RELIGIOUS INTELLIGENCE.

We are glad to state that in Maysville Ky. and the county around there is a very great revival, and that many are bowing submission to the Savior.

In Cleary's grove, Illinois, there is a good work, 14 of late have been immersed. Last fall a small church of five members was constituted; it now numbers thirty.

NOTICE.

My patrons are reminded, that if payment be not made before the expiration of six months, *one dollar and twenty-five cents* are required in the prospectus. They can save, *twenty-five cents* by paying before that time. Editor.

OBITUARY.

Died.—In Feb. last, Samuel Gibson, an humble, and holy follower of the Lord Jesus. He had professed the religion of the Savior for many years, near forty of which the editor was intimate with him, and loved him as a brother. His sufferings were great, but his triumphant victory over the ears of death was greater. He left the world in full assured hope of immortality.

RECEIPTS SINCE LAST NUMBER.

ILLINOIS.—*Berlin*, T. Quarles for vol. 9; W. Grant do.; Mr. Underwood do.; M. Scott do.; R. Ray for 7, 8, 9. *Ottaway*, R. McCullum 9. *Jacksonville*, Swigart 9; McGill do.; Doc. Finley do.; Tilton & Sanders do.; W. Miller do.; McPherson do.; R. Henry do.; E. Smith do.; Kelly do.; N. Dewessee do. *Centreville*, J. Pool $10 for 9. *Franklin*, Cunningham 9. *Springfield*, Doc. Gray 9.

KENTUCKY.—*Princeton*, Doc. Gray for I. Barnard 9; *Elkton*, Doc. Gray for T. Philips 9; for W. Daniel $2 for 9.—*No. Middleotwn*, J. Houston for self $1; C. Hall; N. Parish; Mrs. Towles; J. W. Spencer; J. Graves; W. Henderson, & G. Campbell; all for vol. 9.

TENNESSEE.—*Mooresville*, B. Moore paid in full for his agency $10. *Gallatin*, W. Bell; J. Gourley; S. Wilson; A. Wilson; Jona Wilson; each for 9.

INDIANA.—*Crawfordsville*, Nancy McConnell for 9.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

Vol. IX.] Jacksonville, Ill. June, 1835. [No. 6.

THE CHRISTIAN MESSENGER,

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ADDRESS

TO THE

PEOPLE OF THE UNITED STATES

ON SLAVERY.

(*Continued from page* 103.)

Now it is evident that these words of the Constitution are not inconsistent with the acknowledgment of the inalienable rights of man, in the Declaration of Independence, if they are understood as having reference to such service or labor as may be due from one person to another, on any sufficient legal ground, except slavery. They are inconsistent with the Declaration of Independence only, if they be understood as applying to slavelabor and involuntary servitude, as well as to free labor and hired services Suppose we had no other knowledge of the actual intention of the framers of the constitution, than the words of the law itself, would it not become a subject of grave consideration, whether the common understanding of that article in the Constitution, according to which, a slave escaping into a state whose laws do not acknowledge slavery, is de-

livered up to the pursuing master, is not inconsistent with *correct* principles of legal interpretation? Even if we do not look upon the Declaration of Independence as the acknowledged standard and test of the validity of any law—even if we consider the Constitution simply in the light of a more recent law, which, on this account ought to take precedence of the Declaration of Independence in any point in which they are decidedly at variance; yet it is an undoubted principle of legal interpretation, that whenever there is an apparent collision between two laws, the latter of the two ought to be interpreted *strictly;* that is, if the words admit of a wider and of a stricter acceptation, they should be taken in that sense in which they are not at all, or in which they are least inconsistent, with the principles contained in a previous law. Now it is certain that the words of the Constitution in the article alluded to, have and always will have an exact practical meaning, whether slavery is continued or abolished in this country, since in their widest acceptation, they secure the claims both of the slaveholder, and of the employer of a freeman, or master of an apprentice. It is evident, moreover, that if taken in their widest sense, they are opposed to the Declaration of Independence, inasmuch as they are understood to secure the right of property in man. It seems, therefore, more conformable to correct principles of legal interpretation, to understand them in that stricter sense, in which they do now, and always will secure the right of the employer to the *hired* services of the laborer, and particularly that of the master to the service of the apprentice. When thus understood, there is a propriety in using the words 'to whom such service or labor is *due.*' But to whom else is service or labor '*due,*' but the man who in some way *pays* for it? We, in fact, see no other alternative than either to adopt this strictest interpretation of the forementioned article of the Constitution, or to admit that the fundamental principles of the Declaration of Independence, which acknowledges the inalienable rights of man, as the only just foundation of government, have been repealed by a single clause of the Constitution of the United States—a repeal which would amount to an abrogation of Justice itself.

It may be said that these principles of legal interpretation, however just in other cases, are not applicable in this, as the forementioned article of the Constitution was certainly intended by its framers to secure, under terms of a more general import, the legal claim of the slaveholder; and that this has been acknowledged and acted upon as the true and practical sense of the law by all the courts and

magistrates of the Union. We would not interfere with the application of the law thus interpreted. We would rather forego any advantage that our cause might derive from a different interpretation, than in any way lessen the binding power of that solemn compact which binds together the several branches of this great family of republics. We would adopt ourselves, and urge others to adopt the sentiment of the Farewell Address of the Father of his country:—'The basis of our political system is the right of the people to make and alter their Constitution of government. But the Constitution which at any time exists, until changed by the whole people, is sacredly obligatory upon all.'

We acknowledge that there is sufficient reason to believe that the forementioned Article of the Constitution was designed to secure the legal claims of the slaveholder as well as the master of an apprentice. But it seems as if its framers had couched their attention in such general terms, in order that the Article might remain applicable in case that slavery should be abolished in the different states. They seemed to be looking forward to a time, when the principles of the Declaration of Independence should have removed every species of government that is not derived from the consent of the governed, and has not for its object the establishment of the inalienable rights of man. To carry these principles into effect, the authors of the Declaration had pleged their 'sacred honor,'—a pledge which yet remains to be redeemed by their descendants.

The same spirit and prospective policy are manifest in the early history of congressional legislation; particularly in the ordinance for the government of the great territory northwest of the Ohio, from which three states, Ohio, Indiana, and Illinois, have taken their origin. This Ordinance was passed in 1787, by the unanimous voice of all the States present at its passage, viz. Massachusetts, New-York, Pennsylvania, Delaware, Virginia, North Carolina, South Carolina, and Georgia. The six fundamental articles of this Ordinance, which still form the basis of the Territorial governments of the United States, were intended, according to the Preamble, 'for extending the fundamental principles of civil and religious liberty; to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in said territory.' The sixth article declares, 'that there shall neither be slavery or involuntary servitude in the said Territory, otherwise than for the punishment of crimes, wherefore the party shall become convicted

But unfortunately in some later acts of Congress, this great principle was lost sight of; and the slaveholding states have promoted opposite principles, in order to open new slave markets in the territories, and support their own system of policy by similar constitutions of the neighboring states.

But our belief does not rest on human legislation, or on the interpretation of any document of human device, however venerable. It is enough for our purpose that the constitution and the laws have left to us means to spread and to carry into effect the doctrine of human rights, of universal liberty. The law, at least in the free states, allows the use of all means, except those which our own conscience would forbid; the constitution of the New-England Anti-Slavery Society permits no others than such as are sanctioned by *law*, *humanity*, and *religion*. It is enough that we have freedom to speak and to print; freedom peacefully to assemble, and associate, to consult, and to petition the government of the Union as well as the legislature of every state, and thus by individual and united exertion, to act upon the public mind. Thus armed with all the legitimate weapons of truth, we feel bound in conscience never to lay them down until the principle that man can hold property in man is effaced from our statute books, and held in abhorrence by public opinion. After the most careful examination, we are convinced that slavery is unjust in itself, and cannot be justified by any laws or circumstances; that it wars against christianity, and is condemned by the Declaration of our Independence. We are convinced that it is injurious to every branch of industry, and more injurious still to the mind and character both of the master and the slave. Its existence is the chief cause of all our political dissentions; it tends to unsettle the ground work of our government, so that every institution, founded on the common ground of our Union, is like an edifice on a volcanic soil, ever liable to have its foundation shaken, and the whole structure consumed by subterraneous fire. The danger of a servile and a civil war is gaining every year, every day; for the annual increase of the slave population is more than sixty thousand; and every day about two hundred children are born into slavery. As the more northern of the slave states, seeing the advantages of free labor, dispose of their slaves in a more southern market, and by degrees abolish servitude, the whole slave population, and with it the danger of a terrible revolution, are crowded together in the more southern states. Under all these threatening circumstances, what have the southern states, what has con-

gress done, to avert the impending calamity from the Union? Congress, which has full and exclusive power to abolish slavery in the district of Columbia and in the Territories, and to abolish the domestic as well as the foreign slave trade shrinks from touching the subject. The fear of instant difficulties to be encountered overcomes the more patriotic fear of the ever increasing evils engendered by improvident delay, which reserves to our descendants, if we should escape them, the inevitable consequences of our own culpable neglect.

And what has been done in the slaveholding states to prepare the great change from a corrupt to a sound and vigorous state of society?

There are indeed, benevolent individuals endeavoring to elevate their slaves by oral instruction, and by allowing them to cultivate portions of land for the joint profit of the master and the laborers. But the law and the general practice, so far from endeavoring to diminish, are calculated rather to increase the evil in order to render it more secure, to imbrute the slave more and more, and extinguish in him every aspiration and pretention to be a man. Hence the laws against teaching a slave have become more numerous, and the penalties more severe, particularly in those states in which the colored population is continually gaining upon the white.* They refuse to free the slaves on the ground of their not being fitted for the proper use of freedom; and they refuse to prepare them for it, because the preparatory course would induce them to throw off the yoke instantly.

In this hopeless state of things, a few individuals, deeply impressed with the great and increasing evil of slavery, have thought it their duty to unite their efforts to undeceive the public mind, to rouse the fortunate heirs of freedom to a sense of their own obligation to extend and secure the blessings they possess. They saw that the most powerful men in the nation were inactive, either because the magnitude of the evil led them to doubt the possibility of finding an adequate remedy, or because they feared to disturb the political or commercial connections between the north and the south, or because they were prejudiced themselves, or thought it a hopeless attempt to conquer the prejudice of others. The disinterested devotion of the few who went forth to prepare the way for the gospel of universal freedom by teaching that slavery is a sin of which all the peo-

*Let it be remembered that those laws were enacted many years ago and before the Anti-Slavery Societies were thought of.

ple of this country are more or less guilty, and ought immediately to repent and to reform—the generous efforts of a few ardent minds have kindled the philathropic sympathies of many.

(*To be continued.*)

FROM THE LONDON MONTHLY REPOSITORY.

ENGLISH CURATES.

(*Concluded from page* 119.)

The same letter mentions, that a certain gentleman, who had risen to the high rank of colonel in the guards, is now rector of St. M—'s and West R—, in the county of———k, and chaplain to the Earl of Roseberry; and that my friend himself is personally acquainted with a gentleman who has been in both the navy and army, but is now a dignitary of the cathedral of T——, in Ireland, and has never preached a sermon in his life—and the God of peace forbid he ever should.

Again, even in a financial, or mere profit-and-loss point of view, the present arrangements do not appear to me equitable. The expenses of a regular clerical education are great, at the very lowest estimate, and become ruinously so—as in my case—where the whole property of the individual is expended on them. The fair interest of this money is by no means obtained by the average sums given to curates throughout the kingdom, most of whom are necessarily industrious, and continue curates to the end of their days. If the individual be sent to college from some charitable foundation, his subsequent claim to a sufficient maintenance is still greater, because his being sent there free of expense is entirely owing to his distinguished merit. The bounty is fairly earned, and I think the purpose of it ought to be carried out efficiently.

Brother Badger,—From reading the numbers of the Christian Palladium, edited by you, I am obliged to conclude that the Campbellites in your section of country are a very ignorant, irreligious people, or that they are misrepresented. From an expression of yours, page 372, I find you have denounced them in mass. The expression to which I refer is this, "Elder Baker is striving hard to end the division between the followers of Jesus Christ, and the adherents of Mr. Campbell's doctrine." Here is a marked distinction made, indeed. Never did I expect to see such an uncharitable expression from the pen of brother Badger, who in argument is a powerful advocate for christian union and charity. Do not understand me as pleading for Campbellism, or Cambell's doctrine. I am taught by the good book to know no man according to the flesh; to speak evil of no man. Every human *ism*, and every doctrine of A. Campbell, I wishto see annihilated. The doctrine of my Lord, and his Apos-tles and Prophets, I long to see advanced, and prevail, notthe opinions of Campbell, Badger or Stone, or of any other man not inspired.

My mind was forcibly struck with a sentiment of a distinguished member of Congress, expressed in a letter to a friend, and published in an eastern paper. "My heart almost sickens within me, of late, when I take up a religious journal. I can hardly find one that is not filled with gossip, personalities, and acrimonious discussions. It would be difficult to find a religious journal that is conducted with the candor, and moderation of our best political journals. * * * And yet our religious newspapers very bitterly condemn our party politics, and do not appear to be aware that they are themselves in the same condemnation." How just the remarks!

I have sometimes hesitated for an answer to the question. Whether religious journals are a blessing or curse to society? A blessing they would be, if christianity in its benign, loving, peaceable and uniting spirit, was their burden. But alas! do these views appear to run through the body of such works? Do not the opposite appear? the spirit of unkindness, intollerance, sectarism, disunion, and malevolence? And is not this spirit greedily imbibed by the generality of our readers? Though knowledge increases, is it not the knowledge "that puffeth up?" Is not the spirit of vital piety—of true christianity dying on earth? Infidelity, skepticism, Romanism, and irreligion are greatly dreaded by all, as stated in the religious journals of the day; but are not too many of our journals the very life's blood of these dreaded evils? Many of us plead for union, and yet are evidently bigotted sectaries—we plead for charity; but it is that others should love us.' We plead for the bible as the only standard of faith and practice, discarding opinion as the test of fellowship; yet are substituting our opinion as bible] truth, and denouncing as heretics all who dissent from us. "And what man seeing this, and having human

feelings, does not blush, and hang his head to think himself a man."

Brother Badger, I feel myself a citizen of the world, and would never be confined to the interests of a party exclusively. For this spirit, and by endeavoring to act it out, I have been the foot-ball of the illnatured world of religionists. My own children and brethren in the Lord, whom I have nourished with care, have forsaken me, & have joined the sectaries in their opposition against me. And why, you may ask, do they thus act? Because, acting up to the principles of the gospel, I will have fellowship with christians—but with christans, whom they call Campbellites, and whom they denounce, because of some peculiarities of opinion. Many of the latter people also are in doubts of me, because I am suspected of leaning too far towards my old brethren, the Christians—they too have forsaken me. I pity the ignorance, and narrow spirit manifested by both parties. I envy not their sectarian partialities, nor will I countenance them. I stand aloof on the high ground of bible truth, the word of God; from which all the obloquy, and persecution of man shall never move me. The favor, and approbation of God I prefer to those of men; and therefore endeavor to please God and not men.

Permit me, my dear brother, to make a few brotherly remarks on the debate between brother Morrill and the *Campbellites*, or *Reformers*, which took place in your country, not long since, an account of which you are publishing in your numbers. I felt no interest in any thing in that debate, till I read in your April number of the Palladium, brother O. E. Morrill's report of the debate, on the use or design of baptism. He has given us the arguments used by him in that debate, by which his adversaries were so completely foiled, as it appears from the reports given. Brother Morrill, no doubt, viewed the arguments conclusive. Should any brother, in the meekness of wisdom, convince him of error, as a christian he will be glad. In this temper I approach him; not as a controversialist, but as a brother, who loves the truth

Page 359. Brother Morrill says, "no language can express ideas plainer, than the Apostle Peter has expressed it, in his 1st Epistle iii. 21., when referring to baptism, he says, "Not the putting away of the filth of the flesh, but the answer of a good conscience towards God." He adds, "Nothing can express the design of baptism plainer than this passage of holy scripture." Had my brother given the whole verse, I should have heartily concurred with him in sentiment. The whole verse reads thus: "The like figure whereunto, baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience) by the resurrection of Jesus Christ." From reading the whole the design or end of baptism is unequivocally expressed—*Baptism doth save us.* This perfectly accords with the words of Jesus, "He that believeth and is baptized shall be saved." From these words of the Savior, could his Apostles have understood that a man must be saved before he believed and was baptized?—or that he could be saved by faith alone? No: none acquainted with the force of language could possibly receive either of those ideas. They understood, as every unsophisticated mind must understand, that salvation is the design or end of faith and baptism.—That the Apostles understood the plain meaning of their Lord, is evident from their preaching and practice. But Peter puts in a *caveat*,—the baptism that saves, is not the bathing, or purification of the law, or washing away the filth of the flesh; but the answer of a good conscience towards God.

Our brother Morrill says, "We are certain that it (the filth of the flesh) was something which baptism could not wash away; hence it could not have been outward filth, for if so, then it might have been washed away in baptism; but it being a defilement of the inner man, or soul, baptism could have no effect at all, but this internal defilement (or filth of the flesh) having been washed away, by the washing of regeneration, and the renewing of the Holy Spirit, they then had a pure, or good conscience which was answered in baptism." This I really view as the strangest piece of composition I ever saw, especially when brother Morrill thought that no language could more plainly express the design of baptism.

By the term *flesh*, he understands the *soul*—by the *filth of the flesh*, he understands the *defilement of the soul!* With this latitude of interpretation, we may prove any thing. Peter never wrote thus; throughout his Epistle he keeps up a marked distinction between the flesh and spirit, or soul.

But "baptism is the answer of a good conscience." How? Brother Morrill answers. When this filth of the flesh, or defilement of the soul is washed away, "by the washing of regeneration, and the renewing of the Holy Spirit," then they have a good conscience which was answered by baptism. I cannot for my life in this see any thing like an answer to the question, How is baptism the answer of a good conscience? All agree that the *washing*, or bath of regeneration signifies water baptism. If it does, (and of this

there can be no reasonable doubt) then brother Morrill has attributed to baptism more than we ever plead for, that it washes away the defilement of the soul. We attribute this work to the "renewing of the Holy Spirit," or to the "gift of the Holy Spirit;" and we do not go beyond Peter, that by baptism we are saved, or have our sins remitted, or have "the answer of a good conscience." Our brother teaches us that a "pure, or good conscience was answered in baptism." Of this expression I can form no idea; no doubt, it is plain to him, and probably to others; but Peter's expression has puzzled all the learned commentators from the beginning, nor have they yet come to any thing definite, and satisfactory.

One says, I have the answer of a good conscience in having my infant sprinkled; another, I have the answer of a good conscience in being immersed. By this, they mean they have a good conscience, that is, a guiltless, approving conscience. Granted; but is "this the *answer* of a good conscience?"

I must view the baptism that saved, and the baptism which is the answer of a good conscience, as put in apposition, as meaning something similar. The Greek word *eperotema*, translated in this verse *answer*, is not found in the Greek scriptures, but in this text. Why our translators render it *answer*, I cannot conceive; for its cognates, (which are numerous in the Greek testament) never signify any thing like it. The verb *eperotao*, from which it is derived always signifies *to ask, to enquire, to seek*, etc. I understand the word *eperotama* to mean *seeking*, as the most literal. Then the verse would read thus: "*The like fignre whereunto, baptism doth now save us*, (not the putting away the filth of the flesh, as fleshy immersion under the law, in order to cleanse the ceremonially unclean) *but the seeking of a good conscience toward God*—that is; the person submitting to be baptized, is in this ordinance seeking a good conscience; for he felt an evil, or guilty conscience for his sins, and did believe that in obeying the command to be baptized, he should, according to the scriptures, have his sins remitted, and of course, his evil or guilty conscience removed. In this baptism his mind is directed to the resurrection of Jesus Christ from the dead, which event is evidently represented by immersion. "We are buried with Christ in baptism, and rise with him in the same ordinance.

Our worthy brother introduces 1. Cor. xv. 39—30, to show the design of baptism: "Else what shall they do, who are baptized for the dead? and why stand we in jeopardy every hour?" I take the liberty of adding the next verse "I protest by your rejoicing in Christ Jesus, I die daily"—which last expression he explains in another place, "In deaths often" alluding to the severe persecutions and sfferings he experienced for Christ's sake, The text quoted by brother Morrill, he certainly did not understand; for he thinks, *baptized for the dead*, means baptized for the dead Savior—Had he glanced his eye over the Greek text, he would have read it *baptized for the dead men* (*Huper toon nekroon*) in the plural number. All his subsequent ideas, drawn from his wrong understanding of the text, must of course be incorrect. But I cannot at this time prosecute the subject farther; yet if spared, I will do it in future.

(*To be cotinued.*)

P. S. I desire that this, and the following numbers on this subject, may have a place in the columns of the Christian Palladium. Similar favors shall be reciprocated by his brother.

EDITOR.

Brother Thomas H. Tally of Missouri, proposes 1. Cor. iii. 12—15, and wishes information on the passage.

REPLY.

1. Paul and his associates in the the ministry of the gospel, were builders, and fellow-laborers of God. vs. 9, and 10.

2. The building which they raised, was the spiritual Temple vs. 16, and 17.

3. The foundation of this temple is Jesus Christ vs. 11.

4. The materials built upon this temple are believers vs. 5.—The figure is changed from planting to building, conveying the same idea—see 1. Pet. ii. 5. Paul represents these materials by the figures *gold, silver* and *precious stones.* Some indeed, at that early period presumed to build; but the materials, which they built up, are represented by *wood, hay*, and *stubble*, consumable matter, well representing such as are unfit to be built upon this foundation, such as had not believed, nor obeyed the gospel. How absurd the common idea of this passage, that the gold, silver and precious stones are good doctrines! Doctrines, built up as materials for the temple of God!! Can any conceive how? By good doctrine, doubtless, the temple is built, but not of it.

5. These unfit materials will be revealed, or uncovered, (literally) at the great day when Jesus shall come in flaming fire to take 'vengence' on them that know not God, and

obey not the gospel, who shall be punished with everlasting destruction from his presence, or as the Apostle in 1. Cor. iii. 15, says, *burnt* according to the figure used by him.

6. The builders of these unfit materials will suffer loss—they will receive no reward for their labor, as they will, whose work abode the fire, and were not consumed.

7. These builders of wood, hay, and stubble shall be saved, though not rewarded for their labor in building.

8. They were saved *so as by fire*, they but narrowly escaped destruction; as a man in a house in flames all around, rushes out through the flames, and is saved. His escape was narrow, and was through fire. So the Apostle, with this in view, says he shall be saved, yet so as through fire.

EDITOR.

LETTER 3.

BROTHER BADGER,—In my second letter to you, I had considered the view of brother O. E. Morrill on I. Cor. xv. 29, 30. I shewed his error on that text, of which he is undoubtedly convinced. That text neither declares, nor intimates any of the designs of baptism which he has named. If any be intimated, it is that of being united with the body of Christ, or of being baptized *into the one body*. The Corinthians were suffering persecution for Christ's sake in common with other christians. Many were persecuted to death for this cause. Suppose at Cenchrea there was a church of one hundred baptized members. Cesar's officer, hunting for christians, comes there with the bloody decree to cut them off. He apprehends and cuts off fifty. By the joy, steadfastness, and peace, manifested by these martyrs in their sufferings on accout of their hope of a glorious resurrection, many of the spectators became convinced of the truth, and were straightway baptised (*huper toon nekroon*) *on account* of the dead people—for it was, as just stated, on account of the death of these martyrs that they were brought to faith, repentance and baptism. Now, says the Apostle, If there be no resurrection of the dead, why are they thus baptised on account of the dead? and why stand we in jeopardy every hour? every hour we are exposed to sufferings and death for having put on Christ by baptism. How foolish thus to throw away our lives, if there be no resurrection!

Others translate the words *huper toon nekroon* differrently, among whom is Doctor Doddridge. *Why are they baptized in the stead of the dead people.* Their exposition amounts

to the same thing. For the spectators of the tragic scene of these suffering martyrs, seeing their faith, hope, and joy in the doctrine of the resurrection to immortality and eternal life, became convinced of the truth, and were baptized in the room of the dead martyrs, and thus filled up the thinned ranks of that church. If there be no ressurrection, Why did they thus act? Why thus expose their lives for no valuable purpose? Why stand in jeopardy every hour? Why die daily? It has long been remarked that the ashes of the martyrs, is, the seed of the church.

Brother Morrill next introduces Rom. vi. to shew the design of baptism. "How shall we who are dead to sin live any longer therein? Know ye not that as many as were baptized into Jesus Christ were baptized 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, etc." I have really thought there is more confusion and less understanding on this passage, than on any other in the bible. The great Prof. Stewart can see nothing of water baptism in it; others can see nothing but water baptism; some can discover nothing but spiritual death, and spiritual life in the phrases death and life; others, as suits them, sometimes make the life and death, both natural and moral. All is confusion.

In order to come to a right understanding of the text, we must understand some peculiar expressions in it.—What is the meaning of being "dead to sin?" Brother Morrill understands it to be a spiritual or moral death; that is, "dead to sin and the wicked practices of the world," feeling no more desire for them, or delight in them, or pleasure in their pursuits. Admitting then that Paul, and the Roman christians, were dead to sin in this sense, then in the same sense "Christ died unto sin once." Does not this imply, that he was once alive to sin, and took pleasure in its pursuits and practices? Can this be said of him who did no sin, nor was guile found in his mouth? Does brother Morrill teach this doctrine, or do I misunderstand him when he says, "Christ died to the world, was once dead to the world, and buried from the toils and sorrows of it; so they are dead indeed to sin, and buried from all their wicked pursuits in former life." If brother M. means that Christ's dying to sin once, means his natural death on the cross, why, or by what rule of exegesis, can he make the same expression, in the same relation, mean spiritual, or moral death? I must believe that "Christ dying for sin once" means that he died a natural death; knowing that Christ

being raised from the dead, dieth no more; death hath no dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." vs. 9—10. His natural death, and resurrection to natural life, are here certainly intended. So the natural death and resurrection to life of the saints are intended by the expressions *dead to sin*, and *alive unto God*, in this connexion.

It may be asked, How does this appear? I answer: In the close of Romans v., the Apostle represents, and personifies, sin and grace as two sovereigns reigning over the human family. Sin reigned unto death, natural death; (for this is the subject of the chapter, "By one man, sin entered into the world, and death by sin, and so death passed upon all men," etc.) Sin reigned unto death, that is, sin reigned in order to kill its subjects. But grace reigns unto eternal life; that is, in ordor to give life to its subjects. The Apostle immediately adds, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein?" Shall we continue in the service, and practice of sin, the monster, that reigns over us for the sole purpose of killing us? God forbid: How shall we, who are dead, (*en tee hamartia*) in the view of sin, or by sin, serve it any longer? No; hate the monster, forsake his service; for he will yet bring you, with the whole seed of Adam to death. As Jesus, our Lord, was of the seed of Adam according to the flesh, and as he took flesh and blood, such as the children had, subject to the same infirmities, temptations and death, so he died unto, or by sin once. This he did to destroy the monster, and its cruel train, mortality, death, and the grave.

Vs. 3. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?"

Vs. 4. "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 do we also, should walk in newness of life."

To be baptized into Jesus Christ, is, to become one with him, he the head, and we the members of this body. To be bastized into Moses, means that Israel were united in him as the head and leader of the whole body. To be baptized into the name of Paul or Cephas, is, to be united with them as the heads of different parties. To be baptized into the one body, is, to become united with that body, the body of Christ, who is the head. So intimate is the union, that if one member suffer, all the body suffers with it. By this union with Christ, all his members have fellowship in his sufferings, crucified with him, dead with him, buried with

him, raised with him, and sitting with him in heavenly places. If the head died, so must the members die. As many as were baptized into Christ, and thus became united with him, were baptized in to his death, burial, resurrection, and ascension to glory. "As the head was buried, and rose from the dead; so we are buried, and risen with him in baptism through faith in that mighty operation, or work of God, which was wrought in raising Christ from the dead.

The death and resurrection of Christ were not moral, or spiritual, but natural. So are the death and resurrection of those baptized into him; which natural death and resurrection to life, are held forth in being buried in water, and in being risen from it. Christ's rising to life is a pledge that we shall also walk in newness of life, or in a new life, meaning the life in heaven after the resurrection. For the same idea is stated in the following verse. "For if we have been planted together in the likeness of his death (this is equivalent to being buried with him in baptism) we shall be also *planted* in the likeness of his resurrection."—(We shall rise from the dead as he did, and live a new life of immortality, and glory.) "Likewise, (says the Apostle) reckon ye also yourselves to be dead indeed unto (or *by*) sin, but alive unto (or *by*) God through Jesus Christ our Lord." vs. 11.—You are not yet really dead, but so certainly you shall die, that you may calculate upon it as certain, you may therefore *reckon* yourselves indeed as dead in the view of sin, or by sin. So you are not yet risen, and alive from the dead; yet you may certainly reckon yourselves as risen and alive by God, who shall raise you up from the dead to life eternal, through Jesus Christ our Lord.

I shall reserve for another number some remarks upon the perfectly new ideas of our brother on the "Body of sin;" the old man, etc. Your old brother,

B. W. STONE.

Illinois College, May 25, 1835.

FATHER STONE,—It is with extreme reluctance, and self diffidence that I ask the admittance of the following lines into the Christian Messenger. My scruples have been overcome, by the hope, alone, that a knowledge of the manner in which light at last opened upon me, may help to lead some other youth out of the maze of error, and prejudice. It has been my lot to associate among almost every denomination of christians. My mind, in early childhood, when tender,

and susceptible, was alive on the subject of religion. I conversed with grave men, belonging to different denominations, who advised me, each in turn, to unite with their own sect. "Esh!" said an aged matron, when I told her that I believed the Christian Messenger advocated the principles of christianity conformably to reason and revelation: "Esh, my child you are in a fair way to go to hell!! You must go to our church, and get *religion*, for you may die before another year."

It now appeared that to become a good Christian depended altogether upon my skill in choosing a church with which to unite. While in this state of mind I sunk deeper and deeper in the pit of despair. Sometimes I was tempted to give up all thoughts of religion, and sieze on earth-born pleasures. But your excellent Messenger, which had pushed its way into the remotest wilds of Missouri, at last, demolished the breast works of error, and prejudice raised by human speculation, and the deceit of vain philosophy, and the light of Heaven opened, and I saw the truth which God and nature had made plain to the common sense of mankind. And now having leart by sad experience, it shall be the great object of my life to bring christians to walk together in harmony, that they may no longer blind the eyes of youth and cause the thousands to stumble, and fall to their own destruction. It seems to me that the objections made to the progress of truth may be obviated by a few reflections. We are called a *new fangled* sect. Is this not fanaticism? Does not past history admonish us that forms long settled and persisted in, engender hypocracy, and destroy vital religion ?God himself abrogated the Jewish forms and ceremonies. The veil of Pharisaical hypocrites, and the teaching of our Saviour enforced the reformation of the heart, the secret spring of thought and action. Under the gospel dispensation, it appears that no system of measures is delivered to be rigidly adhered to. In fact none are mentioned for the observance of succeeding generations. All that we gather of the forms used by Christ and the Apostles, is from occasional hints thrown out, while recording other transactions. How are we to receive the great command, "go preach the gospel to every creature?" Do we derive any form from this commission? Are we not prayerfully to use all the means of influence, God in his providence has kindly put into our hands? You might as well attempt to roll back Missouri's rapid floods as to convert the world by a cold formal style of preaching. The living speaker must break into the entrenchments of vice and prejudice; and, to counteract the allurements to luxury and immorality, he must roll living fire upon his hearers. But the Pharisees of all ages have and will, raise the hue, and cry "if we let them alone the world will go after them."— If we roll back the pages of history, and revolve in our minds the records of past experience, we shall find that once there was a time, when monkish address, and power ominous of gloom, and terror, hovered over all the land: and if we cast our eyes over the world at the present time, we shall find it in a comparatively happy and enlightened state. How, I would ask, was this brought about? Was it not by casting off hydra error, which had kept them in thralldom for ages, and instituting, by degrees, new modes of action suited to the times? And how will the world be enlightened, and converted to God, and the glories of the millenial grace be ushered in? By a rigid adherance to creeds, the fruitful source of wrangling, to the neglect of christian love, and the practice of religion, thus producing the bitterest animosities, which are both displeasing to God, and contrary to the dictates of human reason? Is it not strange passing strange, that some even in the days of Christ, and the Apostles, should arise and say, "These men teach customs which it is not lawful for us to hear?" Who does not look with contempt upon those who opposed Luther; Westly, Whitfield, and the other reformers? And upon those, who now support the corrupt system of church, and state in England? And upon whom will posterity look with contempt? Come ye advocates for old customs, and human creeds, do not be slow in answering these enquiries. But, says one of these men, take up the bible, and preach without taking notes. O horrible! What, give up the good old fashioned mode of reading sermons, of origin not less sacred than the dark ages, when the mind was tramelled and sermons were obliged to be written for the inspection of inquisitors. And further in these days some cry, these fellows endure hardships, ride from place to place, preach in log cabins, in the open air *without pay*. "They will take away our place of nativity; cast them out." Again, they have no creed, no human system of faith, but have fellowship with those, who only confess their faith in a Savior, and love to him. How did Jesus do? He said, "come, follow me," and they did it, or went their way. If the love of God does not constrain the children of men to do their duty. Let it be manifest, and not masked with forms, and ceremonies, that produce hypocricy, which is odious in the sight of God, and man. God is love, and it is the blessed influence of love that will hold assembled millions in their proper sphere, while in the future world they revolve around

the throne of their father, and their God. If this spring of love will not hold them on earth, surely they are not fit for Heaven. The Apostles taught this, at the same time, prudently admonishing their followers, "To let all things be done decently and in order."

And now in conclusion, my humble prayer is, that all who love our Lord Jesus in sincerity, unite in christian love "leaving every weight, and the sin that doth so easily beset us." And press onward having only the glory of God in view, and that the *Christian Messenger* be a cloud by day, & a pillar of fire by night to light to give the youthful West in the ways of truth and holiness, till she stands up before the world, a beacon star to tell the benighted sons of men the way to Millenial peace, and happiness. H. JONES.

Palmyra, Missouri, May 14, 1835.

BROTHER STONE,—At the request of several brethren in this place I address you. It is their anxious desire you should visit them; as there is reason to hope you might do much good: but they especially desire it now, or as early as the fourth Lord's day in June, when they have a three days meeting in Palmyra. The Methodists, Baptists, and Presbyterians are incessantly misrepresenting the doctrine you teach; attributing to your doctrines, what you scarcely ever thought of.

This is particularly true in the case of Mr. Wm. P. Cochran, a Presbyterian preacher, who stands high for piety and orthodoxy among his brethren. He preached in Hannibal, Mo. on last Lord's day, (10th inst.) In his sermon (if it be not an abuse of the term to call it such) he said—some say *that the blood of Christ is of no more avail (efficacy) in the salvation of a sinner, than the blood of a martyr:* and instanced Peter, Paul, Stephen, etc. *That Jesus Christ was a mere man, or at best, one of the higher order of created intelligence,—such as Gabriel, Michael,* etc.—and *that he (Jesus Christ) created the world by delegation.* On Monday Dr. T. J. Pollard called on him, and inquired.—To whom did you allude in your remarks on yesterday? After some equivocation, when he was pressed on the subject, he answered. I did not allude to you (the brethren in Palmyra) but to B. W. Stone, M. P. Wills, and Joel H. Haydon, who, I know, teach such doctrines,—especially Stone, in whose writeings I have read them. Next day when I arrived in Palmyra, and learned the particulars of their interview, I addpessed the following note to the Rev. gentleman, to which he has given no reply:

Palmyra, Mo. May 12, 1835.

MR. W. P. COCHRAN SIR,—I am told on good authority that you affirmed on yesterday, that B. W. Stone, M. P. Wills, and others taught the doctrines you attributed on Sunday last, to some persons, to whom you alluded on that occasion; which doctrines you introduced with "*as some say.*" Now, sir, I take occasion here to *affirm*, and do it with due deliberation, that, at least, the two men named above, never did teach any such doctrines, as you put into the mouth of "*as some say*" and I call on you as a man—a gentleman—a christian, to bring the proof—to substantiate your declaration; or to retract it. It is, sir, a calumny of a serious character, which neither you, nor any man under Heaven, can prove to be true. And if you are either a gentleman or a christian, I shall expect you to produce the proof, or to retract your assertion. If you are neither, I shall expect you to continue in your old course.

I am a stranger to you, no matter. You uttered your calumny publicly; made your declaration in company; and I, as one of those against whom the calumny was uttered, *who was never called a Unitarian or Arian,* call on you to do us *common justice.*

Any communication from you, on this subject, left with Dr. T. J. Pollard by Thursday morning, or forwarded to me at Jacksonville, Ill. will be thankfully received. I shall hand this to B. W. Stone, with a request to publish it: and your reply (if you furnish any) shall accompany it.—Were it not you are (as I am told) about to go eastward, I should have left it to B. W. Stone himself to call on you. It is for this reason I have addressed you.

Respectfully yours,

H. A. CYRUS.

——— We wish you to publish this letter, or so much of it, as you deem necessary; and accompany it with such remarks as will set the matter in a proper light. A denial from you is worth a dozen from us. The same statements, or substantially the same, have been made by the Rev. G. C. Light, and Dr. D. Nelson. The peoples supposition is that such men would not misrepresent others; consequently, believing their statements, they deem you, and any one who is associated with you, very great *heretics.* Please attend to them. In the best of bonds your brother, H. A. C.

REMARKS OF THE EDITOR.

In publishing brother Cyrus' letter I have purposely omitted part of the address, *Rev.* and *my dear*, adjuncts to *sir*.—With his letter to Mr. Cochran I am well pleased; and should be glad to see Mr. C's reply, exhibiting the proof to substantiate his charges against me; proof drawn from my writings; not by selecting scraps from them, as the *orthodox evangelicals* are in the habit of doing even from the Bible to establish their Calvinistic, and Arminian dogmas; let him fairly quote, and refer to the page. Though for about thirty years these charges have been reiterated against me; and though I have very frequently contradicted them, and demanded in vain their proof; yet still they are retailed to answer sectarian purposes. So long as they shall make the charge, so long will I contradict, and call for proof. The public will not always slumber. A reaction is about being effected.

Can any man of intellect, who read my writings, seriously admit that Mr. Cochran believed me guilty of the chares he has made against me? If ever he read my writings (which is doubtful) he did not; he could not believe it; for in them I have repeatedly stated the mighty efficacy of Christ's blood in the very language of scripture, as that it cleanses from sin—justifies—sanctifies, reconciles us to God—by which, in connexion with his resurrection, we shall be raised from the dead to glory, honor, immortality, and eternal life. These effects are produced in us through faith, and obedience. The disobedient unbeliever never receives them. These things I have constantly affirmed in all my public exhibitions. Did I ever attribute any one of these effects to the blood of the Martyrs, as Peter, Paul or Stephen? A brother, once endeavoring to prove that Christ was our substitute or vicar, used the following argument. The scriptures represent Christ as suffering *for* us; dying *for* us etc.; therefore taking for granted that *for* signified in *the stead of us*, he must be a substitute or vicar. I observed that his argument proved too much, that Paul, and others must also be substitutes for us, and even for Christ himself; because very commonly we find the same expression applied to them—they sufferable *for* us—*for* one another—and *for* the Lord Jesus. From this irrefuted argument, liberty is taken to brand me with denying the efficacy of the precious blood of Christ, or that his blood avails no more than that of the martys!!

The truth must be again told. I am represented by my adversaries as denying the efficacy of the blood of Christ.

Why? Because I do not leave the word of God for fables, and do not attribute that efficacy to his blood, which their Confessions and Creeds state, as that it has reconciled the Father to us; procured his favor for the elect; paid their debts of punishment in their stead; satisfied his justice etc. These heart-chilling; soul revolting; God dishonering; infidel making things, are not once found in the Bible, but every where contradicted in that book. If they are found there, let the passages be produced, and let none any longer take the *ipse dixit* of poor man for proof. Because I cannot receive these unscriptural, and antiscriptural dogmas of the *orthodox evangelicals*, I am denounced as a heretic, though pleading for every effect of the blood of Christ as stated in the Bible!!! What gross darkness covers the people!

It may be asked, Why do they still retain doctrines not found in the Bible? Because without them, their whole system of religion would tumble. The whole system of Calvinism, *alias, partality*, is intimately connected with this notion of the efficacy of Christ's blood. But the wisdom from above, is without partiality, according to the testimony of James iii. 17., and therefore the system in opposition to it must fall. The veil is already torn from many faces, their eyes now see many absurdities of the Confession of faith; great excitement, and uneasiness are apparesnt in the camp of *the evangelicals*. Division is on the tapis, and must soon take place, in fact, men cannot forever be trammelled by the clergy, who have revelled on their ignorance and credulity already too long.

In my next number I will notice the second charge againnt me. The printer is at this moment hurrying me. If spared I will attend the three days meeting in Palmyra commencing on Friday before the fourth Lord's day in June. This by request of the brethren. EDITOR.

SOMETHING NEW—VERY NEW.

A Presbyterian preacher recently delivered a millenial sermon in Fulton, Mo. His text was in Rev. xx. "And I saw an angle come down from Heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, etc." He gave a new, and lucid description of the chain with which satan was bound. To the honor of the discovery he is justly entitled. A chain, he remarked, was composed of links, and

so was this chain in the Angel's hand; it was composed of eight links, (i. e.) The Bible society; the Missionary society; the Tract society; the Temperance society; the Education society, and three other benevolent societies, not remembered by my informant; doubtless, the Sunday School Union was one. This chain, directly from Heaven, must be strong! Yet one of the preacher's auditors, while attending to the pleasing discourse, audibly expressed his fears that the chain was too weak to bind satan. I must confess that his fears are not without good grounds, and such are entertained by the Editor.

Queries proposed by Samuel Williams of Illinois to be answered by the Editor, if he thinks them worthy.

1. Is it not every member's duty in a church, who transgresses publicly, to go and confess his fault to his brethren in as open a manner as he transgressed, and is he justifiable in not doing it, unless called on to do so by the servants of the church?

2. In Gal. v. 21, and 1. Cor. vi.9–10 does the Apostle mean the church here as well as above. And is it proper to bring in Math. xviii. 21—22, to justify the practice in some places of keeping members in the church who have openly sinned again, and again, and as often have made their confession, etc. without amending otherwise in their conduct? I confess I have not been a llttle perplexed to know what to determine in such instances.

3. Or would it be better to suspend such members until their conduct prove the sincerity of their amendment?

ANSWER.

Q. 1. Is it not, etc.

A. Reason points out this as a proper course, and real religion would dictate this course to the penitent trasgressor. Yet I can find no divine precepts, or apostolic example for the practice. Timothy is exhorted to rebuke openly, him that sins openly. But this idea is not the same as that of which you inquire. Peter sinned openly, but we have no account of his equally public confession, nor of any others in the New Testament.

Q. 2. In Gal. v. 21, and 1. Cor. vi. 9—10, does, etc.

A. According to the whole connexion, to me it is evident the church, or kingdom of God on earth, or his holy temple is designed. In 1. Cor. v. The fornicator was to be delivered by the assembled church to satan; and he adds. I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetuous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat (the supper of the Lord.) Therefore put away from among yourselves that wicked person; for such characters shall not inherit the kingdom of God." I cannot view Mat. xviii. 21--22, in any other light than of private offences of one man against another. It is not designed for a church rule. Those churches which act upon this as a rule to judge offenders, have ever found the perplexing difficulties of which you speak.

Q. 3. Would it not, etc.

A. I think it better to cut them off, and treat them afterwards not as enemies, but in kindness, and love, and labor to recover them from the snare of the devil.

Editor.

"*What is life?* It is a mere shadow, a cloud of the morning, which is quickly gone. We just taste its comforts, and then leave it no more to return. Its trials are sickness, loss of friends, disappointment, and snares. Its privileges are, Sabbaths, Bibles, and opportunities for doing and getting good. Life is uncertain. It may close at a moment when we least expect it. Its end is solemn and trying. At its close, the soul leaves the body to enter upon an endless heaven, or an endless hell."

The first Saturday and Lord's day of May, we worshiped with the church in Clerg's grove, Sangamon county. Five professed their faith in the Savior, three of whom were straightway baptised.

NOTICE.

The subscribers in Jacksonville, and vicinity will please call for their numbers of Christian Messenger at Doctors Cassell and Stone's shop, near Tilton and Sander's store.

Many of my old patrons have done me a serious injury. I solicited them long before the commencement of vol. 9, that they would notify me in due time, if they discontinued. If this were not done by them, I should still consider them as subscribers, and send them the Messenger. I have continued to send to them, & not till four or five nos. were sent, have I received any intimation of their discontinuance. Hundreds have treated me thus, and many, from whom better things were expected. Many post masters are very deficient in their duty in not giving me timely notice. May I hope better treatment in future? If post masters will neglect their duty, I must pay some respect to my own interest.

Editor.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.—*Paris*, Gen. J. Garrard for vol. 9. *Centreville*, W. Conn; W. Cox; L. Adams; G. Palmer for 9. *Henderson*, D. Hatchitt for self, S. Sindifer; F. Brown; Eld. J. Hatchitt, for 9, and Doc. Cosby for 8. *Shelbyville*, Doctor Nuckols; W. Standifer; Mrs. Sutton and W. Samuel for 9. *Georgetown*, E. Robinson; F. R. Palmer 9. *Madisonville*, Eld. J. Roberson for C. Hall 7, 8; J. Powel 8.

TENNESSEE.—*Murfreesboro'*, T. Rucker in full for 5, 6; *Purdy*, Eld. M. Matthews for 9, and $1 00 more; Eld. A. Kindrick for 8, 9; J. Matthews 9.

ALABAMA.—*Flint Mills*, J. Randolph for 9. *Brownesboro'*, J. Lewis; J. Kiser; W. Daniel; T. V. Griffin for 9. *Montgomery*, Eld. J. Davis $7 00 in full for 9.

OHIO.—*Georgetown*, S. Horn for 9; J. Clark $10 00 in full for 9. *Mayfield*, N. Francis 9. *Cincinnati*, Eld. J. P. Andrew for self; J. Andrews; S. Pottenger (of Newhaven) 8, 9. *Manchester*, J. Long 9.

S. CAROLINA.—*Guthriesville*, Eld. J. L. Davis for self; J. Walker; Carter & Hardin for 9.

INDIANA.—*Busrow mills*, R. Maxwell; J. Maxwell; P. Usrey; R; Sherman; Reese Morgan for 9. *Washington*, A. Davis 9.

ILLINOIS.—*Jacksonville*, W. B. Warren 9; Col. Dunlap for self and father 9. *Springfield*, Doc. Hughs for M. Mobley; Enos and another man $3 00 for 9. *Mackinaw*, J. McClure; Hudleston; T. Wilson; M. Judy paid by Henderson; M. Neville for 9. *Athens*, Cyrus Mitts.

MISSOURI.—*Fulton*, J. Gray for 8, 9; W. Russel 9. *Palmyra*, J. T. Nelson 8. *Paris*, O. Adams 9. *Florida*, Louis Scobee 9. *Middle grove*, Edward Tidence 7, 8.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

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

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THE CHRISTIAN MESSENGER,

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THE BRETHREN APPOINTED FOR THAT PURPOSE REPORT THE FOLLOWING ADDRESS.

To the church of Christ in Illinois, Greeting:

THROUGH the kindness of God, a number of brethren in the faith of the gospel, have been permitted to convene agreeably to appointment, and esteeming the subjects treated on matters of great importance, in the present state of the Churches, we present to your notice the following address:

That topic, which, to christians, ought to be more absorbing than all others, the best means of advancing the cause of Christ, has been the subject of our deliberations.

To an individual, schooled in some of the systems of men it may sound a little presumptuous, that frail and short-sighted man should undertake to investigate such a topic; much more, to act, as though our efforts were needful, to secure the advancement of the cause of Christ. The intelligent christian, however, need hardly be reminded, that the church of God is the great moral engine to revolutionize the world; that on this lever rests the mighty arm.

Once there was a time when a church was no sooner organized than its influence was felt; felt not in eager contention alone, nor alone heard in the controversial arena; but felt in the daily sympathy it had with, and the succor