RECEIPTS.

KENTUCKY.

Stamping Ground—J. W. Sinclear for vol. 8; *Shepherdsville*, Elder. P. Hatchitt for self—Thornberry,—Smith, Carr for volume 7, and for Smizer for volume 8—*Claysville*, D. Jackson, Wm. McMillin for vol. 8—*Union*, Eld. T. M. Allen for R. Starks for 6 and 7—M. O. Sidener for 8,—T. A. Russell do. for A. Foster for 7—Jas. Hurst 8—Jac: Sidener do. Jas. Moore for 7 and 8—H. Calvin for 8.—T. Ware for 7—Robert S. Russell jun. for 8. Arnold do. *Georgetown*.—Chs. Stewart for vol. 8—H. Fisher $6,00 of which I for self for vol. 8.—for J. B. Ford do.—for M. Fisher, do.—for Diana Fisher, do.—for M. Hill do—for W. Hancock. *Paris*. B. M. Riggs for Jac. Sharer for 4 and 5,—J. G. Martin, H. Parker, and G. Williams. *Marrowbon*.—A. Smith for D. Williams for vol. 4—for R. Alexander—J. P. Monroe and Tho. Smith for 7—for Jas. Page for 7—N. B. This last name unknown on our list we wish information.—*Newcastle*. Bro. Fleming for T. Scott—Mrs. Herndon—M. Smith—L. Jenkins—G. Shivel—W. Evans—Jo. Shannon—all for vol. 8; and Tho. Yager for 6.—*Frankfort*. Wm. Woods for 8, *Versailles*, Hez. Douglas for 8.

INDIANA.

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INDIANOPOLIS.

Wm. Morris for vol. 7. paid $13,50.

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John Mitchell for 5, 6, 7, and 2,00 for 8.

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 3.

EDITED BY BARTON W. STONE & J. T. JOHNSON,
Elders in the Church of Christ

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

GEORGETOWN, KY.....MARCH, 1834.

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 not paid within 6 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.

FORGIVENESS, No. 3.

In my last No. at the close, I observed, that a person may have believed, and reformed, and may have been baptized, and yet one thing was lacking to constitute him a christian—a member of the kingdom. By this one thing, I mean the Holy Spirit. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." acts 2,38,39.

1st. It is evident that the 12 disciples had believed, and received the truth as taught by Jesus. Yet it appears; they did not understand it, till the promised Spirit of truth came; for "when the Spirit of truth is come, he will guide you into all truth—he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you. He shall be your comforter. John 16,17,26,—15,26—16,13. This is the promise, Jesus made to his disciples, immediately before he left the world.

2nd. This promise was fulfilled on the day of Pentecost; and this was a fulfilment of the prophecy of Joel; "It shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh; your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand maids I will pour out in those days of my Spirit, and they shall prophesy. "Act 2,17,18. This promise was not confined to the apostles; for on women the Spirit was also poured, and they also prophesied. If the apostles had not been thus filled with the Holy Spirit, they could not have preach-

ed to the conviction and profit of the people, who heard them. This our Lord knows, and therefore forbade them to depart from Jerusalem till they had received this promise. "But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and all Judea &c." Poor preachers—Poor witnesses would they have been without this Spirit of power? Jesus, the great Head of his Church, never preached his own gospel, till he received the Holy Spirit at his baptism; but immediately after, he preached to the Jews; "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor &c. Luke 4. If infinite wisdom saw it necessary that the great Prophet of the world should be anointed with the Holy Spirit before he entered upon his office· If the apostles must be anointed with the same Spirit before they were qualified to preach under the New dispensation. I have therefore concluded that all, who minister the word of God to the people now, should possess the same Spirit, should be filled with the Spirit. I do not say, that they should have the Spirit by which they can perform miracles—speak in unknown tongues, &c. This may not be now necessary—nor was it deemed necessary in the days of the apostles, that every believer should be able to work miracles; For fact proves it was not so.

3d. It is also plain, that this Spirit was poured out directly upon obedient believers *only*. Such was the character of the 120, and this Peter confirmed in Acts, 5,32. "And we are witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." This same truth did Jesus teach, when he made the promise of the Spirit to his apostles, "Whom (the Spirit) the world cannot receive." John 14,16,17.

4th. It is also evident, that when the Holy Spirit was poured out on the 120 believers at pentecost, that another effect followed, according to the promise of Jesus. "And when he (the Holy Spirit) is come, he will convince the world of sin, of righteousness, and of judgment. Of sin; because they believed not on me; of righteousness, because I go to the Father, and ye see me no more, (his resurrection and asscension to the Father prove that he is that righteous one, and that his testimony is righteousness and truth.) Of judgment, because the prince of this world is judged, (of the wrong judgment they passed on Jesus, the lawful prince of this world.) Now the Spirit poured out did not convince the apostles, nor the rest of the 120, of those facts (his resurrection and ascension,) they previously had this conviction. The apostles and the rest with them were not of the world, and therefore this conviction was not given to them, but to the world, those who believed not. But how? The believers were all filled with the Spirit, and spake in the various languages

of the nations around. The Jews, seeing and hearing, were convinced of the facts above stated, and believing, they cried out; "What shall we do?"—Peter says, "Repent and be baptized for the remission of sins. Is this sufficient? No. "And you shall receive the gift of the Holy Spirit."

By the gift of the Holy Spirit, some think the miraculous gift of the Spirit is only signified, and, therefore, Peter meant, you shall receive the gift of tongues. This does not comport with fact—for it does not appear that every one that repented, and was baptized at that time, posessed this gift. Besides, says Peter, "The promise (of this Spirit) is to you, and your children, and to all that are afar off (the Gentiles,) even to as many as the Lord our God shall call." Is this promise limited to the days of the apostles? or does it continue as a promise to the people of this, and future ages? If limited to the apostolic age, why not with equal authority limit all the promises to that age? But it is said, If the promise in this text be not limited to that age, then it has not been fulfilled to any, either Jew or Gentile, since that period; for none have the gifts of language, and miracles since. But will this prove that none have received the Spirit since that age? No: For the apostle (1 Cor. 12) declares plainly there is but one Spirit—and one body—and every member of that body is a partaker of this one Spirit—Yet all the members have not the miraculous gifts, but they are all possessed of the operations and fruits of that one Spirit of—love, joy, peace &c. These operations or fruits are infinitely superior to those of miracles, and tongues, because. "Tongues are for a sign, not to them that believe, but to them that believe not," (1 Cor. 14,22.) therefore, they are unprofitable to those who have them.

I therefore, must believe, that the believing, penitent, obedient person, now, as of old receives the Holy Spirit. "They receive the promise of the Spirit through faith "Gall. 3.—"The love of God is shed abroad in our hearts by the Holy Spirit, which is given to us." Rom, 5. 5.—Tit. 3. 6. He will give the Holy Spirit to them that ask him. Luke 11.13.—So numerous are the passages in Scripture to prove this point; and so frequently have we recured to them, that it is thought to be unnecessary to quote more. One or two more shall suffice. Eph. 1. 13. 14. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, you were sealed with that Holy Spirit of promise, which is the earnest of, your inheritance.—Gall 4.6. And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying. Abba, Father."

Is not the Spirit of knowledge, which the apostles received at penticost, and by which they were brought to remember and understand what the Lord had spoken to them, as much a mira-

cle, as the Spirit of power by which they healed the sick, and spake in unknown tongues? The one is as unaccountable as the other. Was not the descent of the Holy Spirit on Jesus at his baptism, which abode in him and by which he was then anointed, a miracle? And shall we say, that the same Spirit, which is promised to repentant believers at their baptism, and by which they are anointed—is not miraculous, something out of the common course of nature? Let us hear John; "But the anointing, which ye have received of him, abideth in you; and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him" 1 Jonn 2. 27.—The Spirit of Jesus, in apostolic times, was the test of true religion. "If any man have not the Spirit of Christ, he is none of his"—and the means by which it was determined, that they had this Spirit, were the fruits of the Spirit, as love, joy, peace, longsuffering &c. Till this test be received, and acted out, we shall never see Christian union. This will restore peace to Zion.—Faith alone will not save—Reformation alone will not save—Baptism alone will not save us—Prayer alone will not save us—These are all indispensable means—but the means are not salvation—are not the Spirit—but they are the appointments of God, through which we receive salvation or the Holy Spirit of promise. O! that all would lay this to heart, and not to rest in means without the thing promised.

If any doubt, whether God will give the Holy Spirit in these days—the very doubt is fatal to his best and eternal interests. He cannot in faith pray for the Spirit—he cannot be baptized in the faith of receiving the Spirit—and, therefore, according to his faith, it shall be unto him—he shall not receive it. Darkness, bondage and death, are his portion in time, and a more awful end awaits him in eternity. Reader, are you the man?—If you are, be persuaded to fly from the wrath to come—lay hold of the hope set before you in the gospel. The time is short—Delay not.

Many have looked and wondered so long at the monstrous error of the prevailing religions of the world, as that we cannot believe God till his Spirit works that faith in us by some physical power, that they appear to be on the point of denying the work of the Spirit *in toto*, even in a believer. They are endeavoring to call in the aid of philosohpy, and to confine his operations to moral, and physical. Behind this rampart they think they are secure and they fight against their opposers with success. But what christian is prepared to deny physical operations of the Spirit on the mind of an obedient believer? Will he say, that the gifts of tongues, and miracles, bestowed on the apostles of old, were moral, and not physical operations? He cannot—And can he deny that the

Spirit can work physically, as well as morally, upon obedient believers now? Is it not as easy for God to operate on Spirit as on matter? The one appears mysterious, because not visible—the other appears plain, because it is common, and visible. Yet it is the same power.

While indulging in such speculations, (for such I call them,) we are depriving ourselves of the comforts of religion, and ruining the good cause, which we have espoused.

Dear Brethren, if any are in this fatal whirlpool, call upon God for help, and use every mean of his appointment diligently, and you shall be delivered—Preachers, be full of the Spirit, or you are but the ministers of death—a curse to society. There may be much zeal manifested, where the Spirit is not—There may be much eloquence, faith and knowledge, where charity, or love is not—there may be much apparent engagedness, and yet the Spirit not there. Vanity—a thirst for popularity—a desire to increase a party, or some such motive, may be the source of all such zeal and engagedness. It is base hypocricy. O ye ministers of Jesus; "Be filled with the Spirit"—Then, and not till then will you be a blessing to the christian, and to the sinner. The apostles so spake that multitudes believed—Like means will produce like effects. Two things keep constantly in view,—to build up the christian, and save the sinner.

Professors of christianity—help your spiritual ministers in the discharge of their duty. This is most effectually done, by your living and walking in the Spirit. They can then point the world to you, as the living witnesses of the truth they preach. What are all our solemn appeals to the unbelievers, if you are dead and barren in the divine fruits? We feel our strength paralysed at the sight. Help by your prayers and exhortations. O Lord, revive us! Let us reform in heart—in deed—and in truth—and then shall we see the holy principles of Reformation advance, and not before. Any other reformation is not worth contending for in view of eternity.

B. W. STONE, Editor.

Monmouth Illinois, February 6th, 1834.

FOR THE CHRISTIAN MESSENGER.

PRACTICAL REFORMATION, No. 1.

That the reformation now in progress is a necessary one, I think no one can doubt, whose mind is even partially free from the misguiding influence of prejudice, and superstition. Who, having the light of reason and revelation alone to guide him, can believe that the christianity now set forth in the conflicting creeds of the multitudes of sectarians in Christendom, is a just representation of that christianity, taught by Jesus and his apostles? How numerous the respects in which they differ! union,

anciently characteristicks of a christian congregation or community; but now, in the absence of these, fierce contentions and bitter strifes, with all their poisonous fruits—such as malice, hatred, and ill will, are permitted to reign, where love and goodness should have sole dominion. To what can we compare ill fated Christendom in its present state of division and confusion, but to an immense forest over which a desolating hurricane has recently passed?

Important, however, as the work of correcting the mistaken views of mankind concerning the Christian Religion, is, I will leave, at present to those who are better calculated to accomplish than myself, and proceed to introduce the subject of practical reformation. By practical reformation, I mean nothing more nor less than a strict observance, "of all things, whatsoever our Lord has commanded." Without this, the best theory will be a "mere sounding brass, or tinkling cymbal." Faith, without works, is insufficient to effect our salvation. So James teaches.

Our Lord has told us that his kingdom is not of this world. And though it is located, for the present, in the world; yet its nature, and the manner and objects of its operations are distinct from, and altogether unlike, the world. Hence, in order to occupy a place in the Kingdom of God, we must "deny ourselves of ungodliness and *worldly* lusts, and live soberly, righteously, and godly in this present world." Though we are in the world, we are not to live according to its maxims and fashions, without the hazard of forfeiting our seat in the Kingdom of Heaven. Again, we are addressed in this pointed, strong, and yet impressive language: "Be (you) not conformed to this world, but be you transformed by the renewing of your mind, that you may prove what is, that good, and acceptable, and perfect will of God." What is conforming to the world, if living according to its maxims and fashions be not? Whenever we pursue objects and things, that worldly men pursue, and employ the same means to gain them, that they do, we must necessarily be identified with them. They are of the world, and when we do like them, we are, to make the best of it, conformed to it. Here a question of much importance presents itself, can any human being, in the known violation of any of God's commands, ever get to Heaven?

God has established, and in his word, defined the laws by which we are to be governed. Upon condition of obedience to them, he has promised all the good, of which revelation makes any mention; and upon condition of disobedience to them, he threatened all that punishment, due to rebels against the Throne of Omnipotence. He, whose right it is, has immutably fixed the principle, upon which we are all to be judged in the last day. If we shall

have been obedient, or in other words, good and faithful, he will say, "enter thou into the joys of thy Lord; but if we shall have been disobedient, he will say Depart from me you workers of iniquity." The sanctions of civil law, the maxims of the world or any of its most popular customs, will have nothing to do in fixing the principle of our future judgment. They set up and establish principles of action here, but not such principles as we shall be tried upon at the bar of Heaven; there we shall be judged according to the things done in the body, whether they be good or bad. When I place before my mind the purity of those rules which God has given for us to act upon here, and to be judged by hereafter, and then see to what extent, the most devoted christians of our times, in many things, are influenced by worldly considerations; I am forced to the conclusion, that practical reformation is indispensable to our salvation. But several instances, in which it is necessary, I now reserve for succeeding numbers.

A. REYNOLDS.

From the Religious Herald.

MINISTERIAL INDISCRETIONS.

Br. Editor:—This is an age in which, perhaps, the truths of the gospel are more successfully rendered impressive and convincing to the unregenerate world, than any other that can be pointed to, since the days of the Apostles. But truth loses much of its beneficial results, by a few things which I beg leave to submit to the pious reader of the Herald; and I enter upon it conscious of the frailty which attaches itself to our best performances, and with the greatest veneration for ministers and pious persons of all denominations among us; and I am certain I come to the pulpit with feelings "which bid me well beware with what intent I touch that holy place."

The first thing which I will mention, is an indulgence by Ministers in odd expressions which excite levity, and with sayings which challenge ridicule, drollery, which excites disgust, and harshness, which stirs up anger. Now all this is unlike that solemn, manly, retiring, chaste, mild, persuasive eloquence of apostolic times. And people in this age, read the New Testament if it is only to enable them to criticise on the sermon, or the character of its delivery, to keep off the force of truth. It certainly would be well for preachers often to read Cowper's Pulpit Piece, and better, if they would read the Ministry of Christ and conform to his manner, as well as his matter in preaching. Oddity, drollery, wit, and even ridicule and levity, may at all times well suit the theatre, the bar, and the hall, but they always blunt the sword of the Spirit, the word of God.

The next thing is, often after preaching most powerful sermons, ministers retire to private circles, and take almost the

lead in conversation about politics, news, or circulating evil reports, or the all-engrossing concerns of worldly business; which goes to prove to all present, that whatever good others may have received, they themselves, are not impressed with the vastly momentous subjects they have just discussed. I well remember, Mr. Editor, the first opinion I formed about the conversation of ministers, after coming out of the pulpit, it was this: I thought that when they went home with people, that they would talk about things they had preached about. I expected they were constantly singing, exhorting, and praying, and I shunned coming in direct contact with them for a long time. But I confess in after days, I saw that I was mistaken; and alas! It has had no good effect on my mind, to find it to be the reverse. I still believe, however, this was the case with our Lord, with Paul, Peter, and John, and with the pious Whitfield, and Wesley, and others, of later days. Oh sir, what would the Ministers of the present day accomplish, would they but conduct themselves aright in these particulars. They might not have so many welcomes to polite circles and parties, but they would have peace within, and stars in their crowns of glory. JOHN.

We have lately read a letter of Doc. Nelson of Missouri, published in the Religious Herald, than which we have scarcely seen any thing from a professor of christianity more uncharitable. He appears to be very much irritated, because the *benevolent institutions* of the day are not better supported. On the Baptists, (the pious few excepted, and their piety is measured by their zeal to promote Sunday Schools, missions to the heathens, &c.) On the Baptists of the West he pours forth a flood of what might be termed slander and abuse—Never did we see a more perfect caricature of any people. Those, unacquainted with the Baptists in the West, must conclude from reading the Doctor's letter, that they were but a few grades above heathens who revel in iniquity. He ranks them with Atheists, Deists, Universalists, Campbellites, and Unitarians, because they oppose these benevolent enterprizes. Poor Baptists, you must foster these enterprizes with zeal, and then, your *drunkenness, sabbath-breaking avarice*, and *ignorance* will be no more remembered against you —You will then be recognized as "pure and evangelical Baptists."

Indeed it seems that a zealous promotion of these enterprizes are by many considered the test of true religion. For even the Doctor, in his letter, strongly hints at this, when he remarks, "Methodists preach against doctrines I love. But I can see that Methodists do not tolerate whiskey. They do worship God in their families. They do not preach against sending the gospel to every creature." This will cover heresy, and constitute them

pure and Evangelical. Would the Doctor give money to Methodists, to preach the gospel to Heathens? We think not. Would he reject money given by Methodists to Presbyterians to preach to the Heathens? We think not. Yet all are called by themselves ORTHODOX.

The Campbellites, Unitarians, and Baptists are represented by the Doctor as the chief opposers of Sunday Schools. "The Unitarians, says he, immerse"—(Yes; and so did the apostles) "This gave them access to the Baptist pulpits"—To do the Baptists justice, we know of no Baptist pulpit open to Unitarians)—and "their members, (said to exceed 150,000) were, I believe, mostly gathered out of that denomination." Wonderful, sirs! 150,000! mostly gathered too out of the Baptist church, when that church never amounted to many more than half that number in the West!!

We know of no Unitarian churches in the West, except there may be one in Cincinnati, and another in Louisville. But they do not immerse, nor did they gather their members from the Baptist church. But we suppose the Doctor means by Unitarians, the Christians in the West. This is the name imposed on us by unkind Sectarians, in the same Spirit that the Catholics called the holy Waldenses, Arians. Neither they nor we have ever owned the name. If the Doctor alludes to us, we deny that the most of our members were gathered out of the Baptist churches. We were originally Presbyterians. But the most of us were gathered out from the world of the ungodly.

As to our opposition to Sunday Schools, we say that, many of us do as the Presbyterians in their best days did—we teach our children at home on that day—We are not opposed to Sunday Schools, for some of us are engaged in this good work. We have our children collected at our place of worship every Lord's day morning, and hear them repeat by memory a chapter of the scriptures, committed through the week. Their teachers are diligent to instruct them.

This plan will, doubtless, obtain shortly through all our churches. Yet we do not deny that we are not friendly to the Sunday School Union, nor will we countenance it by uniting our efforts to promote it. We see no superior advantage of this union over the simple way in which each church teaches its own children. The only advantage it can boast is to the Tract Society, who get much wealth by printing tracts for the children. We prefer the Bible to all such productions, and, therefore, put the Bible into the hands of our children.

As to sending Missions abroad, we would observe that we are conscientious in not aiding any sectarian establishment to preach their divisive, contradictory doctrines at home, or abroad. There is more work to be done at home, than we can do. We wish

to be christians here before we preach christianity to the heathens. Till we become united at home, but little can be expected abroad. We do not oppose Missions; but we hope to see the world filled with real Evangelical Missionaries, carrying with them the sword of the Spirit, the word of God alone, and turning the nations from darkness to light, and from the power of sin and satan to the service of the living God. We hope shortly, to see such take the wide field of the world, having the everlasting to preach to every creature.

The Doctor, speaking of these Unitarians, says, "They have about them a kind of noise or fuss, which they call religion, imitating the Methodists." For a number of years back we have neither heard, nor seen any thing like this among the Christians. When we were in the Presbyterian church, and for some years after, it is true, we saw and heard a great deal of what was called by many, "noise and fuss." but these things have passed away from us, and are by no means characteristic of our religion. We should not have noticed these things; but to give correct information in justification of ourselves. We are sorry that men of standing should degrade themselves by endeavors to degrade others, entitled to equal respect with themselves. They must be more careful; lest they fall from that elevation to which they have exalted themselves.

B. W. STONE. Editor.

CHRISTIAN EXPOSITOR.

1. Tim: 1. 5. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

This may be called properly the golden chain of divine truth. The end of it is charity, or love—the beginning is unfeigned faith—and the middle is a good conscience, and a pure heart. Faith produces, or leads to a good conscience—this to purity of heart—and this to love, or universal benevolence. This is the sum of christianity, without which none can be perfect or complete Christians.

The commandment is broad, including all that God requires us to believe and do. It is the gospel of the Son of God, in contradistinction of the old covenant or law of Moses. This commandment must be heartily and unfeignedly believed before it can be profitable, or before it will become effectual in the production of a good conscience, a pure heart, and charity. Faith in Jesus as the Son of God, and Saviour of sinners, and, consequently, faith in his testimony, produces the conviction of sin, and guilt in us. Feeling the intollerable load we cry out what shall we do to be saved? How shall we be delivered from this evil, guilty conscience? How shall we obtain a good conscience?

We know of but one way—"Repent, and be baptised for the remission of sins." "The like figure whereunto, baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." The new translation, instead *of the answer of a good conscience*, has it. "The Seeking of a good conscience." This is certinly a more literal translation of the Greek word. and accords better with the whole New Testament, and with the experience of all christians. The poor, convicted sinner is tormented with a guilty, condemning conscience; or in the language of scripture, with an evil conscience. He trembles at the just judgment, and wrath of God against him—He is seeking for salvation—for a good conscience, or deliverance from condemnation, or from an evil conscience. How shall my sins be remitted—How shall they be washed away? How shall I be justified?—What would be more appropriate than the language of Peter to such seekers? Repent and be baptised for the remission of sins. Surely, in submitting to baptism, they are seeking after a good conscience, and, believing in God, they obtain it.

I admit that conscience is the creature of education. When we measure our conduct by a rule, we think right, and find it agree with the rule, we have an approving conscience. Thus Paul measuring his conduct by a rule, which he thought right, had a good conscience; but after he found his rule, by which he measured himself, was not right; and after the true rule was presented, he found himself guilty—his good conscience became an evil conscience. Thus a Papist, who has a rule not to eat flesh on certain days—if he eat, he has an evil, guilty conscience, and if he eat not, he has a good conscience. A person, believing infant sprinkling to be a duty, has a good conscience in having his children sprinkled, and an evil one in ommitting it—now, who is prepared to say, that because our conscience approves our course, so does God? Our conscience is good in the sight of God, when it agrees with the rule of conduct which he has given us—this rule is his revealed word. When, therefore, we heartially and unfeignedly believe his word and obey it, we have a good conscience in the remission of our sins.

With a good conscience is intimately connected a pure heart. They are not the same thing. A good conscience flows from firm belief in the promise of God that our sins are forgiven, when we have obeyed the gospel in being baptized. This forgiveness is not the act of the creature, but of God—it is not an inward work, but an outward act passed on us—purity of heart flows from the gift of the Holy Spirit, which we receive through obedience. It is the work of God performed in us, by which we are born of the Spirit, and made new creatures. The heart is made

pure; it hates and departs from all iniquity—it loves and seeks holiness in all the ways of God. "Blessed are the pure in heart, for they shall see God." Christians, all christians have pure hearts. This is the *sine qua non* of religion.

I have heard men, even professed preachers of the gospel—the exclusive ambassadors of Christ, and the only true ministers of his gospel I have heard them in their prayers, confess for themselves, and their people, that their hearts were deceitful above all things, and desperately wicked—that they were as a cage of unclean birds—that from the crown of the head to the sole of the foot there was no soundness, but wounds, bruises, and putrifying sores. This well accords with the hearts of sinners desperate in wickedness, but infinitely distant from the character of christians. Charity would lead us to believe they were sincere in such acknowledgments, and yet if they were, charity forbids us to acknowledge them christians, much more, that such are ambassadors of Jesus. Are not such things a disgrace to Religion? Will not the ungodly conclude, that religion is useless, if these people are, what they profess to be?—I once met with an old Baptist. I saluted him calling him brother D—. He replied, I cannot call you brother, only as a brother sinner—I replied, I would not own that relation—by the grace of God, I am a christian and not a sinner. He, said, well I am a poor sinner; and then went on in such language as used above. I then exhorted him to repent and be converted, for the time was short, and left him.

Out of a pure heart proceeds love—love to God, and man. This is the religion of heaven; and the religion of all the members of the kingdom of heaven on earth—for except a man be born of the Spirit, he cannot enter into the kingdom of God—and that which is born of the Spirit—is a partaker of the divine nature. Love is the fairest fruit of the Spirit—to this are united joy, peace, long suffering, gentleness, goodness, fidelity, meeknes, temperance. These, these are the fruits of the Spirit—the fruits, which Christians bear.

Love leads to universal obedience—"This is the love of God, that ye keep his commandments." On these two commandments, love to God and man, hang all the law and the prophets—all the laws of Jesus and his apostles—all, all were designed to lead mankind to love—Little children, let us love one another; for love is of God. Let us often read—let us commit to memory 1. Cor. 13, 1—8. Never was charity or love more beautifully pourtrayed in language than in that chapter. In the life of Jesus it is drawn in perfection. Let us make him our model.

B. W. STONE, Editor.

A correspondent from (Ia.) informs us of a Cumberland Presbyterian Preacher, among the principal of that order, who of late has protested against the Confession of faith, and has come out in favor of the Bible alone, and of Bible reformation. The hue and cry are raised against him, as is usual in such cases. He is called Heretic, Newlight, Campbellite, and almost every thing but a Christian; but they dare not impeach his Christian character, nor come in open cantact with him on the principles he avows.

What can be the reason, why a person is more relentlessly persecuted by the party from which he dissents, and with which he had been in union, than by any other sect? This is a stubborn fact. It cannot be denied by any observer of men, and manners. The reason is obvious; They are afraid of his influence, and, therefore, it must be destroyed among them by any means right or wrong. The Jews and Pagans took the short method of killing such heretics—the christians of old followed their example. But where the sword is taken by civil authority out of their hands, they use their most destructive weapons, as slander, misrepresentation and abuse. This is a shorter way to effect their purpose than the labor of sound scriptural argument. How hateful in the eyes of heaven—how pleasing to hell condemned fiends is such conduct!—and yet Christians—professed Christians, guilty of it! O when shall a right Spirit be again restored to Zion! Lord, hasten the day!

B. W. STONE, Editor.

POPERY IN THE UNITED STATES.

It has been repeatedly asserted in the religious papers, that large sums of money are annually contributed in Europe for the support of Catholic missionaries in this country;—that there are societies established for the express purpose of building up Popery in the United States of America, and that these societies are patronized not merely by the Pope, but by other despotic sovereigns, with the view, doubtless, of destroying the influence of our republic on the progress of liberal principles in the old world. It has been asserted that large sums have been raised by these societies and remitted to Cincinnati for the support of missionaries in the valley of the Mississippi. Many persons have been disposed to call in question the truth of these assertions; but we now have it in our power to support them by official

documents. A gentleman who has recently returned from a tour in Europe, has put into our hands the annual reports of a Missionary Society at Vienna in 1829, under the name of "the Leopold foundation for aiding Catholic missions in America by contributions in the Austrian empire." These reports contain the constitution of the society, and a regular history of its operations, embracing minute statements of the receipts and expenditures, and copious extracts from the letters of its missionaries in this country. We have translated the most interesting parts of these documents, and intend to lay them before our readers in successive numbers of the Observer. We have room this week only for the constitution of the society, and the Pope's letter of approbation.

From statements, the details of which we shall publish hereafter, it appears that the receipts of this society from the commencement of its operations in July, 1829, to October 31, 1832, were 160,906 flourins, or more than $74,000. Of this sum, 50,000 florins (about $21,000.) were sent in three remittances, during the year 1830, to the late Bishop Fenwick, of Cincinnati, for the support of Popery in his diocese! a larger sum, we believe, than was expended in the same district, duing the same period, by all our Protestant missionary societies taken together!—*N. Y. Observer.*

Rules of the Institution erected under the name of the Leopold foundation for aiding Catholic Missions in America by contributions in the Austrian Empire.

1. The *objecsts* of the institution under the name of the *Leopold foundation* are, (a) To promote the greater activity of Catholic missions in America; (b) To edify Christians by enlisting them in the work of propagating the church of Jesus Christ in the remote parts of the earth; (c) To preserve in lasting remembrance her deceased Majesty Leopoldina, Empress of Brazil, born Archduchess of Austria.

2. The *means*, selected to attain these ends, are *Prayer* and *Alms*.

3. Every member of this religious institution engages daily to offer one Pater and Ave, with the addition: "*St. Leopold! pray for us,*" and every week to contribute a crucifix; and thus by this small sacrifice of prayer and alms, to concur in the great work of promoting the true Faith. As however every one is free to enrol himself in this Society, he may also leave it at pleasure.

4. Every ten members shall appoint one of their number a collector, to receive the weekly alms. The collector shall see that the small number of his company, after the death or removal of any, is filled up. The alms collected, shall be paid monthly, by the collector, to the parish minister of his district.

5. Every parish minister shall pay over, as opportunity affords, the alms collected in the manner prescribed, to the deacon, (in Hungary the vice arch deacon,) and he to his most reverend ordinariate.

6. If any one intends a greater sum for this pious end, and that to be paid at once, his alms may be given either to the parish minister, with his own inscription inserted in the rubric designed, or to the deacon (or vice deacon,) or immediately to the most reverend ordinariate.

7. The most illustrious and reverend lords bishops of the whole empire are fully authorized to forward the alms thus obtained, from time to time, to the central direction of this religious institution, at Vienna.

8. The central direction at Vienna undertakes the grateful office of carrying into effect this pious work, under the protection of his most sacred majesty, and in connexion with Frederick Rese, now Vicar General, or the Cincinnati bishopric in North America, and of employing the funds in the most efficacious manner to promote the glory of God, and true faith in Jesus Christ; so that the alms collected by means of the most reverend ordinariates or those sent immediately to them, shall be conscientiously applied, and in the most economical manner, to the urgent wants of American missions as they are made known by authentic accounts and careful investigation.

9. The central direction will see, that all the members of the society, for their spiritual consolation and in reward for their pious zeal, shall be constantly informed of the progress and fruits of their munificence, as well as of the state of Catholic religion in America, according to the accounts received.

10. The Leopold foundation being a private religious institution, the central direction will solemnly celebrate the feasts of the immaculate conception of the blessed Virgin, the universal patroness of all religious assemblies, as the feast of the Foundation; but will also celebrate the feast of St. Leopold Marchion, the given name of the Empress Leopoldina and special patroness of this pious institution; and also every year on the 11th Dec. (the anniversary day of the death of Leopoldina empress of Brazil,) it will see that the solemn mass for the dead be said for the repose of her soul and all the souls of the deceased patrons and benefactors of the institution called by her name, all the members being invited to unite their pious prayers with the prayers of the direction.

11. His Holiness Pope Leo XII. eleven days before his most pious death, having declared his approbation of the institution (which must serve as a great incitement to all Christians,) did grant to its members large indulgencies, in an express letter, the publication of which, being graciously permitted by his majesty on the 14th of April, was made by the most reverend ordinariates, to-wit: "full indulgence to each member on the day he joins the society, also on the day of the feast of St. Leopoldina, and once a month if through the former month he shall have daily said a Pater and Ave, and the words: *Sancte Leopold! ora pro nobis,* [St. Leopold pray for us] and on condition that after sincere confession he partake of the sacrament of the Holy Eucharist, and pray to God in some public church for the unity of Christian princes, the extirpation of heresies and the increase of the "Holy Mother Church."

12. The most serene and eminent Arch Duke Cardinal Rudolphus, Archbishop of Olmutz, has kindly taken the Supreme direction, and appointed the most high and reverend lord prince Archbishop of Vienna his locum tenens. Vienna, 12 May 1829.

THE POPE'S LETTER OF APPROBATION.

The following is the letter of approbation of Pope Leo XII. referred to above.

Be it remembered, Although there are many things which disturb and grieve our mind in the most weighty discharge of our apostleship, while we learn that some are not only opposed to the Catholic religion, but seek to draw others also into error; yet the God of all consolation does not suffer us to be without solace, but alleviates the labors, cares and anxieties, which we continually bear This has recently happened and we are filled with the highest joy, on hearing that in the kingdom of our well beloved son in Christ, Francis 1. Emperor of Austria and king of Hungary, a society has been formed called the "Leopold foundation" which is designed to aid the cause of missions. For what is more useful to a Christian community, what is more excellent, than by preaching the word of God to confirm the just, and to lead the wandering from the paths of vice to those of salvation. And indeed as the Apostle says, "How shall they believe on him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?" We, therefore, desiring to favor, as far as God permits, such a society, do with a ready and willing mind grant the requests which have been made for the endowment of the same with some holy indulgences. Therefore, trusting in the mercy of Almighty God and the authority of Peter and Paul, his apostles, we grant to all the truly penitent cooperators in this society, who shall confess their sins, and partake of the feast of the Lord's body on the day on which they shall be received into the society, full indulgence and remission of sins. Also, we grant full indulgence to them after they shall have been cleansed from

the pollutions of life by holy confession, and received the eucharist, on the eighth day of December, also on the day of the feast of St. Leopold, and once every month, provided that every day during the previous month, they shall have said the Lord's prayer, the salutation of the angel, and the words, "St. Leopold pray for us," and in some public church have said pious prayers to God for the harmony of Christian princes, the extirpation of heresies, and the glory of Holy Mother Church. These letters we endow with perpetual efficacy; and we order that the same authority be given to the copies of them, signed by the puplic notary, and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma.

Dated at Rome, at St. Peter's under the ring of the fisherman, on the 30th day of January, 1829, in the sixth of our Pontificate.

T. Card Burnetti.

This apostolic letter is sanctioned by the royal leave.

By his Sacred Imperial Royal Majesty,

Vincentius Schubert.

Vienna 20th April, 1829.

TO CHRISTIANS.

In the last No. (133) of the "Baptist Weekly Journal" printed at Cincinnati, there is a letter published as extracted from the New York Evangelist, and said to be penned by Dr. Nelson, formerly a resident of Georgetown, of the Presbyterian faith, in which a great many hard things are said of "Campbellites," "Unitarians" and "Baptists" as he styles them. This is the first letter we have seen, although it is No. 5, of the series. The subject which seems to call forth his *pious* and *holy* indignation, is "Sabbath Schools" Whenever I hear such an unscriptural term fall from the lips of those professing to have a reverence for our Lord Jesus, I take it for granted that they have not escaped the smoke of the great City, the mother of such antichristian language. Every family should be a school of Christ, and every Lords day should be devoted as the first Christians gave example. They continued stedfastly in the Apostles teaching or doctrines; in the contribution or fellowship; in the breaking of the loaf or bread; and in prayers. And the rearing

their children in the nurture or instruction and admonition of the Lord being as expressly enjoined as any other duty. The disciples should take such as are of sufficient age to meeting, that they may avail themselves of public, as well as private instruction.

This "*Sabbath School*" business as conducted by the Presbyterians, is the occasion of all this rebuking rant and rhapsody from Dr. Nelson. We are in favor of insitlling the pure doctrine of our Lord and Redeemer, into the infant, as well as the mature mind; but we beg to be excused the *ministry* of the Doctors Catechism and Westminister. There is a wheel within a wheel, in this matter, so far as Presbyterians are concerned. The inner wheel, they keep concealed as well as they can, from public inspection; but it is the very machine by which they operate upon the unadulterated, unlettered and unsuspecting mind. By this wheel many are *turned* into Presbyterians before they are aware of it. Then they drink in the Spirit of the party and exhibit more or less the Spirit of the sect instead of the Spirit of Him, who humbled himself and became obedient to death, even the death of the *Cross*, that all his faithful follows might eternally live beyond the grave.

If all Christians would yield to Presbyterians, and to their plans and methods of coducting what they call "Sabbath Schools" then all would be right, and then it might be asked whether some of their own members do not get drunk, and curse, and swear a little &c. &c. as well as others. We think they have about as much as they can do to keep matters *right at home*, without undertaking the management of others' affairs.

We know very well, that the religious world, *so called*, is penurious and avaricious to a fault; but we will not unite in condemning them because they will not aid in furthering Prsbyterian projects.

It is not at all astonishing that the people have become tired of many of their schemes of aggrandisement. Their little Tract Societies, their Dorcas Societies, their "Fairs" and many other inventions of ingenious head to draw money from the pockets of the people, professing and non professing, to support the few at the expense of the many, and to enable many of the *would be* great men to shine in their robes, present too flimsy a covering for honest and firm hearted people. We are for the Bible, and for a heart religion that impels the whole man to obedience. And we are free to acknowledge that we admire a religion that frees the mind from the *shame* of being buried with Christ by Baptism into death; that like as he was raised from the dead, we should walk in a new life. Yes, entirely new—and thus give the strongest pledge of our gratitude and love to him, who died for our sins and rose for our justification.

We were somewhat astonished to find a Presbyterian assailing his Baptist friends so stoutly, especially, as they have been playing into each others hands for some time, in order to stifle this odious and much despised heresy of Campbellism, and Unitarianism and Stoneism, as they are pleased to denominate it. He assails the Baptists in unmeasured abuse.

Let us quote a few extracts as to the Baptists.

The question is asked, "who are these opposers of Sabbath Schools? Let the Paido Baptist answer—"Campbellites, Unitarians and Baptists." "As it regards the pious, enlightened and humble few who live in the West, and mourn the state of their Churches, it does grieve me to say that which may cause them pain; but they are in bad company and they should have left it long since." (And gone over to the Presbyterians, I suppose, is the logic of this sentence.) "They are in the minority and greatly in the minority. No one can help having unfaithful members in his church; but when any one finds himself surrounded by a majority of those whose tenets he hates," (specially if it be immersion for remission) "and whose practise he deplores, he can help staying there." The orthodox Baptists might separate themselves from the mass of chaff which surrounds them, and form themselves into pure societies." (like the Presbyterians I suppose.) "But it seems as though with them immersion covers a multitude of sins."

"An old man, sound in the faith (as far as creed was concerned) saw his daughter much cencerned at meeting, and wishing to join a Paido Baptist Church. His vehement opposition scarcely restrained her. Shortly after, a man came along who preached against the doctrine of depravity, against the deity of Christ, the atonement &c. &c. *But he baptisted by plunging.* The old Father let her go there, and be exposed to Unitarian teaching the rest of her life. He was not an uninformed man. His walk was orderly. He only *worshipped immersion.*" If ignorance were the only thing discoverable in this sentence, then we might be called on to pity the blindness and stupidity of the man, but who can believe the detail? Whoever heard a professor of religion preach or speak against the doctrine of depravity, or that men are wicked and depraved? They may have denied the doctrine of total depravity—and if so, they taught as Paul learnt them, that some "waxed worse and worse." The other charges in the sentence are couched in general terms, as if designed specially to cover a retreat. What kind of deity or atonement was denied? We feel asured the divinity of Christ was not denied—nor was the atonement. The atonement which was denied, we presume was that held forth in the Presbyterian Confession or creed—and not that of the Bible. The Presbyterian creed may make God the receiver of the atonement, whilst

Paul says in his 5th, chap. to the Romans, "by whom *we* have received the atonement" or reconciliation.

Where are the *Baptists* who worship immersion? Here is a positive charge against the old gentleman, *of worshipping immersion* whilst he was sound *in the faith*, so far as creed was concerned; and all this grows out of the circumstance that he prefered that his daughter should be a Christian and free, than to wear the galling yoke of Presbyterianism.

We thank the Lord we have no such hard task-master as Dr. Nelson, who can sit in the judgment seat with such unconcern, and pronounce judgment unhesitatingly upon the ignorant and wicked Baptists who "worship immersion," and who hold that it "covers a multitude of sins. We cannot consent to be judged by any man, much less by one who has manifested such an utter disregard of the principles which characterise the religion of our Lord Let us hear him again. "I have said that the pious few do wrong in living quietly with such brethren as they have here." "An evangelical Baptist can go to meeting, and hear one of his Preachers (although dull in every thing alse) ingenious in proving, or trying to prove that the ten commandments, and especially, the fourth, have passed away as a Jewish institution, and the old Testament along with them. He can hear another displaying what talent he has in showing that the Heathen should be let alone. That it is God's work to convert them and of course impious for man to interfere by attempting to instruct them." "He may see another get up and declare, that he would rather send his child to a horse race, than to a sabbath school. And for this heroism he is applauded. He may go home with that man, and see him drink himself hot with whiskey, but never bow around the family altar, &c. &c." worse and wore as we get along. Here we have given some specimens of friends falling out by the way

The Editor of the "Baptist Weekly Journal" has returned his compliments to Dr. Nelson in a tone much more dignified than that of his assailant; but the Spirit of neither is envied by us.

Now let us hear a little, and it is but little of his holy indignation against this most odious heresy of the West, called "Campbellism and Unitarianism." "The discovery they most glory in is, that dipping is the new birth." With some (and very few) honorable exceptions, they (Campbellites) go with Unitarians and Deists against all the charitable efforts of the present day." Was ever more slander couched in as few words? Where has it been proclaimed, that dipping "is *the new birth*, without

the adjunct of the renewing of the Holy Spirit? Or in other words, who has contended (among those called Campbellites and Unitarians) that dipping is of any significancy or force, unless accompanied by previous faith and repentance or reformation? Ah! Good Doctor; look into your infant sprinkling and decide, whether that is not much more like changing an institution of Heaven into a name, like that you have given to the act of *mere dipping*.

You are practising an invention *of man* which may fitly be denominated—"Sprinkling infants, a new birth." Sprinkling is first substituted for immersion, and then their creed says of this sprinkling immersion, that it is "the sign and seal of remission of sins." Is it possible that the Doctor is so blinded by traditions, that he can charge upon others whilst he is practising such an absurd human rite! They want neither immersion in the action, nor faith and reformation in the subject. *Mere sprinkling* will do. This is an easy way to fill a meeting house with members. Well, let us give them the advantage of immersion in place of sprinkling, and then ask, which accords most with the word of God! These *hated Campbellites and Unitarians* (as they are dubbed) insist on the words of the Saviour, "that reformation and remission of sins were to be preached in his name among all nations."—that "he that believeth and is baptised (to-wit, immersed) shall be saved," They are fully convinced that Peter spoke the truth, when he informed the penitent believing Jews that they must reform and be immersed in the name of the Lord Jesus for the remission of sins &c." and that Paul was not mistaken when he said, "faith comes by hearing and hearing by the word of God."

But we are charged with being against all the charitable efforts of the present day.

Let the Doctor tell the tale of *charitable institutions* and there might be some truth in the declaration. Doctor, Is there any charity in furnishing Evangelists to proclaim the Gospel to sinners, from year to year? Is

there any charity, in announcing the glad tidings of salvation to a dying world, whilst we labor with our hands to support our families, and will not be chargeable to the congregations? and is not this the case with a large majority of our *hated friends*? Is there no charity in feeding the poor—in providing for their wants—and in endeavouring to break down the middle walls of partition, which the Doctor's friends have erected to keep the people of God apart?

Is there not great reverence for our Lord and his word, by those raising their children in his instruction and admonition, and committing to their hearts his living oracles? Is not that the highest exhibition of love to God and love to man, which recognizes all the lovers of the Lord Jesus wherever you find them, and treats sinners as those whom God delights to save? If these things and many more be charitable and benevolent, then to our friends would be awarded due praise, although the Doctor may scoff and sneer at them as the off scouring of the earth.

We cannot consent to unite in a crusade to make Presbyterians. We are willing to meet any of the pious disciples of Jesus in making christians. We have more ground than can be occupied at home—in our own land. And we are under the impression that the Gospel will succeed much more triumphantly, first to conquer the enemy about home—and then to spread its conquests in every direction. We confess that our sympathies commence with the objects around us and under our care, and that same sympathy will impel us on until there are no foes to conquer into sweet submission to our King.

We do read of a Dorcas, who made apparel for the poor and needy; but we hear nothing of incentives held out to induce people to become extravagant and to pay their money for gewgaws and trifles. We hear of no "Fairs" amongst the ancient Christians—Such as the sisters taking the lead, and selling or proffering to sell a cup of coffee at five dollars, an orange at a dollar and

such like proceedings for the purpose of preparing, young men for the ministry &c.—Or in other words, preparing them for a salary of $500 or $1000, or more, to preach the Gospel by scraps—and to blind and bewilder the people with what they are pleased to term Theology—yet, the Theology of the schools, not of the Bible.

We are opposed to any set of men lording it over God's heritage; and yet we are willing to contribute our mite to those servants who are constantly in the field devoting their time to the advancement of the Redeemers Kingdom.

But let us hear for a moment, a word or two from the Editor of the B. W. Journal.

"Another thing to be noticed, is the manner in which the writer grouped together Campbellites, Unitarians and Baptists. Now since he lives in the West, and claims to know the state of things here he must know, or he ought to know, that the regular Baptists have as little fellowship or affection for Campbellites, and Unitarian or Arian Baptists as probably the writer himself has." As we observed before, we do not envy the Editor the heart that could dictate such a sentence. What lofty pretentions! Baptists to be ranked with the odious and hated Campbellites, Unitarians and arian Baptists, as they are pleased to miscall the Christians! Why, it is insupportable! How dare Dr. Nelson to do that!!! Was it not enough to reproach the Baptists with being wicked ignorant, haughty, prayerless, drunkards, opposed to all charitable institutions, with few exceptions, without grouping them with such odious company as Christians, who take the Lord at his word—will not wear any other name than his, and throw all other creeds but the Bible to the moles and Bats? Be more careful Dr. Nelson—Don't group us together again. The Editor says the Baptists are not to be held responsible for our errors and misdeeds. Agreed. And let the rule work the other way.

When the Editor shall be pleased to take time to institute a court of enquiry, to ascertain "errors" and "misdeeds," he will be met in all christian candor and forbearance. He will perhaps find that he is not the purest man who throws the first stone. We know we have much to reform from, and we are endeavouring to get along as children, taking it for granted that we have much to learn, and that we have a vast field of labor before us, which requires all the efforts of all the pious to cultivate as the Lord requires.

More Anon. J. T. JOHNSON, Ed.

Our congregations are large and attentive, and we hope to see a move; we have very little contention here on the subject of Baptism, but are endeavouring to stand where we started, that is on the New Testament; and to learn from it all we can. I know we must learn, I think I do learn, and the more I learn, the clearer the way from Earth to Heaven appears; yea, so easy, and so clear, that the way-faring man, though a fool, shall not err therein. The fact is, only believe and let our faith be perfected by works and continue blameless in all the commandments and ordinances of the Lord, and Heaven is ours. Let us lay aside speculation, and be engaged in declaring the facts which the Gospel teaches &c.

I conclude in haste, and subscribe myself your brother in hope of immortality,

HENRY MUNFORT.

T. Dwight, a learned and Distinguished Presbyterian D. D. on Baptism, (vol. 4, pa 302, 7th, An, Ed.) says,

"It is however to be observed here, that he who understanding the nature and authority of this institution, refuses to be baptised, will never enter either the visible or invisible kingdom of God. As he refuses to become a member of the visible, he certainly will be shut out of the invisible kingdom." Considered with reference to a case of this nature the passage may be justly construed

in a literaly manner, for he who persists in this act of rebellion against the authority of Christ, will never belong to his kingdom." Again—same page he says, "To be born of water is to be baptised, and to be baptised is to be born of water."

Doc. Adam Clarke on Tit. 3. 5; says. "By the washing of regeneration undoubtedly the apostle here means baptism, the rite by which persons were admitted into the church and the visible sign of the cleansing, purifying influence of the Holy Spirit, which the apostle immediately subjoins.—Bastism is only a sign and therefore should never be separated from the thing signified. But it is a rite commanded by God himself, and therefore, the thing signified should never be expected without it.

Baltimore, Feb. 12th. 1834.

Beloved Brother,

Yours of the first inst. was duly and thankfully received. Its sentiments I accord with heartily. Man is man in every latitude; and there is no degree under the Sun where the character of *World* is not found, with all the shifting, fleeting, changes of this land of sorrow. There are two sides to every picture. The desponding and distrustful can see nothing in this vast Universe but what adds to their murmurings; while they who have more hope than promise are always expecting, without reason, that although enveloped in difficulties a deliverer, whom they neither see nor know, is just about to remove the load from their shoulders. Few men think; and fewer think for themselves. Few men are born with strong intellect; and fewer either have not the opportunity or the inclination to turn them to a good account many a good piece of land is covered with brambles, and spends all its strength in nourishing thistles and thorns; while many a patch is covered with herbage which shows the want of nurture in the soil. The present state of society is like the Gordian knot not easily untied. Fashion, custom, honor, riches, have taken their seats upon Universal Empire, and according to their decision the character of every man is fixed,—yea, of every family, State and Nation under the Sun, how many liberal, and righteous efforts have not these mistresses of the world vetoed! If a man does not pay homage to them, they raise their tremendious voice against him. If a man fear God, and call upon his followers to for sake their maxims, they employ their priests, whom they have employed in the land in great numbers, to cry "Infidel, dogmatist, heretic, pestilent fellow," &c. Thus the die is cast,

the character is made. But dear Bro. Johnson, I must not pen all the thoughts which waken in my mind, because I have to give you some more heart cheering news of the success of the good word here. Our Bro. David S. Burnet, of the West, has paid us a visit on his way Westward from the South of Virginia. He has been with us two weeks and has preached eleven days in succession. Great success attended the proclamation of the word, forty-five were added to the church during the meeting, thirty-six of whom were immersed on the good confession, the rest had been previously immersed, Bro. Burnet's power of analysis and definition are very conspicuous. He has happily united in his composition, intellect, and warm feeling. When these qualities meet naturally in a man who fears God and reverence the holy word, they make him a powerful host on the Lords side. He is on his way to Philadelphia and New York, and will visit us on his return. We hope he will do much good on his return. The victory will be *the Lord's if all the disciples will war the good warfare.*

Baltimore, Feb. 7th. 1834.

Dear Brother Stone and Johnson:—

I have been more than a week in this city preaching in Scotti's Hall to large audiencies, and notwithstanding the ice and the inclemencies of the weather, have immersed more than 30 in four day's, besides several captures from other immersed societies. As there was in Samaria, so there is great joy in Baltimore, and some rage too. I shall continue a short time. It is delightful to break the ice every morning. Amen.

Our love to all the holy Brethren. Hastily,

Yours truly,

D. S. BURNET.

ECLESIASTICAL STATISTICS.

In France, the whole expense of supporting the Catholic clergy in 1828, was 68,845,000 francs, ($12,596,000.

In Spain, the whole number of regular clergy in 1821, was 180,242. These persons possessed property valued at $828,060,000, besides tithes, taxes, and dues. The archbishops and Bishops of Spain have larger incomes than any other prelates in the world.

The Latin Catholic church in Hungary has about 4,000,000 hearers, and 3230 places of worship, and 5,569 clergymen, with an income of $2,078,870 16.

The Calvinistic church of Hungary has 1,050,000 worshippers, 1,350 houses of worship, and 1,434 clergymen, with an income of $250,378 24.

In Italy there are 19,391,200 worshippers, all Catholics, with

16,170 places of worship, and 20,400 clergymen, viz:

1 Pope, 46 Cardinals, 38 Archbishops, 62 Bishops, 853 other dignities, 19, 400 working clergymen.

Having an income of $333,444.

The Russian Church has about 55,000,000 worshippers, and 280,000 clergymen. The higher order of the clergy are richly provided for, but the lower clergy are very poorly paid.

The Presbyterian Church of Scotland has about 1,500,600 hearers, with 1000 places of worship, and 1000 clergymen, with an income of $916,231 40.

The Established Church in England has about 6,000,000 hearers, 11,748 houses of worship, and 18,000 clergymen, with an income of $35,520,000.

The established Church in Ireland has about 400,000 hearers, 740 houses of worship, 17,000 clergymen, and an income of $5,-772,000.

There are in Scotland, who do not pay, into the established church, 500,000 persons, 333 with houses of worship, 469 clergymen, with salaries amounting to $195.360 In Ireland, 6,6000,-000 persons, (of whom 5,5000,000 are Catholics,) 3,378 houses of worship, 2,378 clergymen, with an income of $1,172,16C. In England, and Wales, not belonging to the regular church, there 6,000,000 persons, 8,000 clergymen, with an income of $22,200,-000.

In Christendom,	
121,672 Catholics pay their clergy	$17,110,640
54,055,000 Protestants do.	52,762,640
51,500,000 Greek church do.	3,274,400
Total,	$$83,047,680

Liberty of Conscience.—As men will no longer suffer themselves to be led blinded into ignorance, so will they no more yield to the principle of judging and treating their fellow creatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their own opinions. The great truth has finally gone forth to the ends of the earth. ☞That a man shall no more render account to man for his belief, over which he himself has no control. Henceforward. nothing shall prevail upon us to praise or blame any one for that which he can no more change than he can the hue of his skin or the height of his stature. Henceforward, treating with entire respect those who conscientiously differ from ourselves, 'the only practical effect of the difference will be, to make us enlighten the ignorance on one side or the other from which it springs, by instructing them if it be theirs, ourselves if it

be our own; to the end that the only kind of unanimity may be produced which is desirable to rational beings—the agreement proceeding from full conviction, after the freest discussion.—Lord Broughham.

Versailles, Ky. March 10th, 1834.

Brethren, Stone and Johnson—

The Brethren have appointed a four days meeting at Clear creek near this place, to commence on Friday before the second Lord's day of May next.

We most earnestly request you, brethren Smith and Rogers, and the brethren generally to attend. We desire to promote the Spirit of Union and brotherly-love; and believe that much good, in this respect has been effected by meetings of this kind.

We give you this early notice that the brethren may have time to make their arrangements to come, before they make others that might interfere.

Please publish this in the Messenger, Your brothers in the Gospel,

JACOB CREATH,
JOHN MITCHAM. Sen.

Rushville Ill. 25th February, 1834.

Dear Brethren Stone and Johnson—

The glorious reformation is still progressing in these Western regions.

Bro. Josephus Hewett visited this Village, the latter part of December, at which time there was a congregation of 18 or 20 organised, on the one sure foundation—the Prophets, and Apostles,—the Lord Jesus Christ, being the bottom corner stone.

Their number, since that time, has increased to 38 or 40. Most of the diciples are in the bloom of youth; and while sectarian efforts are combined to crush, what they term [to use no harsher name] errors, we hope by a steadfast adherence to the laws of our King—an observance of *all his institutions*—to put to silence those who misrepresent and slander us. Oh that divisions, and heart-burnings among the professed followers of

Jesus may cease! and that the time may speedily come, when the masters prayer may be answered.

Prospects seem good; many of our friends are interested, and are searching like the bereaus, to see whether those things are so. The hearvest is truly great, but the laborers are few. Will you bestow some attention to acts 3 and 19 and 20. You are aware, I doubt not, of the difficulty, which presents itself in James translation. Bro. Campbell's last edition removes not the difficulty. I have reference to *the times of refreshing and the sending of Jesus.*

Farewell, may prosperity attend you,

Yours in the common hope

D. P. HENDERSON.

Extract of a Letter from Bro. Daniel Travis of (Ill.)

Jan. 16th, 1834.

"My worthy and beloved brother B. W. Stone; You know—that I with many of my brethren moved from the South to this land of liberty, in order to get out of the reach—the practice, and spirit of slavery, that antichristian—antirepublican monster.

But, alas! we are disappointed. Scores of men are immigrating to this country, and many of them come well recommended as christians by the churches in the slave states. The truth leaks out—they have sold all their slaves, and now buy farms, and live on the gains of their oppressed fellow creatures. I am obliged to admit this truth, not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, who is in heaven."

REPLY.

My worthy Brother;

The conduct of such professors cannot be too highly censured, and reprobated. We know of some in our country, who have gone to your state, having previously sold their slaves—here. How they can be happy, when, they think of this, I cannot tell. The reflection must he like a gnawing worm on their conscience. Their thoughts must revert to this land; to them is presented the horrid sight of their slaves groaning, and writhing under the burden, and lash of a cruel master—children born for generations and years to come, doomed to perpetual and hard bondage—and this done on account of one dreadful deed—they were sold. Intollerable reflection it must be to the man who does it. Let me have peace with poverty, in preference to boundless wealth with an evil conscience. Some excuse might be

plead, if there were no Colonization Society in our land, which would gladly receive the slaves, and send them to Liberia where they can be happy and free. If the poor ignorant slaves are unwilling to go there, other ways could be devised, by which their situation might be meliorated.

Dear brother, endeavor to suffer patiently this affliction. I know of no present remedy. May mercy and peace be with you and your family.

B. W. STONE, Editor.

OBITUARY.

Died on January 26th, 1834, Mrs. Sarah Byers, wife of John Byres, aged 55 years and 4 months. She had been a member of the Church of Christ about 28 years; during which period, her warm, and elevated piety endeared her to all christians who knew her. She died triumphing in our Lord, and Saviour. A more interesting death-bed scene was never witnessed—one, which as gloriously displayed the efficacy of redeeming grace, and so well calculated to dry the tears of weeping friends, and cheer the hearts of christians. Just before she died, her physician visited her—she told him, she saw her end approaching; but said, Death had no terrors for her.—She requested to be sung, "Farwell vain world I'am going home." She also sung with a sweet, audible voice, with her eyes raised to heaven, gently clapping her hands. Her whole appearance at this time was unearthly, and beggared description. Never shall I forget her angel appearance as she sung,

Bright angels beckon me away
To sing God's praise in endless day.

She rests in Jesus.

———Also, on Feb. 21, died Margret Ross, wife of Samuel Ross. She was truly a mother in Israel—She died in the full assurance of faith.

———Also recently died our beloved brother Nathan Worley near Dayton Ohio. The particulars of his death we have not yet received; yet we expect them from some brother in his neighborhood. His long and unwearing faith and piety—great usefulness as a preacher of the gospel, will be held in lively remembrance by all the brethren who knew him. He was among the first, that constituted the church of Christ in the West, and among the most influential in promoting it. Our loss is great, very great: Yet we are thankful that he was spared so long among us.

Notice by request, a four day's meeting will be held in Danville commencing the 2nd, Friday in April, when speaking Brethren are especially requested to attend.

RECEIPTS.

KENTUCKY.

Georgetown—L. Bitner for 7—Wm. Sebastian, do. Doc. Wm. Hatch 2, 00 for 6 and 7—Jac. Shroyer for 8—J. Herndon do. Rob. Evans, do. V. Rogers do. Mr. Granger do. Mos. Thomas do. W. H. Johnson for 7—Sally Polk do. Jas. Moore do. E. Stout do. A. C. Bedford do. Mrs. E. Haley for 8—Jo. Elgin do. C. Shroyer do. H. Wood do. Wm. Carroll for 7—Mrs. Betsey Downing for 8—Mrs. Ben Smith do. W. Dicky 7. *Caneridge*—Jas. Houston for Mrs. Towles—J. Barnett—L. Houston—W. Jameson—W. P. Payne—J. Wilson—Mrs. D.—— W. Spencer. *Bethel*—Jeff. Graves for 8—Mrs. Downs for 7—H. Graves for 7—Chs. Patrick for 8—Mrs. Sutton do. *Great-Crossings*—Mrs. E. Pratt for 8. *Stamping-Ground*—Z. Herndon for 8—Sam. Anderson do Mrs. Bradford do E. J. Elley do. *Newtown*—Lewis Brocknam for 7. *Leesburgh*—Eld. T. M. Allen for C. Wilmott for 8—Hildreth do—W. Hufford do—J. Liter do—J. Giltner do—P. Troutman do—R. S. Russell sen. do—H. B. Sidner do. *Clintonville*—Jas. Croase for 7—H. Scott do. *Versailles*—Tho. A. Clark for 8—Nancy Moffit do. *Maysville*—Sam. January for 8—and 2,00 for Evangelists. *Mt. Carmel*—Dan. Shawhan for 7—H. Ewalt for 1—J. Shawhan for 7—R. Mock for 8—N. Spears do. *Big Eagle*—C. Griffith for 8. *Mt. Eden*—J. Richardson for 7 8.

INDIANA.

Bloomington—Agent for Js. Mathers 7—W. Dyers for 7, 1, 25, Jesse Barnes for 7, 1, 25—P. Harris for 8—Jas. Shipman 50cts. for 1-2 of 4. *Spencer*—J. Snoddy for 3, 4, 5, 6—Wm. Dunaing for 8. *Madison*—L. Jamison for J. Ramsey for 5, 6—the 7th was paid before, Jas. Agin 5, 6,—C. Banta 6—R. Blair 7—P. Tilford 7—R. Hart 8—Ecles 9

MISSOURI.

Fayette—By H. Burnam for Js. Terrill for 7—W. Terrill do. J. Thomas 6 and 7—for J. Burkhart old No. *Palmyra*—C. Allen 1, 00—L. Mastin 2, 00—R. Cartney 1, 40—J. Manuel 1, 00 sent by Henry Thomas agent.

OHIO.

Coshocton—Fitch & Potter for 7—B. Bell do—Eld. Wright do—Dusenberry 8—Leavet do, *Manchester*—Jas. Long for 8. *Franklin*—L. Davis 5, 00 for old vols.

NEW YORK.

Custom house—Daniel Monroe for 7, and 2 cop's of 8.

PENNSYLVANIA.

Waterford—Jesse Church for B. Grant for 7, 8—M. Kennedy 7

TENNESSEE.

Bagdad—Jas. Young for 8—Roulston Ray do

CHRISTIAN MESSENGER.

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EDITED BY BARTON W. STONE & J. T. JOHNSON,
Elders in the Church of Christ.

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

GEORGETOWN, KY.....APRIL, 1834.

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 not paid within 6 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.

We present below extracts from a paper entitled a "Memorial to the Moderator and Members of the General Assembly of the Presbyterian Church in the United States, to meet in the city of Philiadelphia, on the 15th of May, 1834.

We regard it as a most important document, and we shall be disappointed if results most deeply interesting to all christians do not follow its presentation. The present indication in the moral heavens are full of eventful import. A few short years will produce events that will astonish if they do not delight the hearts of all who love the religion of Jesus Christ. We wait for their accomplishment, and ask our readers to note diligently the "signs of the times."

WE, the subscribers, ministers and elders of the Presbyterian church, respectfully present to you this our *memorial*, praying you to take into your most serious consideration, the subjects to which it asks your attention.

It would be inconsistent with the opinion which we entertain of the intelligence of your reverend body, to offer any proof of what is too lamentably notorious, that from sundry causes, our once united and harmonious