to-wit:—"*Is it agreeable to gospel order or the scriptures of sacred truth, for the United Baptists to receive the baptism of reformers as valid?*'

An answer was propose and adopted as follows:—' It is not."

A query from Rolling Fork church:—"*Is it agreeable to good order for a church to receive the baptism of any person that has been immersed by the "Christian body," having given a satisfactory evidence of their faith in the Lord Jesus Christ, to our body, and received by us unanimously?*

Answer—"It is not."

On motion of brother Abner King,

Resolved, That the churches composing this association be advised not to open their meeting houses for preaching, by any person holding the doctrines of A. Campbell, or who call themselves reformers of the "Christian order," commonly called "New Lights."

REMARKS.

This is the highest ground ever assumed by any association in our knowledge. This Association has assumed, that it is the only true church of Christ on earth. For immersion is the only door of entrance into the church of Christ; consequently, the Presbyterians, Methodists, and all churches not immersed, are not in the kingdom, and therefore constitute no part of it. The Reformers and *Christians* immerse all penitent believers, who apply for baptism; but should any of these baptized by us, apply to that association for church membership, they must be denied that privilege. Why? Because a Baptist preacher has not baptized them. They must be immersed again by them, before they can enter into the kingdom! The Salem association seems to have forgotten the history of the Baptists in America. They seem to have forgotten the self-baptized of the pedo baptists in the eastern states, and how these were united with the Baptists of the southern states without being re-baptized. Can this association prove their spiritual genealogy unbroken even in America? It cannot tell whether its own members were not baptized by descendants of the self-baptized of New England. The probability is, that many of them are of this lineage. We do not complain of the course pursued by this association against us. To us it is no injury to be rejected from the rights of christianity, and to be debarred from preaching in sectarian meeting houses, by poor fallible men. We stand for judgment before the bar of the public—the unbiassed part will determine, it is

believed, more justly and favorably our case. We venture to predict, that if this association exists ten years longer, (which is very doubtful) it will blush at its answers and resolution, which we have extracted and publisbed above, for the information of the public.

B. W. STONE, Ed.

Eis aphesin ton hamartion, for the *remission of sins.*

I will bring to view all the texts in the New Testament, where this expression occurs, and then make a few remarks on its meaning. Matt. 26, 28. "This is my blood of the New Testament, which is shed for many for the remission of sins." *Eis ten aphesin.* Mark 1. 4. "John did baptize in the wilderness, and preach the baptism of repentance, *eis ten aphesin*, for the remission of sins." Luke 3. 3. "And he came into all the country about Jordan preaching the baptism of repentance *eis ephesin*, for the remission of sins." Acts 2. 38. "Repent and be baptized every one of you in the name of the Lord Jesus *eis aphesin*, for the remission of sins." These are all the places in the New Testament, where the expression, *eis aphesin* occurs, if Schmidius' Greek Concordance be correct.

Various are the explanations, given by expositors, of these expressions, when connected with baptism. Some say, that *eis aphesin* means, *on account of remission*, therefere they read the text thus:—"Repent and be baptized *on account of* the remission of sins. Hence they conclude, that on account of, or because, their sins were remitted, they may be, and should be baptized; and that none should be baptized, until their sins are remitted. Let us try this exposition by the true rule of exegesis and criticism. If because their sins are remitted they must be baptized, then it follows, that because their sins are remitted they must repent; for repentance and baptism are in the same relation. Now, if repentance is Godly sorrow for sin, and reformation from it, then the text must read thus:—Because your sins are remitted, you must be sorry, and reform from sin, and be baptized in the name of the Lord Jesus." We presume none are so ignorant in this day of light to advocate this doctrine a moment, seeing the absurd consequences of it.

Let us try the expression *eis aphesin*, by the texts quoted above. The blood of Christ shed *eis aphesin*, for the remission of sins. According to the exposition under examination, the text should be read—the blood of Christ shed *on acconnt of*, or *beacause* our sins are remitted. This would effectually exclude the blood of Christ from any part in the remission of sins. It is the doctrine of anti-Christ. Try the expression by John's baptism: He preached the baptism of repentance *eis aphesin*, for the remission of sins. According to the exposition above, the texts should be read thus:—because the people's sins were remitted, John preached they must repent and be baptized! Repent, or be sorry, because your sins are forgiven! Repent, or reform from your sins, because they are washed away! And be baptized, and wash away your sins, because they are remitted! Enough. The exposition cannot be admitted correct.

Another thinks the true expositionof *eis aphesin*, is, "upon the remission of sins." This differs not from the exposition just noticed. He would read Acts 2, 38. Thus; upon the remission of your sins, you must repent and be baptized; that is, after your sins are remitted, then repent, be sorry and be baptized! Again: The blood of Jesus was shed *eis aphesin*; that is, after the people's sins were remitted, Jesus died for them. But this writer, as if conscious of the weakness of his argument, gives the expression a new and happy turn, in his own estimation—*eis* he translates *upon* and *aphesin* he renders *a sending away*, or *renunciation.*—Let us read the texts with this criticism. Repent and be baptized upon the sending away, or renunciation of sins—that is, when you have sent away, and renounced your sins, then be sorry and reform from your sins, and be baptized, and wash them away! What contradictions and absurdities are broached to do away plain truth;—We will read another text with this exposition in view. The blood of Jesus, shed *eis aphesin*; that is, Jesus shed his blood for the people, when they had renounced, and sent away their sins. How different the language of scripture, Christ died for the ungodly, for all men. How contrary to fact! Did Jesus not shed his blood for us till we had renounced and sent away our sins? He died but once, and that was 1800 years ago. The sentiment is too absurd to need refutation.

How plain, how accordant with the scriptures, to say that the blood of Christ was shed *eis aphesin*, in order to the remission of sins—that baptism is in order to the remission of Sins, &c. The blood of Christ is the prime cause, and faith, repentance and baptism, the instrumental cause of the remission of sins.

B. W. STONE, Ed.

Jamestown, O., Nov. 2, 1833.

Brethren Stone and Johnson:

I discover from reading the Baptist Journal, and the Methodist Christian Advocate—that the sects are getting dissatisfied with the famous Sunday School project, in which all the sects were to participate, and from which sectarianism had to be excluded—they begin to see that it will not answer their purposes, to teach the scriptures to their children, unmixed with tradition. Therefore, they are coming to the conclusion, that each sect must have its own schools; and that the scriptures must be accompanied by comments. Why no

take their children to church with them, and let them learn the meaning of the scriptures from living dictionaries!

The Messenger, No. 9 came to hand since my last. In it I notice the republication of a communication from me to brother Scott, and state that you will give his reply in the next. Brother Scott has placed me in rather an uncouth attitude before his readers by publishing the last (only) of a series of letters on the same subject. His readers would be led to believe that I affirm *the black letters* of the New Testament, and the *holy spirit* to be the same thing—this would appear absurd indeed But I do affirm that the holy spirit is the author of the New Testament; and that the same truths are taught by his written word, that were taught by his oral word, and that he does not now teach by any other means, than the written word. And I further affirm, that if the holy spirit be now given, as it was to the Apostles and primitive disciples, from Pentecost to the destruction of Jerusalem, and as promised in the 14. 15 and 16th chapters of John, That the New Testament would be useless to such as receive the spirit. For they would be taught all things *by the spirit*, without the book, as were the primitive disciples.

They (the Apostles and inspired teachers) were the authors of the book, or in other words, the Holy spirit speaking by them, was the author of the book, and they neither spoke nor wrote for their own benefit, but for the benefit of others.

Authors do not write books for their own instruction. Those then, who are qualified as authors, have no need of the books which they are qualified to write.

I see by the last Messenger, that the cause of unmixed truth is fast gaining ground. "Truth (unmixed) is mighty above all things and will prevail." Go on and prosper, and may God bless your endeavors to disseminate *Bible Truth*. Yours, as formerly.

M. WINANS.

Maury County, Tennessee, July 17, 1833.

Brethren Stone and Johnson:

I hope you will give publicity to the following interrogations and answer them when convenient.

1st. Has Jesus granted unto his twelve Apostles to eat and to drink at his table in his kingdom "and to sit on thrones judging the twelve tribes of Israel!" Luke 22. ch. 29, 30.

2d. Can the 10th ch. 28, 29, 30 verses of Mark, be applied to any time on earth, unless it be when "the souls of them that were beheaded for the witness of Jesus and for the word of God, shall live and reign with Christ a thousand years!"

3d. Has any christian ever received "in this world a hundred fold, houses, and brothers, and sisters, and mothers, and children

and lands," *with persecutions?* Some have suggested *meta diogmon* should be rendered *after persecutions.*

Jesus and his twelve apostles were enthroned on the day when "there came a sound from Heaven as of a rushing, mighty wind." Have they ever since been swaying the righteous with the sceptre of peace, and ruling the wicked with a rod of iron? Have they dashed the proud nations "in pieces like a potter's vessel?" Has the star that came out of Jacob smote the corners of Moab How could those who were whipt, persecuted and crucified, rule the persecutors and shiver them to pieces?

Will not those who have part in the first resurrection, (in some sense) reign over the nation?

If after "a new heaven and a new earth" shall have been created, there be no pain, how can the leaves of the tree of life be for "the healing of the nation?" Rev. 22, 2. Has any the promise of having part in the first resurrection, but those who suffered martyrdom for the witness of Jesus? or those who are called "the first fruits unto God and to the Lamb?

As much as some of the moderns may scoff at the idea of expounding the words of Jesus, I should like very well to see the 5th chadter, 29th and 30th verses of Matthew expounded satisfactorily to me. Also Luke, 15th chapter, 2th verse.—Jesus said, "if thine eye ensnare thee pluck it out and throw it away, it is better for thee to enter one-eyed into life than having two eyes to be cast into hell fire." Mat. 18, 9. One of three things I think must be evident to the reflecting:—1, the eye, foot or hand has never ensnared any— or 2, none has ever obeyed the injunction of Jesus—or 3. those whose eye offended them will be or have been cast into the fire of Gehenna, if these things are to be understood literally. And if they be understood or interpreted in any other way than in a literal sense, where is the authority for so doing?

Our Redeemer once said to Pilate; "Thou couldst have no power over me unless it were given thee from above." John, 19, 11. This is thought by some to favor the hyper-calvinistical *notion* of vicarious and satisfactory sufferings; but how a person can apply the phrase "*therefore he that delivered me unto thee hath the greater sin*" to God, or to any one in "the super-celestial abodes," without the grossest absurdity, I acknowledge I cannot comprehend. Brother Stone how do you understand this matter?

In what sense did Jesus die for the Gentile world?

What advantage accrues from the sufferings of Jesus, to little infants more than a resurrection from the dead, if they be pure as Adam was, in the days of innocency?

Has the battle, mentioned 38 39 chapters, and Rev. 19 20 chapters been fought; or do you suppose the embattled nations of Persia Ethiopia and Libia with Gomer, Togarmah, Gog and

Magog, "the number of whom is as the sand of the sea," will at the expiration of the Millenium, go like a storm or dashing cloud against "the land of unwalled villages," and there be discomfited by the raining of overflowing floods; ponderous hail stones, fire and brimstone! PERCONTATOR.

This shall be attended to hereafter.—Editors.

PARIS, West District of Tennessee, Nov. 18, 1833.

Brothers Johnson & Stone—

When I left you, I promised you some account of the good cause and its prospects where I might trav-

On the 15th of Oct. Bro. Fleming and myself met at Bloomfield, Ky. where we spoke for several days, at the same time we visited Bardstown and Mill-creek, where we spoke on the great principles of the Bible. The congregations were attentive, and we hope good will result from it. The brethren were very desirous to have a visit from other brethren, and expressed every wish to hear. From Bardstown we came on to Nashville. We spoke on the way in Elizabethtown and Russleville. We staid about ten days in Nashville—twelve made the good confession and were immersed the same hour of the night, save three. From Nashville I went in company with Bro. Adams to Franklin, where we spoke three days. Lately about twenty have been immersed by Brothers Fanning and Adams, and congregated for the worship of God. On the fourth day of this month Bro. Fleming and myself parted: he returned to Kentucky and I came on here, where I arrived on the 7th day of the month. On my arrival I found six disciples: Father Cook and daughter, a sister who formerly belonged to the congregation in Nashville, and Mrs. Cook, consort of Judge Cook of this place; her step-mother and sister-in-law. The three last named were immersed during the summer by some brethren who were passing through. Since which time great has been the opposition of the sects. We commenced operations by presenting God's word and its sufficiency, separating; according to our feeble abilities, the speculations from it, and using the naked sword. The result is follows:

On Lord's day evening the tenth, one came forward, made the good confession. and was immersed for the remission of sins. We met at candle-light—spoke—five made the good confession, among whom was the father of sister Cook, aged about sixty-seven years; he expressed great joy in obeying the Lord. He told me he had been trying to get religion for twenty years.—Such is the awful tendency of the systems of thisage.

We continued speaking each night during the week; and on the 15th at night, four more made the good confession—all of them were immersed the next morning for the remission of

their sins. Spoke on Saturday evening at candle-light; one made the good confession, a young gentleman. He arose and was immersed the same hour of the night, (about 10 o'clock,) A vast crowd went down to the water. This was the first thing of the kind ever done here—it was his request.

On Lord's day 17, organized; the family 19 in number. With them there are some fine brethren and excellent sisters. The day was very interesting. We took up the establishment of the kingdom in the days of the Cæsars; the mode of admission, and their conduct after coming into the family; a continuance in the Apostle's doctrine, found alone in their writings. 2d. Fellowship. 3d. Breaking bread; and, 4th. Prayers. We gave them the examples found in God's word. Spoke on singing, and the character of the christians in the various relations in life—urging them to observe the apostolic exhortations—"Let the word of Christ dwell in you richly, &c."

The scene was very affecting, very many wept at the simplicity and eloquence of the truth, we broke bread, &c. The joy was great among the disciples. In the afternoon met, was interrupted by the thirty-nine articles of Campbellism. Was asked how many he believed and how many not, replied never heard him say. The house crowded, (court house.) Told them how it was born and for what purpose it was brought forth. I believed it had died a natural death at home, or was smothered, and I did not know which, here said we had no time to attend to such poor things. Paul said preach the word Parable of the shepherd and Sheep. Same cried aloud, and tears flowed from the eyes of the principal part of the house—met at night—cloud of witness—much weeping—many cut to the heart—bid them farewell—none made the good confession—was called on about half past ten at night—a methodist lady arose from her bed can not sleep until she obey—we put off to the water, and about 11 o'clock at night she makes the good confession, we immersed her for the remission of sins—returned and slept sweetly—arose this morning enjoying the smiles of our heavenly Father—a number much concerned beg us to stay a few days longer—I hope to bury them with the Lord. The field is white and ready to harvest—may the Lord send forth more labourers. Truth is mighty and will prevail—may you be able to wield the press and pour forth the truth upon the people—may the smiles of heaven be on you and yours in Christ.

JOHN R. M'CALL.

Randolph county, Mo.

Dear brethren Stone and Johnson:

Having read, in a limited degree, the Christian Messenger, and seeing your efforts to re-

store the ancient gospel and order of things, I am induced, though an entire stranger, to bid you God speed, in so glorious a work; for a restoration of the primitive faith as well as practice, is greatly needed in our land. I can speak for myself, that I am resolved to build on that foundation, laid by the prophets and apostles, Jesus Christ himself being the chief corner stone. I am fully satisfied of the authority of Jesus Christ to give laws to the world; for even Moses surrendered to him the right of lawgiving, a prophet shall the Lord your God raise up like unto me, him shall you hear in all things. God himself has attested his authority by a voice from the most excellent glory—This is my beloved son in whom I am well pleased; hear him. I am therefore willing to rest this whole matter with him, and to embrace the doctrine of Christ and his apostles, just as far as they taught and no farther. Having thus implicitly surrendered to them, I have none of all that trouble which devolves on those that make their own religions the religion of Jesus Christ as written in the New Testament, which I profess to have embraced, that is, that system of religion or salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy spirit. That religion in and of itself must be regarded as a great whole, wanting none of our opinions, views, conclusions or deductions, to complete it; if it had, how strange the neglect of Peter, Paul and all to let it pass unfinished! The fact is, that views, opinions conclusions, deductions, &c. &c. form no part of its structure nor is it possible in the nature and fitness of things, that they should: The apostles, who were to be Christ's witnesses unto the ends of the world did not deal in opinions, views, deductions conclusions, &c. but in facts. Hear their language:—"That which was from the beginning, which we have heard, which we have seen, and our hands have handled of the word of life, that which we have seen and heard, declare we unto you. Again many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written that you might believe that Jesus Christ is the son of God, and that believing you might have life through his name." They who receive the christian religion as a system of facts, ready for use, without painting or trimming, addition or subtraction, at once free themselves from the thousands of difficulties, incurred by populars and the orthodox system makers.

I am confident, and make it my boast, that by taking this ground, I take the highest tenable ground that can be taken by an uninspired mortal in matters of religion. I plainly see what is required of man to make him a christian; it is to learn all things taught by Christ and his apostles, and in all things to yield

to, and be governed by them; to believe what he has told us, and to do what he has bidden us. Many creeds, confessions and abstracts have been drawn out by the different sects. But I am satisfied that there are christians of the purest stamp before one of these things was invented; therefore, to be a christian of the primitive order, we must lay aside all these human models, embrace the gospel as primitively proclaimed, and practice it as primitively taught.

I must close by informing you that the ancient gospel is taking considerable hold in this country, the spirit of inquiry is aroused in the minds of the people, and they are searching the scriptures daily, to know whether these things are so. I now subscribe myself your brother in hope of a glorious immortality.

ALLEN WRIGHT.

Deavertown, Ohio, Lord's day, Nov. 10, 1833.

Dear brother Stone:

To redeem my promise, I am happy to inform you that through the blessings of God I have returned to the bosom of my family, after having travelled about 1110 miles through the States of Kentucky, Tennessee and Indiana. From the time I took my leave of you, until I arrived in the State of Indiana, I had no opportunity of going to meeting; but every opportunity I had to make enquiry in relation to the reformation, I availed myself of, and found frequent testimonies in its favour, and frequently from individuals, who were disinterested, and sometimes from its friends, sometimes from its opposers. My inquiries were generally made that I might know what character it was forming. I was truly pleased to hear from friends and opposers, that very many of those, who embrace the gospel; were exemplary, pious and zealous people; and thoughtful people were planting their pillars in the gospel. When I arrived in Indiana, near Paoli, I turned in with a devout and pious disciple, by the name of Campbell. Next day heard brother Byram preach—he is an excellent man—two came forward to be immersed. We had to ride 4 miles further that evening to introduce 4 others into the kingdom of God's dear Son. Brother Campbell informed me that the Dunkers were uniting with them, renouncing their trine immersions, and uniting under the common standard. I have since spoken of this union to brother Dunker, who replied that he saw no impropriety in their union; for, says he, you know that I always attended the christian meetings, because they preach the gospel; and so do the Dunkers.—Honest men will always give their testimony to the truth, and will be willing to exchange error for the truth. And I am really of the opinion that much good might be done by all the considerate, if, when they teach by example, they would also teach

at every opportunity, the necessity of obeying that which they read in that blessed book.

To-day I heard brother Sargent our evangelist, for the last time that I expect to hear him for some time, until after he returns from the Granville Theological Institution, where he is going to pursue a literary study. Next summer he expects to ride again. He is a fine young man—he wields the sword of the spirit with prudence, and much has been done by him—he and brother Read, have immersed in all, in the last 5 months, between 70 and 80. The churches have prospered where they have proclaimed, not only sinners have bowed to the sceptre of the Great King; but many have been reclaimed to a healty condition, some from their captivity in Babylon. The gospel of God's dear Son, I am fully persuaded, is about to take that stand that is due to the truth. Peace be with you.

HENRY J. DEAVER.

ROM. V. 8th AND 9th.

8th. But God *recommends* his *love* to us; (How?) *Because*, while we were yet sinners, *Christ died for us.*

9th. Much more then, (being now justified by his blood,) shall we be justified through him. "Without the shedding of blood there is no remission, &c. &c.

No man who reads the New Testament, with an open, candid mind, can deny the fact, that Christ becomes a Saviour by his displaying the character of the Father, in all its native purity, loveliness and benignity; by showing the value and acceptableness of repentance—by his pure and influential example—and lastly by his *sufferings and death*, mediation and intercession.

The sufferings, the death, the cross of Christ, are constantly refered to, as crowning circumstances in the gospel dispensation.

But in what sense are they so important? Do they exercise a mysterious influence with God, or do they work a change in men? On the *iumutable* God, they can produce *no change;* but on man, they are assuredly, eminently calculated to operate as rational and moral inducements of exceeding power. The sufferings and death of Christ, bring him home to our hearts and our affections.

Had he appeared upon the earth, in the majesty of uncontrolable power, surrounded by the angels of heaven, or the potentates of this world—had he passed his days in receiving homage or enjoying pleasures—and had he, after a triumphant sojourn, ascended without suffering, to the realms of everlasting bliss—had such been his condition, we might have viewed him with admiration and awe, but we could not have so loved him, as when we now behold him "a man of sorrows and acquainted with grief," voluntarily leading a life of wretchedness, and dying a

death of ignominy and torture, in order to secure for us the blessings of time and of eternity. In his humiliation, his sufferings and death, we have the most unequivocal testimony of his disinterested love, his devoted sincerity, and his unshaken fortitude. Our hearts go forth to meet him, glowing with human sympathies; and our understandings admit the evidence of his divine mission, in the magnitude of his earthly sacrifices. We feel too, more deeply, the destructive tendency of sin, when we consider, that all his labours of love were undertaken to annihilate its power and its consequences.

Thus do the sufferings and death of our blessed Lord, contribute to the salvation of the world, by acting as rational persuasives to the love of the Father and the Son; by affording powerful evidence of the divine authority of christianity; and by teaching us to abhor sin as offensive to God and destructive to man.

To all this may be added, that his death was necessary to establish the great doctrine of the resurrection of the body; which is so frequently mentioned in the Apostolic writings, as a fact of the deepest interest and importance.

N. B. See Rom. III—25 and 26. H. M.

My old brother in Jesus:

We all yet live through the mercy of God. Health generally abounds. The saints generally are in good spirits, and truth is gaining advantage over error. The churches are generally increasing, and those of the reformed baptists, so called, unite freely.

The cause goes on beyond the exertions of the few teachers. Almost all of our common meetings have additions. Opposition and opposing appointments meet us at almost every point. I feel determined to make a bold, yet humble stand for Jesus, at all places were I go. Believe me, I have gone more than all my family engagements justified me, and if I am a transgressor it is for neglect at home. The number immersed into Jesus during the last summer in Boone and Howard, I suppose is about 100.

You will please remember me to all your family, and to all the faithful in Christ. Yours in peace,

M. WILLS.

B. W. STONE.

Randolph county, Mo. Nov. 3d, 1833.

Brothers Stone and Johnson:

I now lift my pen to write you a few lines, informing you of the progress of truth among us.—Since my last to you (July 23,) I have immersed eleven on the good confession, and there are several others, who expect shortly to obey in my own neighborhood. In the latter part of la

month I visited 4 churches in one of the adjoining counties, (Monroe) there were 8 added during my tour.

The sectarians are in opposition as usual. Misrepresentation, detraction, slander and and abuse, are the weapons with which they endeavor to put down heresy, as they call it; but they all appear to prove abortive; for truth is powerful, mighty above all things, and will prevail, the word of the Lord is sharp, &c; and finds its way to the hearts of many, and produces faith and obedience, consequently tends to salvation. The manner in which our opposers conduct would surprise me, was it not fore one consideration presented in the sacred oracles. "The way of truth shall be evil spoken of." Hoping brethren, that nothing will divert you from your steady purpose, but that you be faithful in all things. May the Lord bless you in your labours of love, with all that appertain unto you. I am yours in hope of a glorious immortality. Adieu.

ALLEN WRIGHT.

Hanibal, Mo. Nov. 20, 1833.

Brother Johnson:

The reformation is progressing in this part of the world. In Monroe county where I live, there are 4 churches, one in Paris, planted in April or May, with 7 members, now 70; the others have increased nearly in proportion. I have baptized a number in other parts. I preach in Palmyra monthly, and have additions every meeting.

HENRY THOMAS.

Dry Creek, Ky Nov. 13th, 1833.

Brethren, Stone and Johnson:

On last Lord's day evening, I returned home from Indiana. I preached 3 times 10 miles the other side of Indianopolis, and 6 persons made the good confession and I baptized them; and one Baptist united with the brethren to take the law of our King as the only directory to Heaven.

J. G. ELLIS.

THE QUESTION AS TO THE SPECIALLY CALLED AND SENT—ABANDONED.

In the report of the General meeting in Cincinnati, on Home Missions, we have this extraordinary statement.

4. According to the New Testament, and well known and long established Baptist principles, each church being independent of all other bodies in its own government and discipline, having the keys of the kingdom, and alone authorized to execute the laws of Christ, and to judge of the internal call and scriptural qualifications af gospel ministers, therefore this society can have nothing to do with the government of the church, nor in choosing and setting apart men in the gospel ministry."

The person has first an internal call to preach the gospel.—This internal is attributed to the spirit of God. And notwithstanding this, the church has the power to judge of the internal call and scriptural qualifications of gospel ministers. This is the logic of the Baptist school. Those who were called in ancient times, would not permit any one to Lord it over them, but their own master, to whom they were amenable for the faithful discharge of their mission. This call is equal to no call at all, *as claimed*. It may be a Baptist call to preach Baptist principles and long established Baptist usages; but it certainly will not be contended by the Baptists, that they have a right to decide upon an internal call of the spirit to preach the gospel. This would be to make the judgment of church superior to what the person says he has actually *felt* and *experienced*. How hard it is to give up old notions. Here we have an instance of it. Intelligent men prefer to risk appearing ridiculous before the public, rather than surrender an old worn out tradition. These called and sent preachers are dwindling away both in numbers and authority, according to our estimate. They are almost upon the ground we stand on—New Testament principles, in this particular. If they would surrender this internal call, which they ascribe to the Holy Spirit, and place preachers or teachers upon scriptural qualifications to be ascertained by the congregation, then we are together. We consider the paragraph quoted, a surrender of the long disputed yoint, and thus it will be viewed by every impartial mind. Go on gentlemen. If you come out a little plainer, and according to scripture phraseology, you will be called Capbellites or Newlights—or Stone-ites.

J. T. J.—Ed.

EVANGELISTS.

The brethren are aware of the important services rendered by elders J. Smith and J. Rogers to the cause of truth, during the years just past. They have had to encounter a host of sectarian opposition—to contend with prejudices—to bear the reproaches of the malignant bigot—while the public mind has been enlightened and conciliated; and the traditions of men which have heretofore obscured the gospel are wearing away by the force of truth. The cause has advanced and is still advancing beyond the most sanguine calculations.

While sectarians have been profligate of their thousands, in a sectarian cause, certainly the friends of primitive christianity, unadulterated by human mixture, should be liberal with their hundreds in restoring the ancient institutions.

The appeal to brethren Smith and Rogers has not been in vain. They have consented to continue in the field of labor for another year. This will be truly gratifying to our friends.

Brethren, this is a most interesting crisis. Every one should ask himself the question—what am I doing? or what have I done in the good cause! Have I talents to speak? and have I not spoken? Have I wealth to have assisted those who were giving their whole time, as it were, to the conversion of sinners, and the building up of Zion? and have I been too covetous to give? Have I been, and am I idle all the day, while sinners are dying around me? Am I spending my stores for the conversion of the heathen, while I am unconcerned for my neighbors and children? Let every one awake from his sleep, and redouble their diligence. Let us determine, so far as our efforts are concerned, that we will press on, and by the blessing of our King, achieve a more glorious victory than that of the preceding year.

J. T. JOHNSON, Ed.

DIED, on the 8th of November, Samuel Wood, aged 30 years, (at the residence of his brother, Elram Wood, of Scott county, Ky,) after an illness of 19 days, he was a brother in the Church of Christ, and in the trying hour, exhibited every mark of a christian—he bore his sickness with unexampled fortitude, and although his mind was somewhat impaired, for the most part, yet he seemed to possess the meekness and patience of one who was looking forward to a far better world than this. A few hours before his death he was enabled to sing the song of triumph:

We are travelling home to God,
In the way our Fathers trod,
They are happy now, and we
Soon their happiness shall see.

With this number we close the seventh volume of the Christian Messenger. We have endeavored to make it as profitable to our readers as we could. We have labored to prune off excrescences from the truth of heaven, and to present it untinselled, with human wisdom, and unmixed with vain speculations. We have been consoled by brethren far and near, that our labors have not been in vain, but have promoted extensively the good cause of the Redeemer. Whether the Messenger shall live longer, and be actively engaged in bearing religious intelligence as formerly, depends entirely on its friends and coadjutors—a few weeks will determine its fate, in which time we shall know by the number of subscribers, its future destiny. If destined to live, we shall still endeavor to make it profitable. We shall pursue the same independent course, regardless of favor or censure, so far as to cause us to deviate from the path of truth, as

marked in the book of inspiration. We, who have taken the word of God alone for our rule of faith and practice, are the only people that dare speak out fearlessly. We have no name to lose—already it is cast out as evil. We have no salaries at stake—this might be a temptation to be silent. We have no fear of offending our brethren, and fellow sufferers for the kingdom of Christ, while we walk in the treth, and keep within the Bible.

If we continue the Messenger, it will not appear before the first or second week in February, unless our friends and patrons should send us sufficient assurance of support prior to the first of that month. We shall expect nothing paid till the delivery of the fist number. The conditions are as for this volume.

B. W. STONE, } Ed'rs.
J. T. JOHNSON, }

RECEIPTS IN DECEMBER, 1833.

KENTUCKY. *Stanford*—Eld. T. Smith for Stemmons—*Walnut Flat*—by do for J. Hansford, vol. 7. *Lexington*—M. Gaugh for 7. *Bethel*—Jesse Beauchamp, 50 for 7 in full. *Moorfield*—B. W. Hall for self for 7—for Dallas 1,00 for vol. 6, and 62 1 2 cents for 8 numbers of 7. *Monticello*—for C Huffaker, J. Huffaker—J. Vickrey, Js. Jones, Col. Buster, Jac and Shreve, W. Hudson, H. Coffee, all paid by Eld. A. Vickrey, but not known for what vols.—he also paid, 50 cents for himself for vol, 8. In all $10,00. *Union*—Jo. Moseby for 7. *Bush's* Matt. Dobbin for 7. *Carlisle*—John Hamilton for vol. 8. *Paris*—Susan Bledsoe, for self and Tho. C. Bledsoe, vol. 8. *Georgetown*.—T. Johnson, for 7 and 8. *Salvisa*.—J. Allen for 7, Doc. S. Hatch for vols. 6 and 7, and for J. Hatch for vol. 5.

OHIO.—*Eaton*.—H. Monfort, in full for his subscribers for 7 vol. $10 00. *West Liberty*.—A. Black for 7 and 8 vols.

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NOTICE.

We promise that the next volume shall be better executed as to its exterior. We request once more that all letters respecting our Editorial matters, be directed to J. T. Johnson alone, and not to Stone & Johnson. Do attend to this.

EDITORS.

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