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CHRISTIAN MESSENGER.

VOL. VIII.—NO. 4.

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

churcli, for some time past, has been aflicted with alienations, sacrifices and divisions. These evils have greatly disturbed the peace of our Zion, paralyzed its strength, and exposed it to reproach: and notwithstanding the efforts which have been made to arrest their progress, nothing satisfactory has been accomplished. It is the deliberate opinion of your memorialists, that these evils and their causes are so deeply rooted and so widely spread, that unless speedy and decisive measures are adoped for their removal, divisions and separations of a more distressing and permanent character must inevitably ensue. To prevent, if it be the will of God, an issue so much to be deprecated, your reverend body, as the supreme judiciary of the Presbyterian church, to exercise your constitutional powers of "deciding in all controversies in doctrine and discipline—of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery or synod—and of suppressing schismatical contentions and disputations.'

We feel alarmed at the evidences which press upon us, of the prevalence of unsoundness in doctrine, and laxity in disciple; and we view it as an aggravating consideration, that the General Assembly, the constitutional guardian of the church's purity, even when a knowledge of such evils has been brought before it in an orderly manner, has, within a few years past, either directly or indirectly refused to apply the constitutional remedy. Appeals, references, complaints and memorials, from individuals, presbyterians and synods, have been dismissed on some slight grounds, perhaps not noticed at all, or merged in some compromise, which aggravated the evils intended to be removed. But that your reverend body may be convinced of the justice of our complaints on these subjects, we shall come to particulars, and present to your consideration certain acts and proceedings, in our opinion, unsound and unconstitutional in themselves; some of which have been the precursors and inlets of other evils.

1. We believe this to have been particularly the case with regerd to the "Plan of Union" with Congregational churches, adopted in 1801. A careful comparison of that Plan, (see Digest, p. 297,) with the constitution of our church, will make it evident, that, the General Assembly of 1801, in adopting it, assumed power no where assigned to them in the constitution.

2. Closely connected with the influence of Congregational prepossessions and principles introduced gradually into our church, we regard the existence of a sentiment now avowed by numbers who bear the Presbyterian name, that every man in professing to receive and adopt our ecclesiastical formularies, has a right to put thereon his *own construction*, without being responsible for the accuracy of his construction, or the character of his explanations. They who hold this opinion, practice accordingly: and thus an unnatural mixture of conflicting elements is brought into the bosom of the church, unfavorably alike to its purity and peace.

3. We next notice another cause of unconstitutional proceedings, which adds to the evils that now aflict us. We refer to the practice of Presbyterians, in ordaining men, *sine titulo*, to preach and administer the ordinances of the gospel, in other parts of the Presbyterian church, where Presbyteries already exist, and are ready to perform their constitutional functions, as the necessity of the churches under their care require.

Especially do we complain of testifying against, what has more than once occurred during the last few years, viz. The ordaining of six, eight, or ten young men, at a time, most of them just licensed, who have been reared up from infancy to manhood, in Congregational views, feelings and habits, and who are thus suddenly, nominally and *geographically* converted into Presbyterian ministers, before it was possible, in the nature of things, that they could have clear and just views of Presbyterianism. For where could they acquire them?

IV. We also ascribe to the principles of Independency, introduced through the medium of the compact

already noticed, another departure of the General Assembly from the due discharge of its own constitutional duties, *first*, in conniving at an irresponsible, voluntary association in assuming to a great extent, the management of domestic missions within the Presbyterian church; and *secondly*; in that when the General Assembly had become convinced of the duty of giving increased energy to the exercise of their appropriate functions, in this matter, they nevertheless not merely connived at the continued exercise of the powers which the A. H. M. Society had usurped, but acctaully *encouraged* them by a *recommendation*, in 1829,—a measure which, at that time, deceived many Presbyterians, as to the nature of that institution, inducing a belief that its operations and influence were compatible both with the constitution and interests of the Presbyterian church.

By these means, distractions and divisions within the church were greatly increased: and in 1831, instead of putting an end to the divisions from this source, by causing the operations of that institution to cease in all the churches, by their compromising resolutions of that year, the measure of consulting and determining upon the best mode of carrying on domestic missions in our destitute and feeble churches.

VI. In connexion with these tokens of the prevalence of a relaxing and corrupting influence, in the Presbyterian church, we complain of a course of procedure, in church courts, commenced and sanctioned by the General Assembly, which has a tendency to render all the principles of our constitution nugatory, and the government of the church, no better than a spiritual anarchy. We refer to the "compromising plan," brought into signal operation, in 1831, in the case of Mr. Barnes, and on the question of the election of the Board of Missions for that year. In both cases, this plan was evidently resorted to, in order to avoid the direct course, which would have been agreeable to the spirit of pure Presbyterianism.

VIII. In the last place, we remonstrate and testify

against the following errors, which are held and taught within the Presbyterian church, and which the General Assembly are constitutionally competent to suppress, by warnings, recommendations and injunctions to the churches, presbyteries and synods under their care, and by faithfully and constitutionally deciding on cases brought before them by reference, complaint or appeal.

1. That Adam was not the covenant head, or federal representative of his posterity, and sustained no other relation to them than that which subsists between every parent and his offspring. For proof that this error is held and taught within the Presbyterian church, see Barnes' Sermon on the way of salvation, p. 7. Duffield on Regeneration, pp. 288,291,292,302,369,374,387,391, 392.

2. That we have nothing to do with the first sin of Adam more than the sin of any other parent; and that it is not imputed to his posterity. See Barnes' Sermon on the way of Salvation, pp. 6, 7. Duffield on Regeneration, pp. 297,333,371,373,389,399,401,393.

3. That infants have no moral character,—that they are neither sinful nor holy. See Duffield on Regeneration, pp. 378,379,394,395,397.

4. That all sin consists exclusively in voluntary acts or exercises, and consequently that there is no innate, inherent or derived corruption in the souls of fallen men. See Duffield on Regeneration, pp. 277,278,283,284, 302,310,379,389. Dr. Beecher's Sermon, National Preacher, Vol. II. p. 72.

5. That man in his fallen state is possessed of entire ability to do whatever God requires him to do; independent of any power or ability imparted him by the gracious operations of the Holy Spirit. See Barnes' Sermons, on the way of Salvation, p. 14. Dr. Beman's Sermons, pp. 119,120. Duffield on Regeneration, pp. 318,319,322,543. Dr. Beecher's Sermon on Dependence and Free Agency, pp. 9, 10, 11, 14, 26, 27, 29, 34, 37.

6. That Regeneration is essentially a voluntary change, which the soul is active in producing; and that the Holy Spirit acts only mediately, in the way of moral suasion, by the presentation of motives. See Duffield on Regeneration, pp. 200,202,204, 206,210,211, 212,215,227, 230,231,440,484,492,493,510, 511,512,515.

7. That Christ did not become the legal substitute of sinners,—did not pay the debts of his people or endure the penalty of the law in their behalf. See Dr. Beman's Four Sermons on the Doctrines of the Atonement, pp. 34,36,38,42,45,46,53,54,70,71,72,73. Barnes' Sermon on the Way of Salvation, pp. 10,11.

8. That the Atonement is merely an exhibition of the wrath of God against sin—an expedient for enabling God to forgive sin, consistantly with the welfare of the universe—of itself not securing the salvation of any one, and not satisfying divine justice. See Dr Beman's Four Sermons on the Doctrine of the Atonement, pp. 36,62,65,78,86. Barnes' Sermon on the Way of Salvation, p. 11.

9. That the Atonement is general, made for all men alike, as much for the non-elect as for the elect. See Dr. Beman's Four Sermons, &c. pp. 74,94. Barne's Sermon on the Way of Salvation, p. 11.

We also feel in some degree mortified, to think that, when various efforts are successfully put forth for the restoration of corrupt Protestant churchs, to their first purity, it should be the unhappy lot of the Presbyterian church, in this country, to be retrograde.

In hope of this, we present a condensed view of the matters of grievance, and the nature of the redress which we ask; and while we ask it with all due deference and respect, we claim it as a restoration of those rights and privileges, secured to us by the constitution of our church, which rights and privileges have been so impaired by the courses pursued, that we have no longer that free enjoyment of them, that profit from them, and comfort in them, to which in justice we are entiled. To you, therefore, fathers and brethren of this Assembly, as

the supreme constitutional organ for restoring the disjoined concerns of the church to their original symmetry and order, we apply, and of you we earnestly request,

I. That the "plan of union between Presbyterains and Congregationalists in the new settlements," adopted in 1801, be wholly abrogated, and nothing similar be substituted in its place; also, that so much of the "Plan of union and correspondence" between the General Assembly and the several Associations, or Conventions, of the Congregational churches of the New England States, as regards the reception of licentiates and ministers, on certificate, from the said churches, be repealed; and that the same order be observed in receiving ministers and licentiates from *them*, and all other denominations in the United States, as is required in the case of foreign ministers and licentiates. See Digest, pp. 280 285.

II. We call upon the Assembly to take some decided measures for restraining presbyteries that abuse their own privileges, and interfere with the rights of others, by licensing and ordaining ministers, and receiving and dismissing members, not for the service of their own churches, or the watering of their own waste places; and for the purpose of laboring within their own bounds, but in order to send them into the bounds of other presbyteries, to the great annoyance, in many instances, of said presbyteries, and affording strong ground to suspect that they were sent to serve party purposes.

III. We call upon the General Assembly to resume the full exercise of their own functions, in conducting missionary operations within the Presbyterian church; and to take some effectual measures for having it so arranged, that every missionary, laboring any where within the said church, be there as commissioned and directed by the Assembly, or some of its constitutional organs, and bound to render to them a regular report of his labors. The Presbyterian church will never be safe from the inroads of error, and will always lie open

to the aggressions of ambitious or designing men, so long as a non-ecclesiastical, irresponsible association is permitted to select, and introduce, and control a large number of her officiating ministers.

IV. We call upon the General Assembly to bear full and solemn testimony against the many errors, preached, published, and circulated in the Presbyterian church, in contradiction to the doctrines contained in our standards, such as we have already mentioned; and strictly to enjoin upon the Synods and Presbyteries, to attend promptly and faithfully to all cases of this kind, within their several limits, and under their jurisdiction.

V. We insist upon it as a matter of constitutional right to your memorialists, as well as our obligation on the part of your reverend body, and duty to the whole church, that the Assembly express an unequivocal opinion upon the following points, concerning which conflicting sentiments exist, creating difficulties, perplexities, and tendencies to division.

1. Whether it follows as a matter of course, and of constitutional right, when any member in good and regular standing with one Presbytery, presents to another Presbytery unquestionable evidence of such standing, and requests to be admitted as a member of this latter Presbytery, that he must be received without further question or inquiry.

2. Whether, by the constitution of the Presbyterian church, it is not competent to any Presbytery to take up and examine any printed publication, and to pronounce it to be erroneous and dangerous, if so they find it, without, in the first place, commencing a formal prosecution of the author, even supposing it to be known and admitted, that the author is a member of his own body: Or whether a Presbytery, in every such case, must, when disposed to act on the same, forthwith commence a formal prosecution of the author of the publication, which is believed to contain erroneous and dangerous opinions, or doctrines?

3. Whether, in receiving and adopting the Confessions of Faith and Catechisms, the candidate for licensure, ordination, or admission from a foreign body, is at liberty to receive and adopt them according to his own private construction of their meaning, while that construction may be usually as well as different from the most obvious sense,—or while he adopts them as containing *the* system of doctrine taught in the Holy Scriptures generally, he is at liberty to reject as many particular propositions as he pleases to consider contrary to the said "system," without stating what those propositions are, to the Presbytery, at or before the time of his being licensed, ordained, or admitted: Or, whether every such person is not bound to receive and adopt the said formularies, according to the obvious, known, and established meaning of the terms, as the confession of *his* faith; and if any proposition appear to him objectional, to state freely and candidly his scruples, leaving it for the Presbytery to decide upon the propriety of licensing, ordaining, or admitting him, as his objections may be judged consistent with soundness in the faith, or otherwise.

VI. We request the General Assembly, to disannul the act passed by the General Assembly, in 1832, dividing the Presbytery of Philadephia, and unequivocally to disavow the principles, which that act goes to establish, viz: *that Presbyteries may be formed without regard to district, upon the prineiple of elective affinity;* and that *the General Assembly possesses co-ordinate power with Synods, to divide Presbyteries.*

Your memorialists respectfully and earnestly insist that the needful work of reform be commenced without unnecessary delay, and that measures be adopted, such as the wisdom of your reverend body acting in the fear of God, and with a view to Divine direction and assistance, may suggest, which will in the shortest and safest manner regulate and restore the affairs of the church, and remove the evils of which we complain. If needless delay or temporizing measures are resorted to, we shall reluctantly feel compelled to look upon them as

evasive, and amounting to a denial to the church, and to us, of our right to a redress of grievances from the supreme judicatory of that body, of which we form a part. With the state of things which has been presented in this memorial, your memorialists have borne long. They have witnessed, with the keenest sorrow, the progress of corruption, and that the means employed for arresting it, through the indecision of our judicatories, have been inadequate in their nature, and impotent in the application and operation. Perceiving matters to grow worse, from year to year, it is their belief that the time has come, when fidelity to the great Head of the Church, imperiously demands that something should be done, for the removal of the evils, so long borne, and now pressed upon your attention. Your memorialists feel it to be their duty, and they have formed the determination, to persist in the use of every lawful measure, to obtain that redress of grievances, which they are solemnly convinced is necessary to the purity, peace, and prosperity of the Presbyterian church. Should these measures fail, and the supreme judicatory of our church refuse, or needlessly delay, to adopt those prompt and practicable means of providing for the safety of the church, which duty to God and to the souls of men requires, your memorialists tremble for the consequences, and in subscribing this document, would leave it on record, that however imperfectly, they nevertheless sincerely endeavored to avert the evils of error, disorder, and division from the Presbyterian Church.

Giles co. Va. March 25th. 1834.

Brethren Stone & Johnson—

In looking over the pages of the "Christian Messenger" for Oct. 1833, I found a communication from bro. M. Winans, in which it is stated "The Deacons Immerse." As this is a subject of some importance, and one too, that is rather obscure to me, and many others, I have written the following for the sake of obtaining information through your useful paper. You will confer a favor on me and others by giving it place in the "Christian Messenger."

Yours in search of the gospel and Apostle order.

LANDON DUNCAN.

"ORDER IS HEAVEN'S FIRST LAW."

I can find no precept of Christ, which requires, or authorizes a Deacon to immerse; I therefore, doubt the propriety of that service being performed by a Deacon.

Perhaps it will be said to be proper, from the example of Philip, "one of the seven" ordained "to serve tables," in the church at Jerusalam. Was Philip serving tables in Jerusalem when he immersed the Eunuch in the desert? Or, was immersion, performed by him in the desert a part of "this business," (serving tables) over which he together with the other six were appointed in Jerusalem? Suppose the example of Philip to be the basis of immersion by Deacons, (for I can conceive of no other.) I ask, by what authority the example of Philip, requires and enjoins Immersion on our Deacons as a part of their official service? For my own part, I have looked upon example to be an exhibition of the mode or manner of performing an act, required by command. The master said, "for I have given you an example that ye should do, as I have done to you," Paul said to the Philipians, "Brethren be followers together of me, and mark them which walk so, as ye have us for an example" and James has said, "Take my brethren the prophets who have spoken in the name, of the Lord for an example of suffering affliction and patience."

In these and many other passages that might be quoted the language used is authoritative, making what was seen or understood in example a duty to be performed by those who were addressed. Could I find in the Scriptures some such authoritative language used in connextion with the official acts of Philip in the character of Deacon, addressed to our Deacons in their official capacity; Then I should not hesitate to concur in the opinion, that our Deacons were legally and divinely

authorized to immerse.—I have always regarded Philip as one of the seven Deacons, appointed in the organization of the church at Jerusalem. But who afterwards was called of God to the work of an Evangelist, one of the gifts of Christ, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." I have also, looked upon Philip to be the first man, who of God was directly and expressly called and appointed to be an Evangelist; and, in the capacity of Evangelist, and not that of Deacon, he immersed Samaritans and the Eunuch.

I have considered the Deacon and Evangelist, each to be a *distinct calling* and each to have his own proper work assigned to him by Divine authority; and for either to take upon him the performance of what was assigned to the other; not only wants Divine authority to justify the act, but is guilty of encroaching upon Divine Order. If immersion by Deacons be tenable in virtue of the office, as appointed in the church of Christ, by Divine authority, I wish to see the fact established by some worthy brother but till then, (with my present views) I shall view it as a perversion of that Divine Order, and economy, established in the churchs of Christ, by the Apostles and Evangelists.

LANDON DUNCAN.

QUERY. How did Levi pay Tithes while he was ye' in the loins of Abraham? L. D.

MR. SAMUEL TAYLOR—

Our promise, made upon a former occasion, demands from me, a notice of the two other questions discussed by us. My time indeed is limited, but as the cause is a good one, I must devote a portion to a notice of the third question, to-wit.

Is Immersion, necessarily connected with faith and repentance, in order to remission of sins?

This I affirm, and must prove. In doing this I need appeal to the witnesses of our Lord's resurrection only. We trust the result altogether upon the decision from that question. To the law and testimony we must now appeal; and in order that we may be fairly understood, two propositions, should be stated 1st, That the Israelites were not, or could not have been saved from Pharaoh and his host, only by Immersion or water.

Secondly, That the sinner, who is now in bondage to Satan, has the promise of salvation only, by water, that is to say, through a birth of water and Spirit.

These propositions are clear, and susceptible of the clearest proof. To the first proposition then, we invite attention. We shall take our text from Paul, 10 chap. 1st vs. Epistle to Corinthians.

Moreover Brethren, I would not that you should be ignorant, how that all our Fathers were under the cloud, and all passed through the sea, and were all baptised unto Moses in the cloud, and in the sea. This declaration necessarily leads us to inquire into the object of this Baptism. For if the Apostle had no special object in view, in thus speaking, and no special advantage resulted to the Iseralites, from this Baptism, why name it, and from it, labour to instruct the disciples of Christ? It is a fact, that Paul introduces this matter in reference to the salvation of the Gospel. But in order that we may more clearly present this subject, we must here invite our readers to the History of that transaction recorded in the 14 chap. of Exodus.

And be it recollected, that Moses and the Jews were encompassed on the one side by the Red Sea, on the other by Pharaoh and his army; all possibility of escape seemed purposely to have been cut off, in order that God might display his great power; the Jews were terified exceedingly at Pharaoh, and began to murmur as by one consent against *Moses*, as the instrument of their ruin. But God intended to save them, and destroy their enemies; and this was to be done without spear or sword. How to effect their escape the Fathers knew not, but Moses understood that God would save them by water—Hear him, verse 14th, "And Moses said unto the People, fear you not, stand still, and see the salvation of the Lord, which he will show to you to day, for the Egyptians whom ye have seen to day, ye shall see them again no more forever. The salvation here alluded to, all will perceive, was their deliverance, not from sin, but from the punishment, (Death or Captivity) of Pharaoh.

We shall hear Moses then testify for us in proof of their salvation verse 30th. "Thus the Lord saved Israel that day out of the hands of the Egyptians." Again chap. 15, vs. 2, "The Lord is my strength and song, and he is become my salvation." Thus sang the children of Israel of their salvation. But do not forget to notice, that the song of deliverance was not sung until they were actually saved, and had the best evidence of the fact.

But again. We desire to call your attention to other important facts in connection with the salvation of the Jews, to-wit, that the sea divided the land of bondage i. e. Egypt, from Canan, and that it could only be possessed by passing over, or through its waters. Hence they were all Baptised unto Moses, in the

sea, and in the cloud. Again, let it be remembered, that the same Jews were compelled to do two important things, or rather to believe one important message, and do one thing in order to their salvation. First, they could not have been saved unless they believed the Gospel, or good news of deliverance, which Moses proclaimed to them; and secondly, they must, every man, woman and child of them, get up and march out of Egypt, across or through the red sea into the land of Canaan. Had they sought deliverance by faith only, their bones would, doubtless, have been yet, but so many monuments of Pharaoh's cruelty. But may we invite your attention to other facts? to-wit. In the salvation of the Jews, the order of Heaven's arrangement was, first, gospel; secondly, Law. Do not forget this all important fact. No Jew could be a subject of the law, until he first heard, believed, and obeyed the gospel, and acknowledged Moses by their Immersion unto him in crossing the sea. Here then, they accepted of, and acknowledged him as their Prophet and King. Being then prepared so far for the law, 50 days after their departure from Egypt it was given them by Moses, from Horeb, When they unanimously accepted it, and promised obedience. But we must notice one more fact in connection with the first Covenant and People. We discover that the Jews were now saved; but if they should in time to come violate the law, what must be done? See Leviticus 14 and 16 chap. as a fair sample. In a word, they were bound to do something, or make the offering commanded in the law—this done all was well—this neglected there was not, nor could there be any mercy.

Having said thus much in relation to the salvation of the Jews, who according to the Apostle were but the type or pattern of things in or under the gospel reign, it will be recollected, that Paul intended to prove, that the Jews being baptised or immersed into Moses, thereby put themselves under him as their leader and law giver, and of course promised him implicit obedience.

Considering the first proposition clearly proven; I now direct you to the second to-wit: That we are now saved by water or Immersion; but not by that alone. Our Lord commanded his Apostles to go into all the world, and say to all who were in bondage to Satan, "He that believeth and is immersed shall be saved." Jesus is the Saviour of the soul and body, under the new covenant. Moses, under the old, was the saviour of the lives or bodies only. Moses proclaimed a rest in Canaan literally—Jesus proclaims a rest in spiritual Canaan. We have seen what was necessary to an inheritance or possession of the first Canaan or Kingdom, let us now see the terms on which we possess or inherit the second.

1st. Moses proclaimed his gospel, and kingdom, and obedience in order to its possession—So Jesus, now having set up a

kingdom, proclaims his gospel, i. e. deliverance or salvation. We must first believe this gospel or glad tidings, before it can be obeyed; and when believed it must be obeyed in order to its possession; and as the Israelites were compelled to be immersed into Moses in order to salvation and the entrance into Canaan, so we must now be immersed into Christ, in order to his salvation and admission into his kingdom i. e. church; for unless a man be born of water and spirit, he cannot enter into the kingdom. In plain terms unless he believes and is immersed, he has no promise of salvation or deliverance from sin. It must I think be clearly seen, that if faith alone could not save the Israelites from Pharaoh, that faith alone cannot save us from sin and its consequences. But we have said that the things done under the first Covenant and law, were but the types and patterns of things to be done under the new dispensation. It has then been seen, that it was just 50 days from the march out of Egypt, when God gave the law upon Horeb—So it was just 50 days from the resurrection of our Lord when the law of God (or gospel) was proclaimed, or given to the Jews on the day of Pentecost, when the Spirit of God descended upon the disciples. But we again refer to our Lord's charge to the Apostles; see Luke 24 chap. 47 v. where he sends them into all the world, saying, that—Repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem. We have then at last come to the beginning; and he that can find the right corner. to set his Jacob staff, will most certainly come out right. In as much then, as the Apostles were solemnly charged to preach remission at the beginning, we must most confidently expect, the whole secret revealed as to what is necessary to obtain it. In that day, there were no Presbyterians, Quakers, or Methodists you know; but there was, at least one Baptist, a short time previously. They were all of one accord in one place, to-wit the 120 disciples. The Spirit, promied by Jesus 7 chap. John 38 and 39th vs, (But this spake he of the Spirit which they that believed on him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified,) now descended, and enabled them to speak and command infallibly. The multitude heard, were pierced to the heart, and cried out in great alarm, men and brethren, what shall we do? Now Peter begins at the beginning—Hear him all ye sects who oppose him—Repent, or reform, every one of you, and be each of you immersed, in the name of the Lord Jesus for remission of sins, and you shall receive the gift of the Spirit. Admitting that Petter understood his Lord's command and will, his first official act must be, without doubt, the best possible commentary upon the commission. The proof of the second proposition then, is clear and pointed, that remission of sins under the Gospel reign is insaparably connected with Immer-

sion. But it may be urged, that one single passage of Holy writ is not sufficient to overturn the whole system of remission taught by the *Orthodox* world. We shall then supply you with more than one: and here we shall invite this same Apostle to inform us how God did save those in Pontus, Gallatia, Cappadocia, and Bythinia to whom he wrote 31 years afterwards, see his 1st. Ep. 3 c. 21 verse.

The like figure whereunto Immersion, 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 Christ. We have now proven by Peter that God saved the Jews, at Jerusalem and Pontus by water. But sir, permit me now to give you if possible, a much stronger proof that Immersion is connected with remission, and that too from our Lord's mouth. First, then we have seen that he enjoined faith and baptism in 16 c. Mark, in order to salvation whilst upon this earth, and did most positively enjoin the same in order to remission of sins after his ascension to Heaven, see acts 22 chap. 16 verse. He is now about to make Saul the murderer an Apostle, in order to which, he must not only personally appear to him, but speak to him face to face. When Paul was thus convinced, that he was persecuting Jesus his saviour, and feeling deep conviction for his murderous deeds against his people, he cries out in the language of the 3000, Lord what shall I do, and the Lord said. Arise and go into Damascus, and there it shall be told thee. All that is left for us to prove now, in order to our purpose is, that Paul was commanded to be baptised for the remission of sins. Read with us then the 16 vs. of this chapter. Annias who was appointed to inform Paul what to do appears, and thus addresses him. And now? why tarriest thou, arise, and be baptised, and wash away thy sins, calling, or invoking the name of the Lord. Is it not true, that our Lord from Heaven, approves the command of Peter, with the eleven standing up with him, by commanding Paul to be baptised for remission or washing away of sins; and that the Apostles did not abuse the command, when they preached repentance and remission of sins in his name. But we must sum up the testimony of this converted Saul who is now an Apostle to the Gentiles, who some think was saved by faith alone. We shall now hear how he taught the churches in Rome and Greece how they were saved Romans 6 chap. 3 vs. Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death? therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Again—knowing this, that the old man, is crucified with him, that the body of sins might be destroyed, that henceforth we should not serve sin. Thus we see how the Romans put off the

old sinful man, and put on the new, that is, Christ. But we must now go to Corinth 1 Ep. 6 chap. 11 vs.

And such were some of You: but ye are washed, but ye are sanctified; but ye are justified in the name of the Lord Jesus and by the Spirit of God. Now to Ephesians, see 5 chap. 26 vs. Husbands love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle.

Again, let us see how the Gallatian brethren put on Christ, see 3 chapter 27 vs. For as many of you as have been baptised into Christ, have put on Christ. Let us now go to the Collosians 2 c. 12 vs. Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God who hath raised him from the dead, Again 3 chap. If ye then be risen with Christ set your affections on things above. Now we go to Crete, Titus 3 chap. 4 vs.

But after that the kindness and love of God our saviour towards man appeared, not by works of righteousness which we had done, but according to his mercy he saved us by the washing of regeneration, and renewal of the holy spirit.

Once more and we are done, see Hebrews 10 chap. 22 vs. let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. From the above numerous *assertions* all going to establish the second proposition, one would think that the veriest skeptic ought to be convinced. But, Ah! there are many who are ever learning and never arrive at the truth. We must now post up our books, and rest our wearied limbs, that we may gather strength in order to meet the Giant against the oracles. First then it has been most clearly proven that the Israelites had their gospel with its salvation, their law, and Canaan—that they must believe and obey their gospel in order to deliverance, and that between their Kingdom or Canaan and Egypt there lay the waters of the Red Sea, over, or through which they must pass in order to salvation, or the inheritance which was granted them by being baptised into Moses, and that had they but simply believed Moses, when he promised them deliverance, without marching out of Egypt, and through the sea not one individual could have been saved or delivered from the yoke of Pharaoh—This admitted, (and he that will not admit this, is blind to all evidence or proof upon any subject) and all is easy in the analogy.

Secondly, we have proved, that as Moses was the Saviour of the Jews under the first Covenant, so Christ under the new, is the saviour of the world now in bondage to sin and satan—That Jesus has a gospel, which must be believed; that he too has a

Canaah or a Kingdom which must be entered, and as there was water between the Jews and Canaan, so there is water between the kingdom of this world, and that of Jesus our saviour, which kingdom can only be gained by a birth of water, and as the Jews could only inherit the land of Canaan by a birth of water into Moses, so we now can only inherit the kingdom or church of Christ by being baptised or immersed into Jesus Christ for salvation. Again as the Jews could not receive the law of God for the kingdom under the first Covenant, before they were bapised into Moses and saved; neither does, nor can the unsaved now receive the law of Jesus, which governs his kingdom and subjects, until the gospel is first believed, and obeyed. Hence the saviour commanded the Apostles to teach the saved to observe, all things whatever he had given them in charge. But once more in order to show the perfect identity, between the old and new, notice. That after the Israelites had been saved from Egypt, and Pharaohs yoke, they were not enjoined to be baptised into Moses in order to be saved from sins against the law, but to confess them, and make the offering prescribed by the law through the Priest, see Leviticus 14 and 16 chap. so the disciples of Jesus, who had been baptised into him for remission, are not commanded to be immersed into him the second or third time for remission, but being constituted by the new and living way, Hebrews 10 chap, kings and priests unto God we are now commanded by John 1st Epistle 1 chap. 9 vs. That if we confess our sins, he, Jesus, is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I am now willing to commit this hasty scroll to all the candid, and feel willing, to rest the decision with them.

But I must give you a fair sample of the objections which you urged against the facts urged in proof, and first. That men might live where sufficient water could not be found to immerse, who could believe notwithstanding.

2nd. That Jeremiah was sanctified (that is to say separated) from the womb without immersion.

3rd. That the 38 vs. 2 chap. Acts should read thus. Repent and be baptised into remission. Here you were asked to explain how we could get into remission of sins without baptism according to your own Translation, which you could not, and did not answer.

4th. That my system was false, because none can enter Heaven without remission according to it.

5th. you said, if it be true you were yet in your sins. Let God be true—notwithstanding we are in our sins it was answered.

6th. All the Christian world must then be unpardoned, and I ask, who is to blame for it, God or man?

7th. That the Thief on the Cross was saved without baptism.

8. It is not true, because Mr. Black renounced, and prayed against the system before he died.

I have now given many of the most prominent objections urged by you against Immersion, being connected with faith and repentance, in order to pardon, but shall not attempt to give your reasoning about it, lest I do you injustice. Here I leave this question. And here I promise the Rev. Mr. Carr a five dollar bill the second time if he will suffer my essays in answer to yours to be published in the Luminary, but I know he shuns all manly and fair opposition to his darling Orthodxy. Accept, sir, my wishes for the better health of both your body and Theology.

Nicholasville, March 12th, 1834.

G. W. ELLEY.

James Town Ohio, March 8th, 1834.

Brethren Stone & Johnson—

In a controversy with a young Methodist Preacher, who had formed an abstract notion of ordinances, as well as of the operation of the Holy Spirit. I labored to teach him the meaning of the ordinance of baptism, and failed to make him apprehend. I then put it in writing for him to study at his leasure. The following is a copy, in substance, of what I submitted to him. If you think it will be of any benefit to any other into whose hands the Messenger may fall, you may publish it.

Friend B.— I will first state it as you understand it, that is to say, I will use the term baptism as you use it, thus.

Baptism is an ordinance.

To Immerse, Sprinkle or Pour, is Baptism.

But Immersion, Sprinkling and Pouring may be performed without reference to the command, and are then, not obedience to the command.

But yet they are baptism as often as performed. For the command did not make them baptism, they were baptism before the command was given, and still continued to be. But the religious performance depends upon its being done in reference to the command. But yet baptism is baptism, command or not command.

I will now state it as I understand it. Thus; when the command was given, the Greek word *Baptizo* was used, and that word when translated into English is *Immerse*. Then, when immersion is performed in reference to the command it is religiously performed; but Immersion was practised before it was commanded to be done religiously, and has been practised since by many nations for various purposes. But Immersion is Immersion, whether it be performed for health, or for washing dirt from the body or clothes. Therefore a person may have been immersed a thousand times; but if he has never been immersed in reference to the command, he has not obeyed it.

And if he were to Immerse himself in reference to the command, still he would remain disobedient; for there is no such command, as that a man shall Immerse himself, and without a command there can be no obedience. Or if any thing else than the thing commanded, be done in reference to the command, still the command is not obeyed, because the thing done, was not the thing commanded to be done.

If my friend B— will look into his Dictionary, he will see that an ordinance is a command, and then remember that all commands are given in words, and that the meaning of the words, used to express the command, is the meaning of the command, I think his difficulty will be removed, and he will see, that to do the thing commanded will be to attend to the ordinance. But to do the same thing without reference to the command will not be obedience to it.

It is your abstract notion that pothers you friend B— as soon as you see that ordinance, consists of words, or in words, and that they do not exist abstract from words, all will be plain and easy of apprehension. Respectfully yours

M. WINANS.

Clarke co. Georgia, Feb. 22 1834.

Brother Johnson, Although we are not personally acquainted, I have thought proper to address you through the present medium, hoping if it merits your approbation, that you will give publicity to the following home-born criticisms on what I conceive to be not only *erroneous*, but *injurious* to the principles advocated by you and our beloved Brother Stone.

"Neither friend nor foe, learned nor unlearned can put his fingers on a single passage in the old Testament and say here is information that man shall live again. *Light of Truth* page 80. This indeed appears to be a dark spot in "the light of truth" as it is called, however I will endeavour to put my finger not to one passage only, but to several, and say, by Bible authority, *here is information that man shall live again* "God will redeem my soul from the power of the grave, Paslms 49, 15, vs. I know that my Redeemer liveth and he shall stand at the latter day upon the earth, and though, after my skin, worms destroy this body, yet in my flesh shall I see God" Job 19, 25, 26. Thus could Job triumphantly exclaim, when looking through the vista of ages then unborn. "Thy dead shall live; together with my dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" Isaiah 26, 19.

"The earth also shall disclose her blood, and shall no more cover her slain vs. 21—Let the language of the sublimest prophet of the old Testament strike dumb the opponents of truth; let

them ever recollect that Isaiah, whose lips were touched with fire, while standing on the lofty summit of prediction, looking over into the eternity before him, and speaking to his Author, said "thy dead men shall live"—Death presupposes life. But some perhaps will say that the Jewish nation was in a state of moral degradation, and Isaiah only contemplated a time when the Jews should be exalted to national prosperity. But how will such an assertion comport with the phrase, "the earth also shall disclose her blood, and shall *no more cover her slain*? Has there ever been a time since the prediction was made, "that the earth was not drinking in human blood, and yawning for the victims slaughtered by the ruthless weapons of death? The race between life and death has hitherto been nearly parallel, life having been but a little way ahead for many ages, during which the iron car of desolation has been continually rolling and grinding to dust the proudest monuments of mortal invention. What a mountain would the human bones form that have been mown from the wide field of existence by the reckless scythe of death, during the last two thousand years! The day is anticipated when the clangor of "the trumphet of God" shall stop the depopulating march, and burst asunder the icy grasp of the king of terrors—When the laurels of mortality commence their bloom.

"I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plagues, O grave I will be thy destruction. Hosea 13, chap. 14th. Here is information that man shall live again, Paul being umpire, see 1 Cor. 15, 54, 55—see also Daniel 12, 2, 3, and compare it with John 5 chap. 29 vs. Does not the prophet of the old Testament teach the same doctrine in this place as the New? If the new institution is like the unclouded blaze of noon-day, why should not the Old be compared to the pearly light of the dawn? If the new be the full blown flower, where can be the impropriety of calling the old the budding of it?

The reader is requested to compare Isaiah 25 chap. 7 8, with 1 cor. 15, 54. Rev. 21, 4. Luke 20, 37, 38, Exod. 3, 6, vs.

Over the signature of A. Clopton in "the Christian Index, vol. 5, page 309. I this day, for the first time discovered the following words "no where, perhaps, have the united Baptists felt the scourge of the *Baptismal* crusade, more than in Kentucky. They used soft language, *sound argument*, cool remonstrance and mild means, until *necessity* drove them into the path of duty." Now what does this imply? does it not virtually imply, that the united Baptists in Kentucky were not in the path of duty until driven there by necessity? I would ask every person, possessing the ordinary power of discretion, whether men are praise-worthy, when forced to action by necessity.

C. F. R. SHEHANE.

In our last No. we were requested by Bro. David Henderson of Illinois, to give him our views of Acts 3, 19-21. "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; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

This translation is by no means literal, nor expressive. It is bad divinity. It teaches that when the times of refreshing shall come, then we must repent and be converted in order to have our sins blotted out. Surely, repentance and conversion should not be delayed one moment—We are not to wait for divine refreshing in society, or in ourselves, before we repent and turn to the Lord.

The translation is not according to the Greek text. Our translation is, "when times of refreshing shall come" But every, Greek scholar should know that the Greek *Opos an* joined with a subjunctive, signifies *that*, or *to the end that*. *Opos an* is here joined to the word *elthosi*, which is the subjunctive of the second indefinate tense; and not the first future of the indictive, as King James' translators render it. The right reading is, Repent—to the end that seasons of refreshing may come from the presence of the Lord. We refer to a few of many authorities in the New Testament to establish this reading;Matt. chap. 5. The pharisees stand praying in the corners of the streets *opos an phanosi, to the end that* they may appear to men, Luke 2, 35, *opos an apokalu thosin—to the end that* the thoughts of many hearts may be revealed. Acts 15, 17—*opos an ekzetezosin—to the end that* the remnant may seek the Lord &c. See Parkhurst on the word *apos*. It is doubted that the word *apos an* joined with a subjunctive, ever signifies *when* in any Greek writer.

We proceed to verse 20. "And he shall send Jesus Christ, which was before preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the holy prophets since the world began." The sentence, "*and he shall send Jesus Christ*," is immediately connected with the preceding, *opos an elthosi*, and therefore, must be read, *and to the end that* he may send Jesus Christ, who was beforepreached unto you, the very same person, who was preached to you, shall be sent agin the second time. He ascended up into heaven, or was received by heaven, and there will he be retained until the times of the restitution of all things, which God predicted by all the prophets from the beginning. Instead of *the restitution*. Doc. G. Campbell translates the word, "*the accomplishment*"—untill the accomplishment of all things predicted. This certainly accords better with the sentence immediately following.

That the second coming of Jesus Christ is here taught, I think, admits of no doubt, the accomplishment or restitution of all things predicted, undoubtedly signifies the restoring to order the deranged state of the world—deranged by sin, the earth. and the atmosphere shall be restored to that state, in which they were first made, and pronounced by their Maker "good." They shall again be the fit receptacles of holy, and immortal beings. The obedient part of mankind shall be delivered from death and the grave, and restored to immortality, and eternal health and peace. The reign of the Lord shall be fully restored on earth; for none but the saints shall possess it, and dwell in it alone, none shall then say to his neighbor, know the Lord; for they shall all know him from the least to the greatest, the earth shall be full of the knowledge and glory of the Lord, as the waters cover the sea—no wicked persons shall then exist on the earth; for they shall all be destroyed, or cut off at the coming of the Lord. Nothing shall offend nor hurt in all God's holy mountain. This is the period of the millenium, or the thousand years of Christ's reign on earth with his saints. B. W. STONE, Editor.

Hilham, Tenn. Feb. 24th, 1834.

Brother Stone & Johnson—

For the Information of yourselves, and numerous readers, I will say a few things concerning the advancement of the good cause in some parts of Jackson, and Smith counties of the State of Tennessee.

Feeling confident, that a full developement of the unhallowed conduct of the sects towards us, would create bad feelings with many, I prefer speaking in such a manner as will be the least calculated to hurt the feelings of any. The principles of the reformation had not been fully disclosed to the understanding of the people in the neighborhood above alluded to, until of late; almost every thing but the gospel had been preached; consequently the opposition which we met was that of ignorance, and folly.

But notwithstanding all their efforts to put down the truth, I am happy to say that many have submitted to the yoke of Jesus and now appear to be going on their way rejoicing. The prospect for more uniting with us, is good. The sects are constantly at work in some way, trying to pull down the cause of truth. I say, they are trying to pull down the cause of truth! Their conduct manifests a much higher veneration for the traditions of the Fathers, than for the new Testament. That word, which by an Apostle, was called "living and effectual," by their professed successors of modern date, is pronounced to be as dead, as the Almanac of eighteen hundred and thirty one. This I give as one of the leading traits in their character. One of their preachers

became so ripe for the kingdom not long since, that he told his audience that he had lived six months too long—That the wolf had got in among the sheep, and he greatly feared, that some of them would be caught &c. I could relate many more things, such as changing their meeting days to prevent us from preaching among them, and talking of driving us out of the country; but I forbear.

The number of disciples was small a few months past, seven or eight, perhaps they now number forty or fifty. And as I have before stated the prospect for more is good. If those now engaged in the cause of the Redeemer will be careful to march on as the book directs, I feel but little doubt, that many more will come to the standard; and not only so, but this course will be the means of destroying the kingdom of the clergy, with all its laws, and of restoring the glory of the Gospel.

For this glorious end I continue to supplicate the Father of our spirits, in the name of his beloved Son.

J. H. JOHNSON

A disertation on the Hebrew word Capnar, or *Keper*, without the points.

This word *keper* is commonly translated *atonement*, and, as a verb, *to make an atonement.*

That *atonement*, signifies *reconcilation*, is now by the learned universally admitted. But as many of our readers have not this advantage, we beg to be indulged in bringing to view this subject again for their information. I have said that the word *atone* is compounded of the two words *at* and *one*; and for authority, I refered to Doc. Johnson and Bailey's dictionaries and to Brown's history of the Bible on the word *atone*. To be at-one is to be reconciled, Acts 7, 26. "The next day he showed himself to them as they strove, and would have set them *at-one*"—that is he would have reconciled them. Mac. 1, 5. "And hear your prayers, and be *at-one* with you, and never forsake you in time of trouble." Our translat in Rom, 5, 10, 11, translate the same words in different forms *atonement*, and *reconciliation*. So have they done in Lev. 16, 18, 20. This was the true meaning of the word *atone* in the days of Shakespear, who uses the word actively to mean *to reconcile*. See King Richard the 3rd.

The very idea of *atonement* or reconciliation imples a previous existing enmity, and this enmity caused by an offence real, or supposed. Isai. 59, 2. Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." There are two men, one good and the other bad—the latter does the former all the evil in his power. The good man cannot be at-one, or united with the wicked man, the sins of the latter are the separation between them. But should the

latter become a good man, and repent and be purged from his sins, then the separation ceases, and atonement or union is effected. Thus, sin is the separation between a holy God, and a wicked world; while they continue in sin, God cannot be *atone*, or be united with them; but when they repent, and become holy, as God is holy, the atonement or reconciliation, or union, is effected between God and them. But this union never takes place till the man is purged from his sins.

The word *keper*, translated *atonement* is sometimes used for the means, and sometimes for the end, or effect. Hence the word is frequently rendered to be *merciful unto*—to forgive—to purge away &c. Deut. 21, 8—"Be merciful (*keper*) unto thy people Israel, whom thou hast redeemed, and lay not innocent blood to thy people Israel's charge. And the blood shall be forgiven (*keper*) Deut.—"He will be merciful (*keper*) to his land and people. Num. 35, 33. "The land cannot be cleansed (*keper*) of the blood that is shed therein, but by the blood of him that shed it,—Ps. 65, 3. "As for our transgressions thou shalt purge them away (*keper*) Ps. 79, 9.—Deliver us, and purge away (*keper*) our sins for thy name's sake. Prov, 16, 6. By mercy and truth iniquity is purged (*keper*) Isai. 6, 7. Thine iniquity is taken away, and thy sin is purged (*keper*). Isai. 22, 14. Surely this iniquity shall not be purged from you (*keper*) till ye die.—2 Chro. 30, 18. "The good Lord pardon (*keper*) every one, that prepareth his heart to seek God—though he be not cleansed according to the purification of the sanctuary.—Ps. 78, 38. "But he being full of compassion forgave (*keper*) their inquities.—Jer. 18, 23. "Forgive (*keper*) not their iniquity, neither blot out their sin from thy sight.

The word *keper* is, as I have said, frequently taken for the means; as a beast for sacrifice—prayer—a sum of money—mercy &c. Through these means the effect follows: as forgiveness—purging away—cleansing—pardoning &c. Thus; a person had sinned through ignorance—he must bring a lamb, or goat, or some victim, prescribed by the law. "This is his *keper*, or atonement, or ransom. The priest offered it on the altar—the transgressor is forgiven, purged or cleansed; and now the reconciliation is effected between him, and the holy God and his holy people—now he may enter into the holy sanctuary and enjoy all the privileges of an Israelite. Before he was purged and cleansed, and forgiven, he dare not enter the sanctuary. He was separated from the holy people, because of his uncleanness. See a few of many texts in the law, Lev. 4. 20—35, 5, 10-18, 6, 7, 19, 22. Num. 15, 27, 28. "And if a soul sin through ignorance, he shall bring a she-goat of the first year a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly—to make an atonement for him; and it shall be forgiven him."

An atonement was made for a leprous house by blood, and other rites of the law, Lev. 14, 38—53. And he shall cleanse the house with the blood of the bird—and he shall let go the living bird—and make an atonement for the house; and it shall be clean. It is too plain to controvert, that the effect of the *keper* or atonement was cleansing.

An atonement was also made for the holy place, polluted by the uncleanness of the children of Israel, and for the tabernacle of the congregation—and for the altar, "Lev. 16, 16–20. "And he shall sprinkle of the blood upon it with his fingers seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel, and when he hath made an end of reconciling (*keper*) the holy place, and the tabernacle, and the altar" &c. The effect of this atonement was also *cleansing*. That this was the universal effect of sacrificial atonement, is evident from 2, Chro. 30, 18. "The good Lord pardon every one, that prepareth his heart to seek God—though he be not cleansed according to the purification of the sanctuary." If a doubt should yet exist, Paul to the Hebrews will remove it, Heb. 9, 22. "And almost all the things are by the law *purged* with blood; and without shedding of blood is no remission." This proves that the effect of atonement did not pass on God—for he had no need of being purged or cleansed. When the person, tabernacle, altar &c. were purged, or cleansed, then they became pure as God is pure; of course the reconciliation, at-one-ment, or union was effected between God, and them, without any change in God; the whole change was in them.

So the effect of the atonement of Christ, is to purge—to cleanse, sanctify, justify, or remit sin, to wash from sin, redeem from sin, to reconcile, to put away sin, and to cover sin. Of this the scripture is full.

Let every plain man now ask himself the following questions, to be answered by the Bible. On account of whom, or what was atonement made? He has a ready answer—on account of persons, or things defiled by iniquity. Again; on whom, or on what did the effects of the atonement or ransom pass? He will always find in the Scriptures a direct answer, on those persons, or things defiled by sin—these were cleansed, purged, forgiven, reconciled &c. Let them then ask, what were the effcts of the atonement on God? What saith the scripture?—It is silent. Yet the wisdom of man has supplied this silence. They say, the atonement has made God placable—it has reconciled him to the world, it has made him just in justifying the ungodly &c. It made him placable! What was he implacable and full of wrath to the world, when he so loved them that he gave his only begotten son?—This was before Christ died. Did the blood of his son remove the enmity of the Father's heart, and reconcile him to sinners?—Did it make him just, or did it declare him just in justifying the ungodly? If the atonement did produce effects on God towards the world, those effects are not revealed in his word. All beside is vague speculation, and uncertain deduction, or inference. But how the effects of the atonement are produced in the obedient believer, we have already shown.

B. W. STONE, Editor.

Virginia Essex, March 13th, 1834.

Brethren Stone & Johnson—

I have seen a communication from M. Winans in the 2nd No. VIII. Vol. of the Messenger upon the all important subject of the disciples useing the sword of the Spirit; and such that cannot use it themselves, to hand it over to others, and sustain them, in fighting the battles of the Lord, that are willing to meet the enemy at the point of the sword—In other words, the disciples that cannot preach the gospel, ought to contribute to the support of those that are possessed of talents to exhibit the gospel in this depraved age, in its original simplicity and purity. Such is my understanding of his communication. I feel anxious to aid brother Winans, and all others to carry out this part of the character of a disciple of Christ into practice. Can it be possible, that one disciple, who has examined the corrupted state of christianity, and the perishing condition of the world, will refuse to do what the gospel requires him, to remove those corruptions, and save his perishing fellow creatures? I fear, because we have disapproved of the *popular schemes* and *appropriating* money to sustain the antichristian dogmas of the sects, the disciples are under the impression that they are not under *obligation to Jesus Christ*, to use what he has placed in their hands, to advance the happiness and salvation of the world. Can such be the fact? I humbly hope an intelligent disciple, will never entertain such an opinion—Should there be any one calling himself a disciple of Jesus Christ, that believes he is not bound to support the gospel, either by preaching it himself, or aiding others that have gifts to proclaim it; I should be ashamed of him, when among the opposers of the gospel, were his sentiments known to them. Let such a one look at the spirit and conduct of the disciples in the first Christian church, and learn how willing they were to give success to the labours of the apostles, not only by supplying their wants, but to remove the difficulty attending upon the reception of the gospel by the *poor*; as all such that embrace the gospel, were put out of the synagogues without receiving any further pecuniary aid from that source. Thus the disciples in the church at Jerusalem, sold their lands &c. in order that the poor in the synagogues, should not suffer by believing and obeying the gospel; and to enable the proclaimers of the gospel to

fulfil the commission given them by their Lord. Some are ready to say, the contributions made by the first disciples, were not for the proclaimers of the gospel, but for the poor. Let such men think, if the first disciples sold their property in order that the poor should not be detered from embracing the gospel, surely this scripture was made in order to save the poor. This I am pursuaded was the moving cause with the primitive disciples. Now I ask, is it not as necessary the gospel should be proclaimed to the unbelieving world in order to save them? If so, is it not as much the duty of every disciple *now*, to aid in saving sinners as it was in the days of miracles? If the church is to convert the world by exhibiting the gospel to them; in word, deed and in truth; then every disciple, is as much bound to use his influence by his pious examples—his christian conversation and contributions for the support of the gospel, as the primitive disciples were.

Again, some will say, there is danger of our going back into the popular monied institutions of the sects. So there is danger of our turning away from the *Holy examples and commandments given us by our Lord Jesus and his apostles.* Shall we therefore refuse, or neglect to do the things commanded us, for fear of turning away from these commandments.

The great error we have been striking at, is mens doing the things not commanded, and leaving undone what is commanded. We are opposed to making the labouring ox, that ought to be in the yoke at work, a stalled one to wallow in the mire of luxury, and *then perade on the Lords day*, to gore, and force from the grazing kind what they have gathered by their industry, to glut his avaracious appetite. But neither reason nor revelation justifies our puting the yoke upon the labouring ox, and urge him forward in OUR WORK, without supplying him with what we want him to be, a useful active labourer in deed and truth. To hear a man talk about *his salary*, for attending the house of worship once a week on the *Lords day*, to preach himself or his experience, or dreams concocted on his sofa, shows what he is fit for, rather any thing else than a proclaimer of the gospel.

To call upon brethren, to act the part of Evangelist in spending *six days in the week*, besides the Lords day, to the proclaiming of the gospel, and not give them a reasonable compensation for their work is one of the most unreasonable things in the world, if not the most unrighteous. Which of those that are opposed to contributing to the maintenance of a *labouring evangelist* would spend twelve months in travelling and labouring as far as he is able, for the good of others at his own charges? If there are some brethren, whom God has blessed with his good things of this life, that spend much of their time and talents for the good of others, at their own expense, they deserve much credit. But this is no

reason why every man be his circumstances what they may, should sacrifice the whole of his time and talents for the good of others, while the churches are able to sustain him, any more than every man, should become such a man, as Jesus Christ's disciple in the XIX,—12 verse of Mathews testimony. "Let him act this part who can act it."

But some will say; how will you have this fund raised? assess every mans property, and force them to pay a certain part for the maintainance of an Evangelist? I answer no,—Those that ask such questions, prove they have much to learn what constitutes the character of a primitive disciple of Jesus Christ. Let us suppose a case, that upon an average the churches have twenty-five members that can, on every Lords day, put in his contribution, say six cents, some 12½, some 25, or as the Lord may have prospered them—Put it 6¼ cents as an average around for fifty two Lords day's. This would raise the church fund to $81, 25 cts. for the year. Thus the churches might by attending to the regular duties of disciples, raise the necssary funds to keep Evangelists enough in the field, to travel through all the churches in the State. If they should omit their attendance on one Lords day, or any other number, let them make up this omission, when present. It is for the want of gospel order, that the gospel is not proclaimed by Evangelists of our choosing. Four or five churches, were they to be conscientious in carrying out into practice the duties of disciples of Jesus Christ, would be able to keep an Evangelists constantly in the field.

But some would say, how much ought an Evangelist to have? This must depend upon circumstances; we all know men of extraordinary talents, can by applying themselves to the secular affairs of this life make much more than a man of ordinary talents. Men having families, their presence with their families is a matter of importance to their family, consequently their absence must be a great sacrifice. We should take care that the pious devoted servant of the church should not want for any good thing necessary to his usefulness, nor his family suffer by his absence. Young men should be contented with so much as are necessary to pay their moderate expenses in discharging their duties. I think from three to four hundred dollars a year would be a reasonable compensation to a good Evangelist that labours regularly in the churches.

I am opposed to the popular way of sending men to collect money from Tom, Dick and Harry, whether unbelievers, Jews or Turks. This is receiving pence from those who must either become penitent or perish, and leaves a wide door open for corruption, and impostors. Let the disciples do the work of the Lord, and then we have a right to look for the blessing of the Lord upon their labours. Some miser by character, may say, my ob-

ject is to get a portion of the churches contributions. I thank God, no man living can produce one jot or title of evidence to support such a thing. The church of which I am a member will testify, that I endeavour to place myself in the condition to receive that blessedness, which Jesus said, was more to the giver than to the receiver. Let us, beloved brethren, one and all, carry out the exalted principles of the primitive disciples, and then we shall be rewarded by the Master when he calls each to give an account of our stewartship.

Yours in the gospel,
THOMAS M. HENLEY.

Lexington, April 8th, 1834.

To the Editors of the Christian Messenger.

Dear Brethren,—At a two days meeting in Garrard co. at the Forks of Dicks river; Bro. W. Morton and myself being present, 4th, Lord's day of March and Satuaday before, four persons united with the church of that place. On Monday morning following, one made the good confession near Lancaster whom I immersed before breakfast. At 11 o'clock the same day, Brother Morton preached in Lancaster, in conclusion three made the good confession; same evening at three o'clock, Bro. Reuben Forbes preached, one more made a like confession in the close. At candlelight after preaching two more came forward making 6 Next day about one mile and a half from town, I preached at 12 o'clock, after preaching, I gave an invitation for any to come forward and confess the Saviour of the world, who might be so disposed, and six came forward, four of whom, I Immersed the same evening. There is surely a good prospect in that part of the country at present.

Your Bro. in gospel bonds.
THOS. SMITH.

From Saturday Evening preceding the 5th Lord's day in March till Monday the 7th, of April we held meetings at the Stamping-Groung in this county, at Georgetown and Lexington. Ten persons were added to the congregation at the Stamping Ground, fifteen, in Georgetown, confessed the Lord, and five at Lexington. Brethren Smith, Rogers, Fleming and Gano were with us part of the time. Editors.

Bro. Jas. Henshall of Baltimore, Md. writes Jan. 21st, 1834, that since Bro. A. Campbells visits in that city, about 20 have united with the congregation there. He wished us to give notice that the congregation at Baltimore meets over the Bazaar, Harriett street.

TO OUR PATRONS.

We are under the disagreeable necessity of reminding our Patrons, that we cannot, without loss to ourselves, pay our Printers, and Paper Makers, unless aided by them. Nearly one half of last Volume remains unpaid, and for the former volumes there are delinquents still—many to whom the work has been sent for years, have not paid a cent. We believe the work profitable to our fellow creatures, or should not have continued it under such discouragements. "*Another time will do as well,*" is the *go-by* to Editors of Journals. We advise our friends to alter the expression, and say, *another time will not do as well.* Let each determine to do us justice, and do it immediately. No christian or honest man can have a good conscience in remaining in debt, if he is able to pay. Do friends, exert yourselves, and give us your aid, by remitting to us your dues. Direct you letters to J. T. Johnson; he lives in town and is always ready to attend to the communications. Let our agents bestir themselves to have collections made and remitted to us.

We have to apologize for the imperfections of the mechanical part of our work of late. The establishment has just received new type, and our paper maker has promised us better paper. We hope for improvement. Editors.

RECEIPTS IN MARCH AND APRIL.

KENTUCKY.

Caneridge.—Jas. Houston for Mrs. Towles—L. Houston—J. Barnet—W. Jameson—W. P. Payne—Jo. Wilson Mrs. D.—— all for 8. *Hopkinsville.*—W. Davenport for 7. 8.—Wm. Major 7. *Union.*—Eld. T. M. Allen for W. Brown 6. 7. 8.—H. Huffman for 6. 7.—A. Rice 8.—E.Cannada 8. *Georgelown.*—B.W. Finnell 8.—Eliza Fleming 7. 8.—Lit. Lloyd 8.— J. Emison 8.—Sam. Benton 8.—Mrs. O. Gains 8—Sam. Ellis 7.—N. Graves 6. 7. 8.—J. Herndon 8.—J. Garth 8. *Versailles.*—Mrs. S. Caldwell 8. *Bethel.*—J. Lewis—Mrs. Lindsey—S. Chew—J. Robinson all for 8. *Paris.*—Gen. Garrard 8.—Col. Coggswell 8. *Mt. Carmel.*—Talitha Bodkins 8.—S. Way 8. *Stamping-Ground.*—Dr. Sainclear for self and Eliza Hord 8. *Danville.*—

T. Downton.—Js. Graves 8. *Eagle Creek.*—C. Griffith 7. *Minerva.*—S. M. Johnson $10,00 for all his subscribers for 7. 8. *Leesburgh.*—Js. Wasson 8. *Cynthiana.*—Mrs. Miller for 6.—T. Rowland for 8. *Millersburgh.*—D. Forrest.—W. Adair 8. *Carlisle.*—J. Rogers for S. Ross 8.—W. Doughty 8.—E. Howe 7.—J. Alexander 7.—J. Sanders 7.—A. Howe 7.—T. Setton 7.—J. M. Mahon 8.—J. McCane 8 *Cane-run.*—W. Z. Thompson 8. *Everetts.*—A. Henderson for J. Wilson.—Jac. Myers.—Thos. Oliver for 8. *Shelbyville.* Col. Doak 6. 7.—Doc. Carter for old vols. $2, 50. *Republican.*—L. Faulconer for H. Davis.—M. Rice.—W. Vanpelt.—R. Allen.—Jane Gatewood.—M. Wyman.—Elizh Adkinson.—Jac. Stone, all for 8.—Mrs. Lanter, 50 cts for 7. *Lexington.*—Eld. T. Smith for G. Shivery, 7. 8.—J. Card 8.—L. Benton 7.—P. Ewing $1, 00.—S. Shivel 8.—for Eld. G. Boone 7.—H. Lamb 7.—W. Gaugh 8. *Lancaster.*—Eld. T. Smith for Arnold—Best—O'Bannon for 8. *Barksville.*—Eld. W. D. Jourdan for Owsles—J. H. Young—L. Sevier—W. Allen all for 7.—E. Randolph $1, 00.

TENNESSEE.

Bagdad.—Js. Young—R. Ray for 8. *Mooreville.*—B. Moore for self—D. Bills—D. B. Bills—D. G. Bills—T. Headen—J. Halt—W. Wilkins—Js. Jackson—Lillis Bills—Eldr. Coples all for 8.—Wm. Port—Sam Barker for 8 in full for his agency $5, 00. *Columbia.*—R. Mack, 4. 5. 6. *Lynchburgh.*—Js. Kysor 8. *Sparta.*—Eld. Js. Anderson for Wm. Hill—A. McBride—C. Davis—E. Anderson—H. Lince all for 8. *Lebannon.*—Eld. E. Sweat pd. 7, 00 for vol. 7. lost by mail.

MISSOURI.

Palmyra.—Eld. H. Thomas for C. Allen $1, 00, for S. Martin $2, 00.—R. Cartney $1, 40, J. Murrel Manuel $1,00.

PENNSYLVANIA.

New Geneva.—Eld. J. T. Smith for W. Gans—Geo. Lytzenburght—Wm. Denny—Curle—J. Monroe for 8.

INDIANA.

Greensburgh.—Geo. McCoy for 7. *Carlisle.*—H. D. Palmer for J. Maxwell—R. Maxwell—P. Usrey—R. Shearmon—A. McBride for 8. *Bloomington.*—G. W. Hardin for G. W. Willsby for 7—Smoot 8—Goodnight 8—J. Slays 8—J. Porch 8. *Chrleston.* T. C. Caldwell.

ALABAMA.

Jasper.—E. Randolph for self—W. Billingsley—J. Billingsley—A. Williams—Tho: Payne—Js. Kennada—J. Sullavan all, for 7. *Pearmans Ferry.*—C. Vins for 7.

OHIO.

Greensville.—A. Scribner for W. Geraheart—E. Carnahan—D. Potter—Mary Potter—J. Carnahan, all for 8.

Charlestown.—G. L. South for 8.

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 5.

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. .....MAY, 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.

Butler co. Alabama, April 7th, 1834.

STRICTURES ON SOME OF S. M. M'CORKLE'S VIEWS.

As this is an age of truth-hunting, deep research, and expositions of views, I challenge the most rigorous investigation on the topics that I may submit to a discriminating public, being fully persuaded that nothing can be lost by such a course; for if I have truth on my side, I shall at least, have the satisfaction of imparting it to others; but if I am wrong, I shall in all probability be rectified by some of the critical rectifyers of the present scribbling times. If I am at the bottom of misfortune's rugged wheel (to use a figure of Goldsmith's) let it turn which way it will, I shall indubitably be on the gaining hand. Then, critics, cool your heads, sharpen your pens, and commence, if you please, an impartial solution of a considerable difficulty, existing between one in the vale of humility, and many who with colossal strides, and gigantic efforts are marching to the splendid Temple of Fame. The difficulty is, that Editors of Religious periodicals contend that the *Apocalypse*, or revelation of Jesus Christ, was written after the destruction of Jerusalem; when there ap-