Bro. Allen Kendrick, of Waterloo, Ala. has lately baptized 12 or 14, in that place or vicinity. Bro. L. D. Collins of that place wishes us to give our views with regard to the faith of the subjects, and of the administrator, of baptism. We still plead that the subjects of baptism should have an operative faith, such as will lead them to repentance and obedience; and that the administrator perform the act of immersing with an unwavering faith that it is a divine appointment. EDITORS.

A number of valuable communications—Some pieces of our own, and the receipts unavoidably postponed to the next number. Editors.

We have understood that some of the enemies of Bro. G. W. Elley recently industriously circulated some injurious charges against his character. We have seen documents containing a triumphant vindication of Bro. Elley in the face of open day. EDITORS.

OBITUARY.

Died—May 14, 1834, Andrew Henderson, of Lewis county, Ky. aged 76 years. He was among the first members of the Church of Christ in the West. His life was holy and exemplary and his death triumphantly glorious.

Happy soul, thy days are ended,
All thy suffering days below;
Go, by angel guards attended—
To the arms of Jesus go.

On May 31, 1834, the amiable, the accomplished, and pious companion of John M. January, of Cynthiana, Ky. She had for years been a member of the Church of Christ in Cynthiana. Never did we see more pious resignation to the will of God—no doubts disturbed her breast—no cloud covered her mind. In full and confident assurance she yielded up her spirit into the hands of her Lord. Never was the loss of a friend more deeply lamented by her brethren and neighbors.

May 24, 1834, the pious and agreeable Polly Chinn, daughter of John Chinn, and wife of Alexander Chinn, She had long been a member of the Christian Church, and adorned her profession. Unappalled she met death, and through the grace of our Lord Jesus, she fell a conqueror. We should be pleased to state the Holy exercises of her happy spirit for weeks before her end; but we have only room to say, she left behind her a bright evidence of the truth and power of Christianity.

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 8.

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. .....AUGUST, 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 1 cents under 100 miles, and 2½ cents over 100 miles.

An apology is due to our readers, for the appearance of a letter, in the Christian Messenger, so scurrilous as that of Dr. Sleigh which follows. Viewing him as a gentleman, I agreed to meet him on the question discussed by us, at Cincinnati. Had I known him then, as well as I do now I should not have met him as an honorable opponent. His boisterous, boasting and angry manner at the close of the debate; and his ungentlemanly demeanor since, has placed him beyond the association of those who have any regard for Christian deportment and character.

It is well enough for the public to see what kind of characters oppose us in this reformation. Dr. Sleigh has received the countenance of our opponents in this matter, and they seem to be identified in faith and feeling. Now let them come out and defend him and his sentiments as those who are not afraid of the light; or let them abandon him.

Any person on reading the letter of Dr. Sleigh would suppose that he designed to await my reply before he took any farther step in the business. But not so. The Dr. was too ardent in the pursuit of game.

On Tuesday, while his letter was in the mail, on the way to Georgetown, he by previous notice was haranguing the people of Cincinnati and slandering and misrepresenting those whom he chose to denominate Campbellites—And he was *good enough;* we are informed to pronounce several of us liars.

In part of his speech he basely and rudely assailed some of the dying remarks of the daughter of Bro. A. Campbell. She died in the *triumphs* of *faith* and had borne her protracted illness with the most signal fortitude, yet this miscreant attempted to cast a shade over the death of this accomplished Christian. We are in

formed by Bro. D. S. Burnett that he, in a remark or two defended the character of the deceased. Dr. Sleigh attempted a reply, but the people of Cincinnati were too noble and generous to listen to *this man* further. They turned a deaf ear upon him.

According to promise, we give the letter of Dr. Sleigh, with my reply. Will the Baptis Journal do justice to the memory of the deceased? I fear he has not learnt that lesson.

J. T. JOHNSON.

Cincinnati, July 7th, 1834.

Mr. J. T. Johnson,

Sir, It having to my great astonishment (if any thing done by a perverter of the Gospel of the living God could astonish me) read in a pamphlet *called* the "Christian Messenger" dated June 1834, the following paragraph in reference to the discussion held in this city between you and me, "We do not think the Dr. will be so anxious again to contend for unconditional pardon page 190, I beg to say, that upon the object, tendency, and total disregard to truth and fact, in these few words, I shall make no comment; suffice to repeat *now* what I at the meeting said when you declined to proceed, viz. "that I am willing to meet you and your whole fraternity upon *that question* and I now take leave to add to this, in consequence of that paragraph, that I am willing to meet you in your own city (for your own convenience) at any time, and I call upon you now to appoint an early time, when I will undertake to prove from the word of God that a more awful forgery on the truth of God, than what you call your "ancient gospel," has not been committed since the days of Constantine the great. I send you also a copy of the opinion of your own relative, Mr. Garrard the chairman on that occasion.

To Dr. Sleigh Sir:—

"In reply to your enquiry whether you exhibited any inclination or disinclination to continue the debate, I can say that you exhibited no disinclination, but on the contrary threw out a challenge to the whole church to discuss the subject."

(Signed) J. D. GARRARD,

July 7th. 1834. *Chairman.*

Now Sir, I call upon you to publish in your next number verbatim, this letter if not, I shall publish it in every leading Journal in this country, and moreover, if I do not receive a line from you by return of post, saying you will do so, in your next number, I shall proceed with as little delay as possible to your city and paste a copy of this letter on its walls, calling on the people to come and judge.

I am Sir, your very obedient servant.

W. W. SLEIGH.

P. S. I am no D. D. as you also thought proper to state, although you well know to the contrary.

N. B. The whole of the above is to be printed in your Journal or not at all. W. W. SLEIGH.

George Town July 10th, 1834.

Sir:—

This morning, just as I was starting into the country to attend a meeting, I stepped into the Post Office and found your letter of the 7th inst. to which, this evening, I hasten a reply. The language, style and manner are very different from what I have been accustomed to; its dictatorial, impudent, and insolent tone and character, forcibly reminded me of some English Lord addressing his vassal. You must recollect, Dr. Sleigh, that you are now in America, and that your association with gentlemen depends on your good conduct. Be cool Dr. and let us reason together. You seem to be as much beside yourself as when you gave the *general challenge* to which you and my relative allude. Will you describe the manner in which it was made, as well as the temper which was manifested? If you cannot, I am perfectly willing that my relative shall, as well as to say whether you were defeated. You have got into a great fever, because I have published a *thought* of mine, that you would not be so anxious again to contend for unconditional pardon. And you have *gravely* called on my relative to assist you in attempting to prove my *think so* unfounded. You cannot stifle my thoughts Dr. Sleigh. Notwithstanding your proof, it fails to answer to the point. I have seen men, after they were severely chastised, cry out, "I can whip you and all your crew." In good earnest, Dr. I did then and now most solemnly believe that you had sense and discernment sufficient to discover that you were totally defeated, on the proposition discussed. And your present writhing will go nigh to prove the same to those who were not present. I consider your *general challange* as the dying shout and malignant effusion of a fallen and conquered foe. Some of my friends could but observe your pain and writhings under the array of proof which overwhelmed you. In proof of this your last 15 minutes were, in my estimation, occupied in declamation, denunciation and bombast. To such stuff I did not feel myself at liberty to reply.

I did realy *think* Dr. that you would not be so anxious again to contend for unconditional pardon. You say I was mistaken. Be it so. What does that prove? It may prove that Dr. Sleigh does not know when he is defeated. Your friends have trumpetted my defeat to the world. And what of that? Their trumpets have lost a certain and true sound; for every candid man knows that they will not give us fair play. If you defeated any one,

you defeated the sayings of Jesus and his Apostles, for to them alone I appealed for proof.

You seem to be astonished that I could publish such a paragraph; "if any thing *done* by a perverter of the Gospel of the Living God could astonish you." And you undertake to say that what I call the "Ancient Gospel" is an awful forgery on the truth of God. When I met you in Cincinnati, I took you to be a gentleman and hoped you were a Christian; but your malignant, and insolent effusion forces me to doubt whether you have any pretensions to either. It is not the first time that the ancient Gospel has been called a forgery. All infidels as well as apostates call it a forgery—and sometimes it is assailed under the mask of professed friendship.

Whenever you can obtain an audience to prove what you have asserted, and I can possibly attend, even at inconvenience, you will find me forthcoming. I can prove from the inspired record that what I assert to be the Gospel, is such—And that your Gospel, is no Gospel at all. Your threats good Dr. are as the idle wind. They do not move me. If my character depended on the efforts of Dr. Sleigh, one way or another, I should extremely regret it. Your posting and publishing would just give the finishing touch to your character.

Now my good Dr. Sleigh, have compassion on me; Don't post me on the walls—if you please Dr.

You assert that I knew you were not a D. D. when I presnted you as such. How do you know Dr. I did believe that you were both a D. D. and M. D.? Being mistaken, I retract the *distinction*.

You know that the periodicals, of our opponents are *one sided*. They publish all against, nothing scarcely for us. This charge shall never be made against us. Although your letter is not worthy of a place in any paper, yet you shall be gratified. And the public shall see the likeness of Dr. Sleigh. The present No. is occupied and almost ready to be stricken off. It shall appear in the August No. of the Christian Messenger.

I intend visiting Cincinnati again before long when you shall have a chance of seeing and hearing from me.

In the mean time, if you are remarkably uneasy, you can come to George Town, where I will do myself the pleasure of maintaining the word of God against your traditions.

If you really desire that the public may see the result of the discussion between us; write out your speeches. I will do the same. We will then submit them to our mutual friends who were present to prune or add to, according to their recollection. Then they shall be published entire in the Messenger. I shall expect in return that they will be published in some periodical, under your influence. You know Sir, that you requested, that no

question should be put to the audience at the close of the debate, and that I readily yieided to it.

When I meet you again, I hope to find you more disposed to cultivate the practice and temper of my Lord and Master.

I am Sir, your well wisher for better feelings.

J. T. JOHNSON.

EXTRACT FROM ELDER D. S. BURNET'S LETTER.

Cincinnati July 10th 1834.

"Upon riding into the City Tuesday morning, I saw a large hand bill by Dr. Sleigh, "Campbellism unmasked this evening" I went. He read a part of my letter in the Evangelist, parts of Bro. Scotts remarks, and your short notice of the discussion and called us all liars. "He ranted and fomed enormously, challenging from the St. Lawrence to New Orleans." He read from the Harbinger a sentence and stated three black lies were contained in it. "He concluded by a most depraved and hypocritical allusion to Brother Campbells' letter in Evangelist concerning the death of his daughter. He quoted Sister Ewings word's—"Lord forgive me, will he forgive me," and endeavored to show by those words that a distinguished Campbellite (*invidiously called*) died without mention of her religion and without mention of the atonement of her Lord. He stated he would finish next week. I then rose in the middle of the house and called upon Dr. Sleigh to read the letter of Mr. Campbell, and requested the audience to attend to it. He read with great embarrassment and many awkard excuses. I interrupted him when he came to the passage alluded to and requested the audience to do justice to the memory of the dead by detecting the foul allusions and insinuations. He finished reading and I addressed the congregation to this effect, I thought my fellow citizens would justify the determination concerning, and the estimate of Dr. Sleigh, found in my letter in Evangelist, from the samples afforded them that evening of his courtesy and honesty. He attempted reply, but was stamped and hissed."

The Cross & Baptist Journal, of Cincinnati has, in round terms without specifications, announced to the public a *rumored* signal defeat of the Junior Editor of the Christian Messenger, in his recent meeting with Dr. Sleigh, late of London, in the discussion of the question, "Is the pardon of sins, by Jesus Christ, conditional or unconditional?"

This announcement is made upon rumor, and the notice is headed "Campbellite protracted meeting." It is represented that we bore a principal part at this meeting, and that upwards of 20 were immersed.

The Editors of that paper are strangers to us, and we have to judge of their honesty and justice, and impartiality, by their conduct, as exhibited in their Journal. Some months past we had a specimen which we noticed. It seemed to disturb the sensibility of one of those gentlemen much more, on being *grouped* together, by a Presbyterian, with Campbellites, as they slanderously report of us, than to be ranked with drunkards, horse-racers &c.

Such is now the established general character of these periodicals towards us, and our friends, that the intelligent, and impartial public, do not expect to hear the truth from them.

These one-sided gentlemen will have to carry both sides to the bar of judgment.

The gratification and exultation, apparent, on the face of the paragraph, would induce any one to believe that the Editors and Dr. Sleigh had similar views on the question. Speak out gentlemen. What say you? Is pardon of sins unconditional? Will you say, like another renowned coadjutor of yours, that pardon of sins is conditional, but for want of a more appropriate term for the occasion, he selected the word *unconditional*, to express the idea? We had not supposed that these Editors were so far buried in the dark ages. If they had *ears* to hear both sides, and hearts to report accurately, the public would have had a very different version of the matter. As evidence of a galling defeat on the side of our adversaries, I will merely state one fact. One of the warmest friends of Dr. Sleigh was so indignant, and so far forgetful of all the rules of gentlemanly deportment, that he came up to me after that debate and angrily remarked, "I would advise you, Sir, to go and join the Roman Catholics, and become a Roman Catholic Priest." I thanked him very kindly, but sarcastically, for his advice, and he speedily disappeared. Who could expect to hear a fair and impartial statement from those, who are so far forgetful of themselves, as to speak of our meetings as "Campbellite &c." If the defeat were so signal, why not inform the public some little about it? Why not refer to the scripture, or argument, that proved so triumphant? This would not have been as easy as the *mere* announcement of defeat.

We could not have supposed that the enlightened Editors of the Baptist Journal, were infested with the worn out philosophy of fatalism. Such sentiments may do for sceptics, and rejectors of God's word; and those, who appeal to creeds in preference to the Bible; but not for those, who appeal to the Bible alone in all matters of faith and practice.

As long as the following passages of scripture are considered as of binding authority, and as meaning what they plainly import, to the most ordinary mind, as well as the most profound,

pardon of sins by Jesus Christ will be admitted, by all candid men, to depend on conditions. "Go into all the the world and preach the Gospel to every creature, he that believeth and is baptised shall be saved."

"Repent and be baptised, every one of you, in the name of Jesus for the remission of sins &c." "Repent and be converted, that your sins may be blotted out &c." "Arise and be baptised and wash away thy sins &c." "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." "He that believeth not is codemned already, because he hath not believed &c."

The above passages are but a beginning of those which might be quoted in the proof. But these enlightened, and impartial Editors say, never did hapless combatant meet with more signal defeat? If he did, it can be perceived by a child that the Dr. defeated Jesus and his Apostles; for we produced their authority alone of which the above is a specimen. We then shewed conclusively that in regard to the enjoyment of any blessing, the analogies were perfectly the same in nature, society and religion, and that all enjoyments depended on conditions.

If these Editors will promise to publish what we advanced on that occasion, they shall be furnished with it. If they refuse we may speak through our own pages. But we prefer the columns of an enemy that even opponents may see who was defeated.

J. T. JOHNSON, Ed.

The Luminary, a paper slavishly devoted to Presbyterian interests, expresses the gratification of its Editor, at what is termed a *work of grace* in Shelby county, which for *power and extent* is said, as he learns, to be *almost unrivalled* in that part of the Country. We are farther informed by the same Editor that this *gracious* work commenced in the *orthodox Baptist denomination*.

We presume the Editor designs, by the term *orthodox* to designate those Baptists whose doctrines are in accordance with the Bible. If so, he has given a fatal thrust at Presbyterianism; for we know, and they know, that their doctrines are not the same. They are *essentially* dissimilar. After succeeding so astonishly, this revival is said to have carried its *influence* into the *Methodist* and *Presbyterian Churches*. What an inconsistent thing this gracious work has been! It first wrought amongst the *Orthodox Baptists*, and being fatigued with making *orthodox* Baptists, then commenced the work of making Methodists and Presbyterians.

This glorious work, attributed to the Spirit of God, in making Baptists, Methodists, and Presbyterians, *is said* to have *struck* a

death blow to Campbellism in that region. Thank the Lord, that Campbellism is dead in that region, if it ever existed there. We hope the kind Editor will permit the ashes of the dead to rest undisturbed. We have understood that a gentleman united with the Baptists in said revival, and that his wife, who belonged to the congregation of Christ, united with the Baptists by immersion into the Baptist faith.

The said Editor asks the following questions—"Why should a work of God's Spirit have a tendency to uproot a system, if it be founded on immutable truth?"

And we may be permitted to ask in return; If the Baptist, Methodist, and Presbyterian churches are built up by those operations of the Spirit, as contended for, why does the truth which they denounce as heresy, produce such confusion, and alarm, and dread in their ranks? and, why, are they tottering and reeling to and fro as a drunken man? and, why are many of them falling into ruin.

Why do they close their doors? Why do they dread to present both sides of the question to the public?

What a pity it is that those who were convinced of the truth of Christianity, in the great excitement alluded to, had not bowed to the authority of the Lord Jesus alone, and attached themselves to the congregation of Christ. Then they would have stood upon a foundation which bids defiance to all the powers of Presbyterianism, or any other ism in conjunction with it.

We have been informed, that it was at Shelbyville, as it has been at other places, with these revivals. The preachers have melted the people with the ancient gospel, *called Campbellism, by them*, and then they have cast them into sectarian moulds. And we are well pursuaded that the best Spirit will be injured by being cast into such a mould.

It is the Spirit of a party, It is the Spirit of rearing up middle walls of partition which the Savior gave his blood to break down. Let those look to it, who are rearing up these walls. We must shortly give an account.

J. T. JOHNSON, Editor.

FOR THE CHRISTIAN MESSENGER.

Beloved Brethren Stone and Johnson:—

In looking over a number of different religious periodicals, engaged in the work of reformation our eyes are often met with language something like this. "The harvest is plenteous but the laborers few." The cause will suffer by reason of the lack of speakers. Pray the Lord to send more laborers &c. And not unfrequently, do we hear brethren crying to those already in the field "come and help us."

Now it appears to us, that there must certainly be something wrong amongst the professed followers of Christ, else there would not be so many petitions and prayers, put up in vain for help. In our soliloquies on that subject, we have come to the conclusion, that there are two *important* points overlooked, which were they obviated, would have a very powerful influence in supplying the 'waste places.' One is there are men in many congregations, who have talents, whose capacities are good: and were they to receive that encouragement from the brethren in the churches to which they belong, would very soon become useful, and *some* perhaps eminent proclaimes of the gospel. We say, did they receive due encouragement. We mean by this, that the church, after having heard them 'hold forth' frequently, ought then to be able to judge whether or not they would be useful; and having determined this in the affirmative, should then set them apart to the "*work*," and send them forth into the world to proclaim the glad tidings to their dying fellows.

The foregoing is given as our opinion upon this subject, and we think we can sustain the position by scripture testimony, which we may have occasion to do at another time.

But we said there were two important points; and having briefly sketched the first, we will now take a glance at the second, which is this:

It is the fortune of a large number of the brethren now laboring in the Lord's "vine yard," to be in very indigent circumstances; many have helpless and dependant families to maintain, they have of necessity, to spend a large portion of their time in some kind of labor, in order to procure food and raiment for a wife and helpless offspring, knowing full well that were they to spend all their time in *preaching*, their families must suffer, and by that means bring reproach upon the cause they love; for "he that provides not for his own house, has denied the faith and is worse than an infidel." So says the word.

We think it would be labor lost to enter into an argument at this time, to prove, that "they who preach the gospel should live of the gospel." We need only remind the brethren, that preachers, and their families; have as great need to be fed and clothed, as other people; that they have the same feeling &c.

What then is the duty of christians in order to ameliorate the condition of their fellow men? The answer is not hard. Let them use every means warranted in the gospel to spread the glad tidings; let every one of us lay up in store according to our several abilities, or as the Lord may prosper us, and upon the first day of "*every*" week (for every church ought to meet as often as once a week, when we come together to worship, let each contribute his "gift," let it be placed in the hands of a *faithful* brother among us, and when a preacher calls to *teach* us,

impart to him as he may have need, and by this means strengthen his hands, in the work of the Lord.

Were all CHRISTIAN congregations to pursue some such course as here hinted at, we would very soon see affairs in the world assume a quite different aspect in a religious point of view.

Let us ask our close "fisted" brethren, who have this world's goods; and who when called upon to contribute to the support of those who "preach the word;" and who, if they, give twenty five cents, seem as though, they were parting with a member of their body; How will you acquit yourselves before the Judge of the whole earth for your covetous disposition? Pause and think! and think judiciously, and let every one lend a helping hand, keeping in mind, that the Lord loveth a cheerful giver, that "His eyes are over the righteous, and his ears are open to their prayers." That "He will give grace—and no good thing will he withhold from them that walk uprightly."

Thousands would do their duty if they knew it. Is it then improper to tell them what is duty? We think not. Then let us be vigilant. A great misfortune is that the system of salary preaching has been carried to so great an extreme, that many well meaning persons have suffered themselves to be driven to the opposite—consequently do not feel disposed to give any thing: this is not right. The Lord makes use of means in the plan of salvation, and one means is, the preaching of the gospel, we hear the GREAT APOSTLE of the gentiles, commend in high times, those churches who were liberal.

These thoughts were written with the hope of elicting information on the subject from a more able pen; they are respectfully submitted for what they may be worth, and with a strong desire to the furtherance of the good cause.

Yours in hope of a better state of things,

JAMES.

EDITORS REMARKS.

We fully approve of the sentiments of our brother James and are endeavoring to put them in practice. We are determined from this time to labor more boldly, and extensively to convince the churches of the propriety of immediate co-operation in this matter. Till this be done, we cannot progress in spreading truth. Preachers, who have their minds burdened with the cares of this life, and have to labor hard for the support of a dependent family, are illy prepared to teach to profit. This we experimently know; and reason and observation confirm the same. How easy would it be, if brethren would retrench unnecessary expenses for the purpose of feeding pride, and show, to keep many evangelists in the field of labor in the gospel. Had we so much of the Spirit of our Lord, as to break our grasp of

earthly things, and fix our affection on things above, could we but see the perishing world dying for lack of knowledge—could we but feel that through the church they are to be saved, or lost forever—could we but realize this truth, that it has pleased God by the foolishness of preaching to save them that believe—could it be possible, that under a proper sense of these things, the churches can sleep? Brethren, awake to your duty, and exert yourselves to save sinners. Your reward is sure, as well as great.

As your brother has justly remarked, many from seeing idle drones supported with a rich salaryhave in disgust spoken against allministerial supporter; and some from seeing the worthless part of the clergy thus honored, have advanced near the bold cry, Down with the preachers. From this many have almost concluded that they are a class of beings useless, and not of divine appointment—that every christian is a priest in the full sense of the word, and, therefore, they have discountenanced preachers, and have withheld from them that aid they needed. But these evils are passing away, and a better state of things succeeding. O that a speedy reformation may take place!

Query. Would it not be proper for us to have a general co-operation meeting on this subject in Kentucky; and the brethren from the East, from Virginia, and from the West and South be invited to attend. And that we alse consider the propriety of having a college for educating our youth. Editors.

REPLY TO BROTHER JOHN CURD'S LETTER.

Continued from page 212.

Dear Brother:—

At your request I have given you my views of the efficacy of the blood of Chirst, *candidly*, *plainly* and as *fully*, as circumstances would allow. It is left with you and the public to determine their merits. I proceed to answer the remaining part of your letter.

You say, "Since I professed the religion of Christ, and indeed long before, I thought you held the precious blood of Christ in as high estimation, and viewed it of as much importance to the happiness of our souls, in the everlasting kingdom, as, any other body of Christians, in all our country; and I must say, I think so yet." In this my Bro. may have been mistaken. Our opposing brethren put a very high estimate, and attach infinite importance to his blood; In that it reconciled God to sinners—calmed his frowning face, and turned his wrath to grace, and made him placable,—that it purchased his favor, and opened the door of mercy to the world—that it really and fully satisfied and paid off all the demands of law and justice against us, which demands were death temporal, spiritual, and eternal, which last were grievous torments in soul and body in hell fire forever. This is

orthodox divinity; yet not one item of it is found in the scriptures and every item condemned by scripture and matters of fact,—Do the scriptures any where say, that the blood of Christ reconciled God to sinners, or made him placable, who before was implacable? Our views of Christ's blood do not extend thus high; we cannot think that it ever effected such a mighty change in God. Indeed, we are by the scriptures taught that God in unchangeable; and therefore the sentiment of the orthodox must contradict them. Do the scriptures any where say, that the blood of Christ purchased the grace of God, or opened the door of mercy? Can this doctrine be even inferred from any thing in the Bible? Purchased grace is a contradiction in terms—and do not plain fact prove that the door of mercy was opened to sinners before Christ died on Calvary? Do we not see the mercy of God in his purpose to send his Son into the world to save sinners? and do we not see his mercy flowing to sinners in the actual sending of his Son to be their Savior? and did not these things take place before he died? If so, was not the door of mercy open before he did die? Who can deny? Do the scriptures say, that the blood of Christ *fully* and *really* satisfied the demands of law and justice against the sinner? that he paid off the sinners' debts, by dying, in their room and stead, as a substitute? The scriptures are silent; and fact shews that the doctrine cannot be true,—for if Christ by his vicarious death paid off our debt of suffering temporal death, why do all die? Why must we all pay the debt again? A spiritual death the Saviour did not, could not suffer without becoming a sinner indeed—or if he could, or did suffer such a death, could the justice of God—could his holy law be satisfied with it? Could they demand such a debt to be paid? As well might we say, that the holy law and justice of God demanded sin, and were satisfied when sin was committed. Do the scriptures say that Christ suffered eternal death? Hear eternal death described by the Westminister assembly. It is "everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire forever. Larg. Cat. Quest, 39. Let any one answer, Did Christ suffer this death in our stead? Yet *orthodoxy* says, "that Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a *proper*, *real*, and *full* satisfaction to his Father's justice in their behalf—His satisfaction is accepted in their stead &c." Conf. Chap. 11. Sect. 3. Do not the scriptures say "that Christ is alive forever more? that he is in heaven exalted; and therefore he is not in hell, and there suffering and dying forever; and there remaining forever; for the debt is eternal death, and nothing less can *properly*, *really* and *fully* satisfy the demand!!!

You may ask, Whence did our fathers, and whence have we

their children, ever got this doctrine?—It will be worth your attention to read all the authority they have given for it. They refer us to Rom 5, 8, 9, 10, 19. 1 Tim 2, 6. Heb. 10, 10, 14. Dan. 9, 24, 26. Isai 53, 4, 5, 10, 11, 12. These divines must have possessed an uncommon share of wisdom to have deduced such a system from such premises. But they were then just emerging from the horrors of popery. But this apology cannot be made for their successors, especially in this free country. We wish to do justice to many in the present day—They see and declaim against the errors; but hold to the book that contains them; this book binds not only men together, but also immense treasures, colleges, and dignities. It requires a great sacrifice to be an honest Christian.

From this short view of the subject, you can see what infinite importance is attached to the blood of Christ by our opposing brethren. For the want of a better name, I call the system, speculative; and I am surprised that many who strenuously declaim against speculation, are advocating the system as true.

From my remarks in my former letter to you, you can readily see that our views of the blood of Christ do not rise to such "high importance" as those called *orthodox*—these as you have just seen rise so high, as materially to effect God, his law, and his government—ours rise no higher than man, to wash him from sin, and to raise him from the dead to immortality, and eternal life—these rise high above the scriptures, and contradict plain matters of fact; ours are confined to the holy book—these are wild speculations, sanctified by great names, and long standing, and guarded by the terror of an anathematising priest hood; ours are plain scripture facts, adapted to the understanding and profit of all.—

You again say, "I cannot be the friend of any man, that is, in a religious point of view, that will deny that the blood of Christ, is the prime cause, the whole cause, and the foundation cause, of the remission of the sins of all those that love and obey God. These are and always have been my views fully, and these were, as I thought, your views; but if they are not, I have been mistaken in you, and must withdraw my religious confidence from you; for I cannot, and will not go with any man, longer than he goes with the doctorine, as taught by Christ and his Apostles, to the exclusion, of all creeds, covenants, and confessions made by man."

Your faith, that the blood of Christ is the *prime* cause—the *whole* cause, and the foundation cause of the remission of sins, is expressed in very strong and definite language. It would seem that you exclude the life, and the resurrection of Jesus entirely in our remission of justification; and yet the scriptures expressly declare, "He was raised again for our justification." You seem

to put the means for the cause and to exclude the purpose and agency of the Father of mercies, who is the God that justifies or forgives. I cannot divide the life, death, and resurrection of Jesus in our justification; nor will my Bro. Curd after a moments thinking.

My brother disclaims sectarianism; yet not having been sufficiently long schooled in the free institution of heaven, he has avowed the fundamentl principle of that antichristian evil—I mean, rejecting from your christian friendship, and communion all whose opinions do not accord with yours. To act consistantly, you must have a creed of opinions written or verbal by which you must try all who seek your *religious friendship*, or must set up yourself as the standard, and try all who dissent in opinion from you. This is the course pursued with noisy strife for centuries past by the Christian world, and has been the prolific source of division among the professed followers of Christ. The same course is beginning among ourselves; but it is hoped that the intelligence and goodness among us will prevent its spread. How a man can hold up the Bible as the sole rule of his faith and practice, and yet make his opinions the test of union and fellowship, I cannot conceive, and were it not common, I should be incredulous, if it were declared to be a fact. But man is an inconsistant thing.

Though I thus write, it is not designed to apply to you, but to the sentiment expressed by you. Indeed I have since, I had written the strictures above doubted whether you designed the sentiment, which seemed to me to be expressed. Against the sentiment I well know you stand opposed, and therefore must be pleased to see it exposed. I impute the whole to the unguardedness of language.

You seem to be a little restive respecting a Presbyterian friend doubting your orthodoxy. My dear Brother. let such things float by on the passing breeze, unheeded, unregarded. Reserve your temper for more worthy objects. You may yet be called to suffer for more noble things. Let patience have her perfect work.

You say, "All the Doctor's influence and opposition seem now to be directed against what he calls the Stoneites."

In this I do rejoice, and do heartily wish he may succeed in prostrating the Stoneites and Campbellites, and every sectarian name and spirit in the world, the Fishbackites not excepted. Do, my Brother, aid him in this commendable work and do not in the least degree, hinder him. In this, he is a fellow worker with us.

You wish me to give you the real cause of the Doctors' opposition to those people (the Stoneites) I candidaly own I cannot tell, but charity would hope that he is influenced by the same cause, which influencies us, that is, to put down sectarianism.

Farther I dare not say. I cannot know the things of the man farther than he expresses them.

You ask, "Has there been any personal difference between you and him"—I unhesitatingly answer, No. The Doctor has always in presence treated me as a friend, and I am certain he can say nothing less of me. You farther ask whether I know of any personal difference between him and the brethren Palmer, Rogers and Fleming. I answer; I know of none; except bro. Fleming, after preaching at his meeting house on a certain day, did baptise several, who requested it; but he left them free to join the Doctor's church. With this I have understood the Doctor was displeased.

You wish me to account for the Doctor's opposition to us.—I cannot do it; unless it is, because of the union between us and the Reformers, (once so called.) This I am satisfied is the true reason; yet I may be mistaken. He may have reasons in his own breast, not made known to me. But I assure you the ostensible reason given of his opposition to me, that I deny the atonement is not the true one; for he has known my views on this subject for more than 20 years, during which time he has treated me as a Christian brother; especially in private. Indeed, he has a few years ago exchanged pulpits with me, and communed together at the Lords table.

I understand that he has heard that I, when the union took place between us and the Reformers, publickly relinquished my former views of the atonement and many other contested doctrines, in Lexington. This is not true. I never could do it with a good conscience. In my address there, I did state that in former years I had indulged in speculations on some doctrines; but observed, that for some time back these things were viewed by me as useless and injurious, and that I had relinquished them, being determined to speak in the language of revelation. To my worthy brother A. Campbell's writings on the subject of speculation, and of expressing the faith of the gospel in the words of revelation, I acknowledge myself indebted, and corrected.

But I have learned to my astonishment, that I am accused of speculating again on the doctrine of atonement, in my letters to brother T. Campbell, as published in the Messenger. I must be blind, if speculation be found there; and I am tempted to say that the man is shrouded in the clouds of unauthorized tradition, who can find it there. Is it speculation, because it does not accord with preconceived opinions? Is it of such a serious nature, as to authorize any to refuse the hand of fellowship? If this be a good cause, where shall we end? I confess myself unspeakably ashamed to see men pleading for reformation, and the ancient gospel, yet going in direct opposition to the very first principles of them, by making opinions the cause of disunion,

and non-fellowship. Such men I cannot but view as sectarians in disguise—they are pulling down what others are laboring to build up—their whole weight is against the precious cause so many are zealously trying to advance—Their conduct is an argument overwhelming, that the Bible alone is in sufficient to unite Christians—they paralize our efforts, and sink our minds when we plead this precious truth. Rather would I retire to the wilderness, and live there in communion with God alone, than thus stand in the way of truth's progress—or rather would I dwell with brethren, and endeavor to correct their errors in the meekness of wisdom, and bear their burden through life than separate from them, and by this means, shed the life's blood of truth. I hope such brethren will review their course, and though it be a mortification, yet they will have moral courage and goodness enough to abandon it—and to abandon it speedily. May the Lord give us his holy Spirit—and fill us with it, A men.

Your brother in the Lord.

B. W. STONE.

P. S. Believing that many among ourselves are partially ignorant of the doctrine of atonement, we shall devote some pages of the Messenger to that important subject.

B. W. STONE, Editor.

QUERY by brother John Edwards of Colemansville Ky. Is it the duty of deacons to attend to the wants of the poor only, and not to the Lord's table?

ANSWER, A deacon is the servant of the church, and if appointed by the church to attend to each of those duties, as is common, he ought to obey.

QUERY, by bro. Sol. C. Perrin. Is it according to the ancient mode of things, that each church have a clerk to record its proceedings?

ANSWER According to the wide expression, Let all things be done in decency and order, it appears to be correct, that each church should have a clerk whose duty is to record the names of the members of the church, to give letters of commendation to such as travel, or remove from the church, and make such records as may be thought necessary. But on this we have no express command.

We promised in our last to attend to bro. Ben. Osborn's request, which was to give our views on Rom. 8, 19, 20. This we have done in some former volume. But as our brother may not have the book at hand, we will give him a brief exposition. In v. 18, the Apostle when having viewed the sufferings of time, and the glories of immortality, reckons that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." v. 19.—The *creature* in this verse, means the christians, for they only are earnestly expecting, and waiting for the manifestation of the sons of God, or for the time when the sons of God shall be made manifest. John teaches us, though we are the sons of God, the world do not know, or acknowledge us—therefore, says he, it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him. When he shall appear, then we shall be made manifest, known, and acknowledged to be the sons of God, because we shall all be like him, immortal and glorious. This period the christian is earnestly expecting and waiting for.—

V. 20. For the creature (the christian, in common with others) was made subject to vanity, (to suffering and death) not willingly (none in his senses choose these afflictions)—but by reason of him who hath subjected it in hope. Did the devil?—Did Adam subject the creature in hope of a resurrection, and deliverance? No. They subjected man to despair. God himself, for transgression, subjected them, not in despair, but in hope, that (not because) the creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God, viz. to immortality. Precious truth! Mercy and judgment unite. Jesus the great deliverer, and restorer, has effected the work. Life and immortality are set before a guilty world, and they, in the grace of God, entreated to lay hold on eternal life. This favor shall be granted to the saints at the resurrection, at the revelation of the sons of God.

B. W. STONE, Editor.

Cobourg U. C. 30th June, 1834.

DEAR BRETHREN,—

It is the duty of brethren here in this

lower world to hold correspondence with each other, and thus keep up a good feeling, in order that we may be of one heart and one soul. My main object in writing this letter to you, is to let you know how we get along in serving our maker, and for the purpose of asking some advice from those, who are more acquainted, or who have a more perfect knowledge of scriptural facts than we have. Our annual conference has just broken up, and we found the cause in a prosperous state. There is in this part of U. C. extending from the bay of Quinty to Niagara 27 Churches; 17 travelling elders, and about 12 who are not ordained. There were 4 or 5 Churches planted during the last year, and there is a greater door open in this country for the spread of truth, than there ever has been before. Our evangelists here are generally poor, and almost worn out in the service already, so that it is quite a drawback upon us at present. We very much want 2 or 3 competent evangelists to travel through this province together, and hold 2, 3, or 4 days meeting in a place, so that the public mind may be disabused of wrong impressions, and be taught the Ancient Gospel in its purity. We have had a short visit from Elders Thomas of Batavia, N. Y. and Moss of Ohio, and are expecting them over again the first of next month. I do not recollect ever seeing any thing from either of your pens on the subject of annual conference. It has become a subject of considerable moment here at present. It was investigated at our late con., and it had like to have been totally abandoned, and general meetings substituted in its stead. Now, Brethren, if you think it expedient, we should like to have your views on this subject, or at least, what your practice is in your enlightened land. The majority of the christian body in Canada, are decidedly (at least the preachers) in favour of the sentiments and doctrine advocated by you, bro. Campbell, Scott, &c. &c. consequently are not backward to teach them. We have dropped that old injurious question of the trinity. We think that it is enough for us to know that there is a *Jehovah*, and that he has

spoken to man, and given them a law, and that this *Jehovah* has a *Son*, and that he sent him into the world to open a new and living way for men to be saved; that in order to effect this it was necessary for him to offer himself a sacrifice; and that his blood cleanses from all sin through faith, repentance, and immersion. We know that Christ exists; but how we do not know. Neither do we care, only that we may live so on earth, that we may receive Glory, honour, immortality, and eternal life, after death. This is a brief sketch of the situation of the christian body here, as far as my knowledge extends and that is pretty general.

May the good *Lord* add his blessings to yourselves and all the faithful for his beloved *Son's* sake.

JOSEPH ASH, Jr.

Christian County, Ky. June 20th 1834.

Elders STONE and JOHNSON,—

Very dear brethren I embrace a leisure moment this morning to address you. I received 3 or 4 No. of the Christian Messenger some time since, and on the outside sheet of one of them find myself named Agent. I thank you very heartily for sending them. I have enjoyed great satisfaction in perusing them, and the numbers that have succeeded them. I am quite astonished, brother Stone, and not less sorry that the influence of party names should sunder so many good and pious men, and prevent that sociability that is so necessary to a correct understanding of each others views, and to the united labour in the one common cause. I well remember the day that I could not have ventured to read your paper, merely from a prejudice to your sectarian name. But I thank God that for a few years past, I have felt emboldened to read and think for myself; since which time I feel willing to prove all things, and hold fast that which is good. I do rejoice at the formation of an acquaintance with many men of late, heretofore called Unitarians; for I find by letting alone the name, and trying the men, they go decidedly for God

and his truth. O that all sectarian names were lost in oblivion, save the name of the little sect, that was anciently spoken against; that the spirit of sectarians were driven from our land, and that all who make pretensions to christianity would acknowledge the one Lord, observe the one faith, or Gospel, enter the kingdom by the one way, faith, repentance and immersion. Then, indeed, there would be but one body, and for that body the one spirit would be sufficient. I am sorry to inform you that the cause of reformation is progressing but slowly in this section.—Brother Washington Dunkeson is riding and proclaiming the Gospel continually, and in truth it may be said of him, he labours faithfully in word and teaching. I have immersed but few of late, being compelled to labour at home for the support of my family. We have some opposition to encounter, but it is small; brethren of gravity, dignity and reflection, though they differ from us are mild; such as Elders Ross, Rutherford and a few others. Indeed I think a prudent course would bring about better times between us, and such brethren. But we have a few fiery bladed, bitter spirited men amongst us, who do all they can against us, but thank God, it is but little. If you will look into the Cross, you will see a specimen of the means used to impede the reformation. A certain John Wilson makes a certain Robt. Ray tell a long experience in Campbellism, and finally he tells that he never did believe the doctrine in reality,—astonishing!! I would be glad you would pay some attention to that little strange experience, as it is much handled in this section, and with many it goes farther to prove the reformation doctrine untrue, and unsound, than any thing Paul, Peter, James, or Jude have said.

J. H. BOON.

—

REMARK.

Our bro. Boon thinks we once had a party name, and that name was *Unitarian*. I assure him, that to that name I never would answer. It was imposed on us by opposers—I ever rejected it, publicly and privately, and

would acknowledge none else but *Christian*, since 1805. A few brethren in and around Hopkinsville did answer to this name. I was then grieved at it, and did speak against it publicly. With respect to your request to notice the experience of Robt. Ray, as stated in the Cross, we think it useless. We think it strange that a man should profess publicly, what he secretly disbelieved. We should not wonder, if the same man should yet as publicly profess the contrary hereafter.

B. W. STONE, Editor.

—

It is not however, a matter of great astonishment that men, who are opposed to the reformation principles, should publish their own infamy in their unhallowed attempts to prejudice the public mind, and to stifle investigation.

J. T. JOHNSON, Editor.

———

Monmouth, Illinois, May 28th, 1834.

BROTHER JOHNSON,—

A few brethren of my acquaintance in Ky. emigrated here some two or three years ago, and united themselves in a congregation to keep up the worship of God. Their number at first was 17, but they continued to increase so as to number upwards of 60 when I arrived here last fall. Since that time our congregation has increased to the number of 100 or more. We are careful, when circumstance will permit, to come together every Lords day and break bread, and labor for the mutual comfort and edification of the brotherhood. Above all, we are endeavoring to get in, and keep in the constant habit of doing ALL the commandments that we may be prepared to receive the first signal of our Lords approach with joy.

In Knoxville, 14 miles distant, are a few disciples congregated. They have a good prospect of considerable increase. In Gum settlement about 10 miles from us, our brother Whitman, and some others, have occasionally labored. I lately paid them two short visits, the last of which was on last Sunday week, at which time I had the

pleasure of immersing six persons into that name, thro' which remission and salvation are alone attainable. We have excellent prospects of success there. The Baptist Church there, of about 60 members will shortly in all probability furnish upwards of 50 volunteers to unite with us.

We held a three days meeting in our neighborhood, commencing on last Saturday. It was attended by bro. John Rigdon, formerly of Ohio, and brethren Scott and Clark. It resulted in the comfort and joy of all the christians, and the admission of three persons into the kingdom. There are several congregations of christians in adjoining counties around us. Their prospects, as far as I have learned, are flattering.

Opposition to the cause we plead, though very feeble, is as malignant as ever. But upon the whole, we have all reason to believe that the *old* Gospel will soon triumph throughout all this northwestern part of Illinois. The Lord grant it universal success!

That all the brethren may know our prospects on this frontier, I have concluded to send a copy of this letter to bro. Campbell, Editor of the M. Harbinger.

Your bro. in expectation of the Lord's coming.

ALEXANDER REYNOLDS.

From the Evangelist.

JUSTICE.

CINCINNATI, June 17.

BROTHER SCOTT,—

The subjoined letter was elicited by some editorial remarks in the Baptist Journal of last week, concerning our recent protracted meeting, and the discussion by Messrs. Johnson and Sleigh. If you have not seen the article you may gather its character below. The disciples here have suffered much from such shameless and false aspersions. Having returned amongst them, I felt it my duty to address to the editor of that periodical, the following note. To prevent any delay for want of explanation, I bore my reply to the office of

publication myself, and had the happiness to find Mr. Stephens at his desk. After an introduction, the object of my visit was made known, and my letter most carefully read by the editor and by him compared with the notice. I think the first words that broke the silence were, "I cannot accept the challenge." I answered, I presume, however, you will publish the communication. As to the challenge you have time and liberty to dispose of that as you wish, but it were only an act of justice to admit the piece, as you do not object that it is uncourteous; and as you also can make any editorial remarks upon it, well pleasing to yourself. You have, I added farther, given only *exparte* testimony upon the subjects of the notice, therefore your readers have a right to expect the insertion of my piece. These and other arguments were unavailing. Mr. Stephens, however, acknowledged that he was incorrect and had deviated from his usual course in "bandying" the name Campbellite, and was willing to correct the *mistake*; for he said, he did not know before, that we disclaimed the cognomination. But, he added, he had well weighed his remarks and assumed nothing; and did not intend to accept the proposition to discuss the original question. Before leaving the office, I let him know that I considered his remarks uncalled for by the circumstances: that he had, *ipso facto*, either said that "remission of sins, by Jesus Christ, was unconditional," or had demonstrably shown that though he was with us in that question, he *could* take occasion from it to misrepresent and oppose us. All this was said in perfect good feeling.

Now, my dear sir, if you please you may insert this for the benefit of the public, as nothing but *exparte* testimony can find place in the *one-sided* BAPTIST *Journal*.

D. S. BURNET.

COMMUNICATED FOR THE BAPTIST JOURNAL.

Mr. Editor,—

I accidentally saw the Cross and Journal of this morning, and was somewhat surprised at a notice of

our recent meeting and of the discussion between Messrs. Johnson and Sleigh. Anonymous and irresponsible communications of that character are common, but I was unprepared to meet such remarks under the editorial head. However, to cut the matter short, I categorically object to the notice, as follows:

1st. You deal unfairly in styling us Campbellites: and had you not designated us by the place of worship we occupy, your phillipic would have passed unheeded as not intended for us.

2dly. You misstated the circumstances of the meeting; for instance, instead of continuing three weeks, as you observe, it lasted but five days or thereabouts.

3dly. You misstated the result of the discussion, in saying that Mr. Johnson 'met with as signal defeat as ever did hapless combatant' (I quote from memory.) True, you say that you were not present, but that nevertheless you express the conviction of nearly all that were. Do Mr. Stephens or his informants affirm with Dr. Sleigh, that "the pardon of sins, by Jesus Christ, is unconditional?" Most certainly your notice of this discussion is an avowal of the affirmative of that proposition. I am prepared to shew that the affirmative cannot be sustained by Mr. Stephens or any of the resident clergy of Cincinnati. I say *resident* clergy, for the uncourteous *debouche* of Dr. S. forbids any further discussion, by him, with American citizens.

Very respectfully,

D. S. BURNET.

We were present at the discussion referred to. We heard and saw Dr. Sleigh; we heard and saw Bro. Johnson. Unless, therefore, our eyes and ears deceived us, we certainly saw and heard the whole matter from the beginning to the middle and thence again to the end. Amen.

Dr. Sleigh will not pray with any professor of christianity who does not hold to the "unconditional remission of sins;" therefore the discussion was begun without

prayer, continued without prayer, and ended without prayer.

This, Brother Johnson deplored, and explained to the audience.

The question was, "Is the remission of sins, by Jesus Christ conditional or unconditional?"

Dr. Sleigh said that it was unconditional; and he spoke first.—He occnpied one hour and a half and sat down. Now, the question is, did Dr. Sleigh, while he stood up, show, by either precept or example, that 'remission of sins, by Jesus Christ, is unconditional?"

I answer he did not. He could not; he cannot. He did not show by one scripture that it was to be unconditional; he did not, by the pardon of one individual, show that it is unconditional.—I did not believe then, I do not believe now that Dr. Sleigh spoke to the question; but if he did he would have needed to speak another hour and a half to convince me that he did. Dr. Sleigh occupied the chief of his time in rumaging the Old Testament for the total depravity, inability, incapacity, infidelity, or some other matter or mischance in human nature as it is now circumstanced; but the reader may see that the name of Jesus Christ, limited the enquiry chiefly if not wholly to the New Testament or Covenant. The question, in fact, is neither more nor less than this, "Does the Christian Religion propose to pardon men conditionally or unconditionally."

It was with the greatest propriety, therefore, that Mr. Johnson came directly to the question to be discussed: and applied to the New Testament for its settlement. Well, what was his *modus?* How did he proceed?

I shall tell you. He purposed to show that remission of sins, by Jesus Christ, was granted only on the conditions of faith, repentance, confession and baptism. How did he do this?

In the most orderly manner possible. He began with faith; and to show that it, as one item, was necessary to remission, he started at the beginning of the New Institution, took first the Evangelists, then the Acts of the

Apostles, then the Eplistles to the end; or, in other terms, he first quoted the words of Jesus, then of Peter then of the other Apostles, and then of the Evangelists who preached the gospel, as Philip, &c. &c.

You will say what did he quote? And were his quotations to the point? Well, you shall hear, and judge for yourself; only let me observe that there are in our language, as in all others, certain words of conditionality which determine the character of every sentence in which they are found; such in particular is the word *if;* for instance, when it is said by Jesus to the Jews, John 8. 24. "For, *if* ye believe not that I am he, ye shall die in your sins;" the particle *if* makes the sentence conditional, and then unbelief is the cause of the non-remission of their sins. Again when it is said, "If thou believest with all thy heart thou mayest," the sentence is a conditional one, and limits the thing to the particular term of *faith with the heart*, "*if thou believest* with all thy heart, &c.

But again, many sentences are wholly conditional in their sense, though the particles of conditionality be not expressed. Sometimes these particles are only implied; as when it is said, "He that believeth and is baptized shall be saved." Here the conditions of salvation are obviously faith and baptism; that is if a man, any man, believe and is baptized he shall be saved, and if a man believe not, he shall be damned; these sayings are perfectly conditional in their sense, though the particles of conditionality be not expressed, and so of innumerable others in the New Testament.

Now if brother Johnson, speaking directly to the question, cited Jesus, and Peter and Paul and other Apostles, and the Evangelists as uniformly pointing our pardon on the conditions of *faith* and *repentance*, and *confession*, and *baptism*, if he used this language as characterized by all the signs of conditionality, such as *if*, *unless*, *except*, &c. what more could any mortal do in the way of proving that 'Remission of sins, by Jesus Christ, is conditional?"

Here follows some of the scriptures read, cited, or quoted by brother Johnson. The reader will, therefore, judge of the point and pith of Mr. Johnson's plan of procedure.

1. *If* thou believest with all thy heart, thou mayest.
2. *Except* ye repent ye shall all likewise perish.
3. *If* thou confess with thy mouth the Lord Jesus, and
4. *If* thou believest in thy heart that God raised him,
5. *If* we confess our sins God is faithful, &c.
6. He that believeth and is baptised, &c.

Now the reader may see even in these very few instances that faith repentance, confession, and baptism, are made terms of pardon or salvation.

Besides the above, brother Johnson showed by particular instances, from Abel to Noah, and thence to Abraham and Samuel and David and all the prophets, that faith, since the beginning of the world, has been a condition of salvation or pardon. 3000 were pardoned on the day of Pentecost on condition of believing, repenting, and being baptized; the Samaratans also, and all the Gentiles were pardoned on the same condition.

Bro. Johnson's speech was enlightening, overwhelming, and touched both the head and heart of all present. It filled the understanding and roused the affections. It poured confusion upon the opposite sentiment, and proved the affirmative to all intents and purposes. He spoke no more, because no more was necessary, and closed the debate on this account, and on account of the bombastical pomposity and uncourteous demeanor and language of his opponent, who, affecting the airs of an English nobleman, looked, to me at least, like the Ass in the skin of the Lion.

Dr. Sleigh then arose, and, according to the rules adopted for the debate, spoke 15 minutes. Most of the time was occupied in finding fault with Mr. Johnson's course: Ist because he had not followed Dr. Sleigh in all the mazy twistifications of the long circumbendebus which he had made through the Law, the Prophets, and the Psalms, in search of human depravity or something

like it; and 2dly because he had not, he said, quoted one scripture to prove that remission was conditional!!

Mr. Johnson did not deign any reply; and the assembly separated. Some of the mobility in the gallery stamped with their feet, and it was positively and repeatedly stated to me that the Rev. Samuel W. Lynd of the Sixth street Baptist Church, who had stowed himself away with them, clapt his hands.

This stamping caused the enemies of our views to report that Bro. Johnson was defeated; and at last the editor of the Baptist Journal swallowed the rumor. This determined enemy of the disciples, who has published more falsehoods and slanders about them than he has teeth in his head, thought the occasion a good one; and though he was not present and does not hold with Dr. Sleigh that remission is unconditional, but rather with us that faith and repentance are necessary to please God and obtain forgiveness, yet he conceived that the whole matter might be turned to our hurt, and accordingly published in his paper "never did poor combatant suffer a more signal defeat."

How must Mr. Stephens have felt when he read the above letter put into his hand by brother Burnet? 'I cannot accept the challenge!' these were the first words of this champion of the Baptists.

Brethren of this reformation, the baptism of Baptists, themselves being judges, is not for the remission of sins; and therefore no church holding to the Ancient and original gospel should admit them to communion without submitting to the baptism of Christ.—[EDITOR.

Petete John River, Crawford County, A. T. June 11, 1834.

BROTHER STONE,—

Knowing that the friends of Jesus are always glad to hear of the advancement of his kingdom on earth, we send you the following communication for their comfort and encouragement:

I emigrated from the State of Indiana, as a Christian Minister, and brought a few of my christian brethren with me. Here I found just settling, a newly reform Baptist preacher by the

name of Benjamin Clark. On our first acquaintance, finding that we agreed on the principles of christian union, on the word of God without human explanation, and that the most of professors of religion in this country were Baptists and all sectarians, we reasonably supposed there would be many opinions and speculations, on which we could not agree. We therefore, concluded that it was peculiarly necessary under these circumstances, for the peace and harmony of our worshiping assemblies, that we make the following argreement:

First; Not to investigate any thing merely speculative in public, but preach the word as it stood on a fair translation, as needing no human explanation.

Secondly; That we would use no words, or expressions, in which all christians could not heartily unite; but, as much as possible, use New Testament language in singing, praying, and all parts of our administration. The brethren have united in this agreement, and walked by the same rule. The effect has been glorious. In a few weeks the whole congregation spoke in all parts of worship, as though they had been all brought up in one School. By this experiment, we are still more confirmed in the belief, that it is practicable for all christendom, by carrying these principles into full practice, to restore the one language of the New Testament to the Church of God on earth; the consequence would be, that peace, harmony, and union, would be restored to Zion; the glorious Gospel would go forth in its captivating beauty and simplicity, and the world would fall in love with it, and be converted. But the glorious effect of this manner of preaching has not stopted here. Although we have only had opportunity for a two days meeting once a month in any place, but our own neighborhood, we have attended two other congregations regularly since the first of March, and April. They have all thrown away their human creeds, and constituted on the New Testament and the christian name, to the exclusion of all human speculations, and party names. In these congregations the victory over sectarianism has been universal, and total, amongst saints and sinners. As far as we learn, there is not one left to vindicate the fallen cause. And if possible, a still more glorious effect yet remains to be told, that is, that when the Gospel is stript of human appendages, and its requirements understood, we find mankind less disposed to reject it than we had thought them to be. In these three congregations, we have immersed 63 in less than two months, most of whom were immersed for the remission of sins. Some were Pœdo-Baptist, and some had professed a hope before they were made to understand the requirements of the Gospel Forty-five of the above number were immersed in ten days, and 25 at a three daya meeting, which ended last Monday morning The work will appear more wonderful, when we state, that al-

though the excitement is great, the congregations at our two days meeting never exceeded a hundred. We estimated the congregation on Sunday last at about 200. The good work is spreading. We visited some christians on Little Piny, Johnson County, and constituted a Church on the same principles; and the same night immersed five. The work is going on there.—Three more have since been added. We had a two days meeting in a Baptist Church in another place, and they appointed the next Lord's day to lay aside their creed, and take the New Testament. In our enquiries into the situation of this country, we find in many places the people gorged with sectarianism, and Mysticism. If the Gospel was preached in purity, there would be a great reformation. We therefore, solicit the attention of able reform ministers. and earnestly request them to visit Arkansas.

We address the following note to Bro. B. F. Hall through your paper, as we do not know where to find him:

Bro. Hall your preaching at Little Rock, has had great success; but although many in the Territory have fallen in love with the general principles, they do not fully understand how to carry them out into practice, nor fully under tbe principles of the Gospel. We therefore, urge it upon you, as our opinion, that you ought to visit the Territory and strengthen the reformers where they are deficient.

THOMAS WOOD.
BENJAMIN CLARK.

DR. SLEIGH.

Since the strictures on Dr. Sleigh's letter were put in type, we have seen a *little* Pamphlet from the Dr., which is deemed unworthy of notice. Lest the public may not have a full knowledge of his wickedness, we extract from it the following, as a fair description of his character, from his own pen. However, much we may doubt other statements of Dr. Sleigh, we have the most entire confidence in the following extract:

"Although the Lord orders that "vain talkers and deceivers be rebuked sharply," yet, if the author through the deceitfulness of his heart, has in these pages used offensive expressions, so as unnecessarily to wound any one, he regrets it extremely. His object is to censure principles, not men—no man having a more wicked and deceitful heart than he himself naturally has. His contending therefore, for the faith once delivered to the saints is not because that faith is less offensive to his fleshly mind than it is to all others; but because he is commanded so to do by the living God, the Author and Finisher of his faith."

We are far from envying this man the baseness of his heart. Out of his own mouth he stands condemned, that his heart has not been purified in obeying the truth.

J. T. J. Ed.

GEORGETOWN COLLEGE.

This College is now doing well, and the students are doing honor to themselves and the Professors. If the people will but discharge their duty, all the shameless opposition of U. B. Chambers and his Presbyterian associates, will avail nothing. What confidence can be reposed in *that man*, who could advise Dr. Noel in opposition to an order of the Board of Trustees, not to surrender the funds into the hands of their Treasurer?

J. T. J. Ed.

RECEIPTS SINCE LAST NO.

KENTUCKY.

Georgetown– D. Bradford 7, 8, vols, Wash. Samuel 8, M. T. Patterson, 8; J. Payne 8; Wm. Sebastian 8; B. G. Adkins, Js, Thornberry 8; Doc. S. Hatch 8; F. Dickey 8; W. Dickey 8; Geo. Price, 50 cents—*Nicholasville*. Js. Simms 8.—*Burksville*. Eld W. D. Jourdan for M. L. Armstrong; Wm. D. Cheatham 8, for A. Walker, Samuel Moore, W. Worthen for 7—*Versailles* J. Redd, Wm. Marshall, Genl. Castleman 8—*Lawrenceburgh*. G. Bean, Eloisa Freeman 8—*Bardstown*. Eld. S. Carpenter, Nath. Batsell 8—*Shelbyville*. Dr. Carter for 8, $1 50; Ward McDonald 7, 8—*Colemansville*. Eld. W. Watters 7—*Canerun*. H. Graves 8; J. Graves 7, 8—*Keene*. J. Handy, Sally Hughs 8—*Florence*. Eld. Wm. Masters 7 00 for 8—*Madisonville*. By A. Roberson for R Railey, J. Coffman, T. Younger, S. Thomason, D. Woodruff, J. Below, J. Livesay, W. Wright for 8 vols.—M. Washington, Eld. P. Hatchitt for E. Kerr; G. Canote, Jas. Foster, Judah Brown, J. W. Smizer, for 8.—*Petersburgh*. J. and F. Terrill for 8, 2 00. *Dripping Spring*. Wm. Ford for self; W. F. Tucker, M. Shobe, S. B. Rhodes, Wm. McMurray, all for 8;—*Rowlington*. Eld. B. Allen, for 7. 8.—*Crab Orchard*. A. Perrin for 8, 1 25.—*Lancaster*. Bro. McGee for 8.—*Lexington*. J. Curd for 12 nos. of 8.—*Leesburgh*. J. Wining 7, 8.—*Richmond*. Wm. Read for J. Black; Wm. Gairy, D. March, D. Simpson, S, Trible, B. Kidwell, all for 7.

INDIANA.

Williamsport.—Wm. Pugh, E. Purviance, Crankite, Crawford, Irwin 8.—*Rising-Sun*. Geo. Dugan 8.—*Paoli* and *Mt. Pleasant*. $15 00 in full for 8.—*Stilesville*. Wm. Rawlens for his subscribers $15 00 in full for 8.—*Charlestown*. John Parker 8.—*Bloomington*. M. Hall for 8.; D. Batterdon do. Wm. Shields 25 cents balance of 7 and 8; Doc. Roach, S. R. Sewall for 8.—*Milton*· J. Crum, A. Crum, C. Roberson, R. Leason for 8.

OHIO

Dayton.—J. Bruen. N. Worley, and Sparks, 8.—*Cadiz.* Wm. Scott, A. Johnson 8.—*Mansfield.* Eld. Jas. McVey for W. B. Hammet, J. Lloyd, J. Dunn, Mr. Nisbit, Aaron Metheny Vice Ayres, 8.—*Smithfield.* J. Dewitt 8.—*Wilmington.* J. Vandivort. B. Mills, H. Rannels, S. Gregory 7, and H. Rasor, 8.

PENNSYLVANIA.

Bloody-Run.—Eld. Wm. Caldwell 7, 8, for J. Pendegrays for old vols. $5 00.

ALABAMA.

Florence.—Eld. Jas. Young for J. Brown, G. Herndon, Jas. Strawn, P. Grisson, Jas. Young, and for Jo. Matthews jun., and a name not known of Decatur for 8, 10 00.—*Montevallo.* R. Bowden 8.—*Waterloo.* P. M. Collins for A. Parker and Jackson Webb 8.—*Bartons.* Jas. E. Matthews for Simeon Eckols 8 and $9 00 for H. Books.—*Montgomery.* Eld. J. Davis for 8—5 00, for Paget of Montezuma, for 8—for Jac. Ferguson of Greenville, for 8.

ILLINOIS.

Springfield.—Dr. Joel Hughes, by bro. Elley $4 00, for 8 for Doc. Gray, J. Mabley, Jo. Bonnett, Gen. Adams.—*Holland's Grove.* D. Travis, P. Scott, Js. McClure, W. Holland, Doctor Goodwin 8.—*Athens.* By Eld. Js. Hughes for W. Ingle, J. Alkire, Sam Powel, Js. Hagin, Jo. Powel, A. Powel, W. Whig, J. Cline, C. Mitts, T. Tabor, G. Sanders, J. Powel, N. Powel, Geo. Alkire, H. Boyer, M. Scott, J. Benson—all for 8.—*Carmi.* Genl. Robinson 7, 8.

MISSOURI.

Union.—Eld. Js. K. Rule for J. McIntire, W. Rogers, A. Jeffros, C. S. Jeffros, P. Watts, J. Maupin, A. Maupin, P. Miller, J. McBride, H. G. Childers, J. G. Childers, P. Hawn, Muda, Js. K. Rule for 8.—We are indebted to Agent Js. K. Rule, 50 cents for vol 8.—*Louisiana.* T. Burbridge for 8.—*Columbia.* M. Wills for self, and B. F. Proctor for 8.

MISSISSIPPI.

Grand Gulf.—Eld. J. McCall for Louisa Cook, of Tennnessee, R. Shackey, A. Pate, W. Stamps 8.—*Woodville.* Mrs. Judge Johnson 8.—*Port Gibson.* George Bapley, Josi. Williams, 8

GEORGIA.

Newnan.—J, Callahan for Js. Meriwether 7, for J. Hubbard 8.

TENNESSEE.

Isoms Store.—G. Cathey $5 00 in full for 8. *Nashville.*—Eld. A. Adams for E. Trabue, N. S. Anderson, J. Kirkpatrick–8.—J. K. Price 4 00 for old vols and 8.—R. Houston 3 00 for 5, 6, 7. Eph. Foster 2 00 for old vols. in full.

CHRISTIAN MESSENGER.

VOL. VIII.—NO. 9.

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. .....SEPT. 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 1 cents under 100 miles, and 2½ cents over 100 miles.

We have been frequently solicited by our readers to reprint the Letter from the Gospel Luminary of New York, with our strictures on it. The reason why they request it, is, because, as these articles appear in the 9th no. of vol. 7 of C. Messenger, they are so confused by the printer, that it is impossible to read them with understanding. We have, therefore, yielded to their solicitations, and present the pieces as we designed them to appear at first. EDITORS.

—

FROM THE GOSPEL LUMINARY.

JOHN'S BAPTISM.

Brother John H. Hughes, a worthy preacher in Missouri, proposed to us for solution, several queries; among which was this—"Was the baptism of John for the remission of sins?" The query we answered according to the best information we possessed; which answer we gave in a former number of the Christian Messenger, and which the editor of the Gospel Luminary has copied in his journal, a periodical printed in the city of New York; and against which an anonymous writer in that journal has appeared in a style we little expected from a professed brother and companion in tribulation for Christ's sake. If the Luminary is disposed to fall into the ranks of sectarians, and in their spirits wage war against us, we will endeavor to possess our souls in patience, and imitate our great leader, Jesus, in not rendering reviling for reviling. We shall copy the writer's remarks entire, and shall expect that the editor of the Luminary will also give our remarks a place in his columns.