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

it afforded to the distressed, and heard in those joyful sounds, which announces pardon to the guilty, admonition to the unwary, and a home of future bliss to the distressed faithful in Christ. Then one name was acknowledged by all the followers of the Messiah. One banner waved its spotless folds above them. One example fired each bosom even as by one hope they were sustained. Then we see triumph added to triumph. The glorious victor over death, simply by proof of this victory, and its objects, wins many ten thousands from Judaism, and after myriads of the people, a great company of the priests, evince by *their* obedience to the gospel, its overwhelming force.

But still a nobler triumph by a more glorious system, was reserved for christianity. It entered the halls of science, and confuted their false philosophy. In the school of Tyrannus, in the court of the Areopagus, in the market place, and at Cesar's Judgment seat, without fear of ill, or hope of favor, it attacked their most violent prejudices, and asserted the supremacy of its claims. The altars of their idols, though sustained by the licentious passions, and slavish fears of the superstitious and ignorant on the one hand; and by the interest and ambitious hopes of the crafty, on the other, were overthrown. Enlightening the ignorant, and elevating the moral character of the debased, it proposed the same priviliges to prince and peasant in the church on earth, and pointed each of them to the same obedience here.

The human mind, while contemplating that system established in the household of the Cæsar, the founder of which made his entry in a stable, is ready to conclude that it had, in that fact, reached its climax on earth, and that to no loftier triumph could it aspire; yet there was one triumph more glorious still; to achieve which, it was introduced into the world.

Paul preached the gospel to some idolatrous Thessalonians. It is very evident their charcter was far from being amiable previous to their conversion, let us observe the triumph of christianity in them, by the purifying of their affection, by the elevation of ther moral character, by the "work of faith, and laber of love, and patience of hope," exhibited in them. So powerfully was the word, like an overflowing torrent, borne on through all that region, that Paul declares, in consequence of this their conduct, he had no need to say any thing. The child by the hearth, the trader in the busy mart, all felt, all were constrained to feel the healing influence of their presence, who had put on the Lord Jesus Christ.

This is the real, the greatest triumph of the cross; clothing poor human nature with such lofty, ennobling powers, so calling forth those wonderful capabilities she does possess, that man should by his actions, "publish abroad the perfections of God." Is this our employment? Are christians in the present day securing a share in this dignity?

Much has been said in late times about reformation, and we rejoice that someting has been done. But when we compare what has been done, with what is still undone.—When we look at our lukewarm, worldly minded, and careless conduct, as christians; our forgetfulness of the masters honor; our almost total want of that character shown in the first saints; our proneness to resentment; with all the various ills to churches and individuals, springing from these turbid fountains, we feel constrained to call upon you with all our energy, to enquire for the old paths, and seek out the ancient ways of the flock.

There is only one ground of hope for the conversion of our companions, our children, and neighbors, it is this, that we exhibit Christ's character, and the tendency of his institutions in our daily behaviour before them, as well as in the order of his house, and our public exhibitions of his Gospel. If this then, is desirable to you, dear brethren, and sisters, that those dear to you here should not go down to the pit, if you draw back with terrific dread from the thought, that in some damned spirit, howling forth his curses on the authors of his being, and shrinking with conscious guilt from the presence of his judge, you may behold the darling that lay in your bosom, and prattled at your knee. then by that dreadful thought, we adjure you, let the world again behold the great triumph of christianity. If you desire that the social circle in which you so much delight—those innumerable springs of pleasure drawn forth by the hand of friendship, which flows from domestic bliss, should be perpetuated in yon better world, then by that desire we beg, we entreat you in your individual characters, as fathers, as mothers, as those bound by every tender and endearing tie to those you love, let them, and the world see in your conduct what you mean by reformation.

If we were to take the steps necessary to secure that character given to our Savior; that of being "holy harmless, undefiled and separate from sinners," it could not be that the churches, composed of such materials, would exhibit the lifeless, inert mass; which now they do. If we have not deceived ourselves, and others, if we have indeed come as we haue professed to do, to Christ as a living stone; recognizing him in the light of the New Testament, as our proph-

et, priest and king, we must show, that we acknowledge him to possess the two characters first stated, by obeying him in *all things*, required in the third, namely that of king.

In order to this, we must exercise a constant watchfulness over all our thoughts, our habits of speaking of men, and of things; by guarding against censoriousness, and every thing like an unlicensed use of the tongue, against copying the extravagance in dress, and that fondness of, & respect for display, manifested by the world in the present age; in short all the hydra headed evils, which spring from fearing to do what God requires, because it will expose us to the scorn of the world. But not only abstain from these things, and all other practices which neutralize our influence as christians, this would be to sustain a mere negative character, we must also actively follow the example, and practice the precepts of the Master, or however we may talk of having come to him, we are not "living stones."

The Apostle Peter evidently considered the "lively" character he gives the saints, as a result of their having come to one, who was himself called a "living stone," and who imparted that vitality to all who come to him as contemplated in the word of God. Brethren, do we exhibit this evidence of having come to him according to his will. Are we "lively stones," in his house; active members of the body of Christ? or are we at best, asleep, stupified by the world and its charms?

Do we behave in such a way before our neighbors, our children and bosom companions, that we dare not bow at the family altar every morning, and night in their presence? or advise them of the consequences of sin, from a conciousness, that they would see an inconsistency between our every day conduct, and such an interest in the cause of Christ as this would suppose? Rest assured, dear brethren, it is only by continually doing the will of God in all things known to us; By continuing instant in prayer; behaving with all purity before men, and before God our father; perfecting holiness in the fear of God, that we can be entitled to the appellation of "lively stones" in the temple of the Most High.

For now you will allow us to remark still further: that the Apostle does not only say, that they came to Christ a "living stone," and as a consequence, became themselves "lively stones," but he further informs us, they were "built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Now here observe, this spiritual house, or family, is "to offer up spiritual sacrifices," "by Jesus Christ," Can we

suppose, that it is immaterial to him, through whom we offer, *what* we offer? Or must we not most caufidently conclude, that to offer acceptably, we must offer according to his will? We may enquire, in what do these sacrifices consist? They consist of our bodies, "a living sacrifice," and therefore Paul prayed God that "the whole body, soul, and spirit might be sanctified entirely."

The praises of our lips, and every act of our obedience, rendered to his authority, with all the divinely instituted acts of worship engaged in by the church are so many sacrificial offerings. If his will then is to be regarded in preparing this spiritual family to offer, and also in order to offer what is acceptable; and that it is, none can doubt, how important that his wills should be studied by us more. Then observing his instructions in the every day occurrences of life, we should be greatly strengthened, performing all things required of us in his church, and conformity to his will would be our delight.

If the motives of the gospel influenced us, as they did of old the believers in Christ, what a different spectacle would many christian assemblies present. Instead of being unable, as many say they are, to pray with their brethren, prayer would well nigh be the spontaneous language of the lips; praise would burst from many a dumb mouth; while reading the word, exhortation, contributing to the necessitous, and the high note of praise, that hails the loaf and cup of blessing, would employ every energy, and dilate every heart. Before these things however can be thus, there must be a heart to enjoy them all as the appointments of divine love for our good. Before we can be in the possession of this, we must love each other with pure hearts fervently; as well as do his will in other things individually; and before we can expect to possess this fervent love, we must often assemble to increase our love for the object of our mutual attachment, by talking of his goodness, and celebrating his philanthropy.

In the necessity for this originated the Apostolic injunction, not to forsake the assembling themselves together, in his letter to the Hebrews, constantly together, constantly in the Savior's love. We need not wonder, that the rich christians at Jerusalem divided their goods with their poorer brethren, calling nothing their own, to prevent hunger and want, making them liable to apostasy. The same means are still competent to attain the same end.

Again those, who most frequently assemble together, will soonest ascertain who are capaciated to act as Bishops, and Deacons, absolutely necessary to the perfection

though not to the extention of the church. The first as examples to the flock, to be models of purity and selfdenial of all christian excellences. The Deacons to be active, yet discreet distributors of the churches benevolence, to seek out the afflicted, to do all things which the church, as such, cannot perform, seeking out opportunities of doing good, to be ever on the alert. Another consideration we would suggest in favor of frequently assembling together, is, the testimony of all experience, that will so speedily form such characters as the New Testament requires to fill these posts as this practice does. We then desire to urge on you the frequent, the weekly meeting together on each Lord's day, to observe as a church, the institutions of Christ. The importance, which under the new institution attaches to the regular observance of the Lord's day, is not, we are assured, properly estimated by many churches.— Thus it is our mutual, love shall be awakened, and kept alive. How incalculably great are our inducements thus to assemble.

He has not predicted his promised presence on the attendance with of some brother, talented or otherwise.— Either more formally set apart to public duties than his brethren, or not so, on none of these does his promise to be with us depend. If we assemble in his name, with reference to his authority, then is he there, and two or three, are entitled to all the rich blessings, the presence of Jesus secures. But can we expect the approval of his presence, if we allow ourselves to neglect any of his known appointments? or if we permit ourselves to continue ignorant what these appointments are? no; we cannot expect it, it would be an insult to one clothed merely with a little brief authority, much more to one possessed of all authority in Heaven and in earth. We have already occupied more ground than we expected. Permit however, before we close these remarks to point to the necessity that exists, and which calls loudly for the appointment of men full of the Holy Spirit, and of wisdom in divine things, as Bishops and Deacons in every congregation, men capable of giving energy, point, and direction to the influence of the church. If you have not amongst you such characters as the New Testament calls for, then the path of duty is plain. Meet together promptly on the Lord's own day keep all the commandments of Christ addressed to the church, studiously investigate his word, and submit yourselves to its moulding influence, by such means shall such characters be speedily formed as your exigencies require, and, formed thus, you may well confide in God that they shall prove a blessing.

It needs no spirit of prophecy to foresee, that the church which neglects to exercise the talents and powers she now possesses, will never see them increase, whether that neglect arises from improper reliance on some one brother, or from total apathy, is immaterial to the result. The child not permitted to use its limbs, becomes a confirmed cripple, which, with proper liberty, and labor would have become a graceful, and athletic man. The talent that was not used, not only failed to increase, but entailed just, and fearful punishment on its indolent possessor.

There is also, brethren, a great need of moral courage, in exercising the discipline of the church of Christ. There always will be some, who become stumbling blocks to others by their evil deeds. Such should not be overlooked.— The gangrene will spread, and dissolution must ensue to that body in which such are permitted to abide. The means of correction are in our hands. The laws of the kingdom are plain. Let us then use them, courageously, but affectionately; mildly, yet with firmness. If the institutions of Christ cannot reform any individual, then he who is past reformation, is beyond hope.

Brethren, who are acting as overseers, and servants in the churches, suffer the word of exhortation; much depends on you. As sentinels give the alarm at the first which is usually the most insiduous approach of an enemy. Warn against a conformity to the world. Extinguish strife. Excite to love, to good works, to every holy practice.

Brethren who speak the word of life, awake out of sleep, do not, dare not keep silence, exhort entreat, rebuke with all long suffering, when teaching. Sustain your teachings by your daily walk.

Brethren and Sisters at large, shall we not see in your dwellings the erection of the family altar, from which shall ascend the morning and evening sacrifice of prayer and praise. Shall not we see our children, trained for the skies, putting into their hands the word of life, let us place among their earliest impressions, those pure precepts found in the Living Oracles. Then parental precept, backed by parental example shall not lose its reward.

Finally, be steadfast, unmoveable in every good work, always abounding in the work of the Lord, forasmuch as we have the divine assurance, that our labor shall not be in vain in the Lord.

Then when we meet in our glorious home on high, we doubt not but we shall see, in the glorified persons of many, won by our example on earth from their sinful follies; the abiding evidence; that the greatest triumph of christiani-

ty is its enabling feeble, mortal man, to exhibit, and publish abroad through his conduct, the perfections of Him, who has called us out of darkness into this marvelous light.

B. W. STONE,
J. HEWIT,
J. T. JONES,
A. REYNOLDS,
J. KINGDON,
M. ELDER.
} *Committee.*

THE CONFERENCE IN TERRA CONFUSA.

(*Continued from page* 3.)

ACCORDING to previous appointment the Conference met. After solemn prayer, and praise, the moderator took his seat. Mr. C. rose, and said: I am happy to see you once more convened, and I rejoice to see present such a large number of brethren, who feel such deep interest in our deliberations. Without wasting time I hasten to the subject, which I promised, at the close of our last meeting, to resume at this. Bp. M. had mentioned two cases of certain churches, which had divided on the Lord's supper and baptism. I then remarked that they acted wrong in dividing, and that I would endeavor to prove it. This pledge I will now redeem. The church, to which reference was made by Bp. M , was large and respectable, living in peace, and increasing in number. Like other churches they attend to the Lord's supper two or three times a year. Custom had sanctioned this practice, and after the manner of their forefathers they had still acted. A few in the church received the idea that the supper should be attended to every Lord's day; they proposed it, and zealously urged it; the majority could not see sufficient authority for it, and as zealously opposed its introduction. The final issue was a separation; a division of the church.

I have no objection against breaking bread every Lord's day, where the church is unanimous; for as oft as you do it, do it in remembrance of Jesus; this neither forbids, nor positively enjoins weekly attention to it. Yet to make every first day's communion, a *sine qua non* of christian fellowship and union, is unauthorized by the scripture. In this the minority of the church alluded to, was wrong. The majority too were wrong in so zealously opposing their good brethren who differed from them in opinion. They should

have labored with them in the spirit of meekness, and forbearance, and for their comfort should have agreed more frequently to attend to the institution.

With regard to that church, which separated and divided on the subject of baptism for the remission of sins, I am confident they erred from the truth. I am one of those, who believe this doctrine true; yet to assert that God cannot, and will not pardon the sins of one not immersed, is rash and uncharitable. Say, sin is not pardoned, nor washed away but by immersion; you exclude forever from heaven all those, who ignorant of their duty, have died unimmersed; "For if you die in your sins, where God is, you cannot come." By this, the fairest christian characters on earth would be lost forever, all christian experience would be nullified, and a broad basis laid for skepticism, and infidelity.

To urge this doctrine as a *sine qua non* of remission, has already done irreparable injury to the peace, harmoy, and growth of the church, and will do more, if persisted in.—Those opposed to the doctrine; and those who advocate it, have been too sensitive, and indulged in hard feelings, and speeches. Instead of attempts to heal the wound, they have caused it to bleed a fresh, till division has been the result. We cannot but deplore the weakness of man.—Doc. P. rose, and thus spake: I fear we have entered on a subject, in which we cannot agree. With our brother last up, I cannot but agree, with regard to the Lord's supper.—His views are mine, and I must think, are the views of us all. But on the subject of baptism I cannot agree. I believe with him that immersion is baptism; but I also believe that sprinkling, and pouring water on a person, and washing, are also baptism. In this I have been long confirmed, and cannot readily relinquish the sentiment. That baptism is for the remission of sins I cannot receive as a doctrine of revelation. Other views I have ever attached to this ordinance, which views I have learned from the word of God. This subject, I fear, will break that harmony, and unity amongst us, which has marked our former deliberations, and which are so much desired by us all. Yet let us fearlessly, candidly and honestly advance to the subject; with such a temper we shall find the right way; we cannot err, when it is so plainly marked in the book of God. I should be glad to hear from some brother his best and most weighty arguments in favor of immersion *alone* as being the baptism required, and practiced in the New Testament. Till this be done I will wait in silence.

Mr. R. arose, and said: Though the subject is one of long

controversy, yet in the spirit suggested by my brother, Doc. P., I have no fear that we shall not come to the knowledge of the truth. At his request I shall undertake to prove that immersion alone is the baptism of the New Testament.

Professor Stuart of Andover, among the best scholars of the age, has with much labor, and candor examined into the classical meaning of the words *bapto* and *baptizo* with their derivatives. The result of his examination is, "that, In the New Testament however, there is a marked distinction between the use of the verbs (*bapto* and *baptizo.*) *Baptizo* and its derivatives are exclusively employed, *when the rite of baptism is to be dasignated* in any form whatever; and in this case, *bapto* seems to be purposely, as well as habitually excluded." From the authority of a score of Greek classic authors, he has proved that "*bapto* and *babtizo* mean *to dip, plunge, or immerge* into any thing liquid," and he observes, "All Lexicographers and critics are agreed in this Again, he says, "It is impossible to doubt that the words *bapto* and *baptizo* have in the Greek classical writers, the sense of *dip, plunge, immerse, sink*, etc."

But as *baptizo* and its derivatives are exclusively employed when the rite of baptism is to be designated, we have nothing to do with the word *bapto* or any of its derivatives. Now we are well assured that this assertion of Professor Stewart is true. We have proved it by examining every passage where baptism occurs in the New Testament. His assertion must be admited by us all, correct.

1. The Greek classic writers then use the word *baptizo* to signify *to dip, plunge, immerse or overwhelm.*

2. The Septuagint uses it in the same sense. 2. Kings v. 10—14. "And Elisha sent a messenger unto him, (Naaman,) saying, "Go and wash (baptizo) in Jordan seven times, and thy flesh shall come again to thee, and thou shall be clean. Then went he down, and dipped (*baptizo*) himself seven times in Jordon." Isah xxi. 4.

3. In the Apocrypha *baptizo* is but once found; Judith xii. 7. "She (Judith) went out by night into the valley of Bethulia, and washed herself (*baptizo*) in the camp, at the fountain of water." Or more literally, she washed. or bathed herself in a fountain by the camp. It is evident that the fountain in which she immerged herself was in the valley of Bethulia, and that this valley was beyond the camp. See Judith xiii. 10. She bathed herself according to the law, and came in clean. Judith xii. 9.

4. As collateral evidence the church in her earliest, and best days always immersed, until in after years a council of

Bishops decreed that sprinkling or pouring a little water on a person should be baptism; but this was restricted to persons sick or weakly. Had this been an Apostolic practice, they would have referred to it; but they presumed not to establish this by any such authority.

5. The Greek church have always practiced immersion, and they certainly best understood their own language.

6. The accounts in the New Testament of persons baptized seem plainly to hold forth the idea of immersion.

7. The word *baptizo* is no where rendered sprinkling.

On these arguments I rely for the correctness of my practice; but if they are found to be unscriptural I will abandon them, and follow the practice enjoined in the New Testament. Our brother Bp. M. has acknowledged immersion to be authorised baptism, and in this we perfectly agree. Yet he thinks that sprinkling or pouring water on the subject is also authorized baptism. Of this he may convince us. We wait to hear his arguments.

Bp. M.; That immersion is baptism, I suppose not one of us will deny, for we all practice it. Yet I believe that sprinkling, pouring, and washing with water, are also authorized baptism. We grant, there is no decisive proof that any in apostolic times were baptised by sprinkling, or pouring; yet we have good inferential proof that they were.

1. The baptism of the Holy Ghost was evidently administered by pouring, as appears from Acts ii. 1—18.

2. The baptism of the Israelites in the red sea was performed by sprinkling. 1. Cor. x. 2.

3. In Mark vii. 4. Baptism is explained by the simple act of washing.

4. Baptism appears to be performed, where immersion could not be the act; as the jailor, and others. From these *data* I have drawn the conclusion on which I rest satisfied.

Doc. P. I have carefully examined the import of the Greek word *baptizo*, and its derivatives in the Greek classics, in the Septuagint, in the Apocraphy, and in the New Testament, and have come to the same results, as Professor Stuart has; that it means to dip, to plunge, immerge, and overwhelm. Yet with the Professor I think that it is rightly performed by sprinkling, pouring, or washing. For this practice I feel authorised to plead, for the reasons assigned by our brother last up.

Mr. R. I am glad to find so cordial agreement on the point, that baptism is immersion. The great matter to be settled, is, does the New Testament authorize us to administer the ordinances by sprinkling, pouring, or washing, where the idea of immersion or overwhelming is excluded?

Let us carefully examine the several arguments, on which our two brethren, last up, rely.

1. The Baptism of the Holy Spirit was performed by pouring. Granted. But is the idea of overwhelming, or immersion excluded? Was not the house, where they were sitting, filled with this mighty spirit, and of course, all the people immersed, or overwhelmed in it? A man may be buried by having the dirt poured, or thrown upon him in the grave; so may a person be immersed, or buried in baptism by having water profusely poured upon him. But to say baptism is immersion, and immersion is sprinkling, or pouring a few drops of water on the subject, appears to me a contradiction in terms.

2. The baptism of the Israelites in the cloud, and in the sea is the next argument of our brethren for sprinkling. They think that the sprays issuing from the water standing up in heaps on each side, and from the cloud above, sprinkled them in their passage through the sea. This may have been the fact; but is the idea of their being immersed, or overwhelmned in the cloud, and in the sea, excluded? No. A man may be buried in the earth, or in the sea, and yet not a particle of earth or water touch him. So were the Israelites in the cloud and in the sea.

3. The next argument is drawn from Mark vii. 4. "And when they saw some of his disciples eat bread with defiled (that is to say with unwashen) hands, they found fault.—For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, (*baptizo*) they eat not. And many other things; as the washing (*babtismous*) of cups, and pots, and brazen vessels, and tables." The translation of this text by Dr. George Campbell is natural and easy, "For the Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they washed their hands, by pouring a little water upon them, and, if they come from the market, by dipping them." In no case whatever did they eat, till they washed their hands by pouring a little water on them: but when they returned from market, where they had become more defiled, they did not eat till they *dipped* their hands in water.—And we see no reason why pots, cups, brazen vessels, and even tables, when defiled, should be dipped in water for their cleansing, according to the law, especially of tradition. (*To be cotinued.*)

"If you love me, your deeds will tell me so."

From the Christian Register.

CHAPLAIN IN THE MILLITIA.

We have extracted from the Portland Mirror, the following portions of a letter, for the sake of its bearing upon the subject of Peace.

West Prospect, Me. Sept. 27, 1834

To Col. Joseph Ames,

Dear Sir,—I have the honor hereby to acknowledge the receipt of a commission from the late governor of this state to be chaplain of the regiment of militia, which you have the honor to command. A sense of duty constrains me to decline the appointment with which you have honored me, and herewith to return the commission given me pursuant to such an appointment.

You will doubtless inquire for the *reasons* which have brought me to this determination. It is to you that I should assign them. And I do it the more cheerfully, as no apology will be needed for offering to your consideration, some sentiments which I deem important in their bearing upon human welfare.

It is a standing principle with me to hold no office, the duties of which I cannot conscientiously perform, according to the *design* of the office. I am not certain that I understand the duties of chaplains, for the statute does not prescribe them. Custom makes it their duty to appear on days of regimental reviews, and by solemn prayer, to ask the blessing of God on the labors and service of the occasion. Should the militia be called into active service either for defensive or offensive operations, I suppose that such chaplains as might be drafted for the service would be expected to impart moral and religious instruction to the army, and pray for the success of their operations. Such are my general views of a chaplain's duty. If I am correct in these views, my duties as chaplain, if I were to accept the office, would not well comport with my duties as a christian. I have embraced the opinion, that *the custom of war is inconsistent with the principles of the christian religion.*

As war, in my view, is at variance with the gospel, I cannot consistently *countenance a system of preparation for it.*—It would be highly incongruous for me to hold an office, the duties of which would require me to be present on days of military parade to ask the blessing of heaven on a system,

which I believe wrong, both in its abstract principles, and in its practical operations. Acting as chaplain, on such occasions, I should give a practical expression of my approbation of the militia system, which is but a branch of the war system, and throw around them all the sacredness of a solemn religious service. In so doing, I should do violence to some of the most settled convictions of my mind.

Another objection which has great influence with me is found in the fact that *military reviews are exceedingly demoralizing in their influence.* In 1826, the secretary of war addressed to some of the most respectable militia officers, in the different states, a circular, containing a number of questions relating to military affairs. One of these questions was the following. "From your experience, are frequent musters advantageous to the great body of the militia?" I have lying before me, the answer given to this question by no less than sixteen distinguished militia officers, residing in seven different states. With one voice they pronounce musters either pernicious or useless. Most of them speak of them as decidedly injurious to the morals of the community. One says, "Attend a militia muster under its most favorable circumstances, and riot, drunkenness, and every species of immorality, are the order of the day." Another pronounces them, "Always scenes of the lowest, and most destructive dissipation, where nothing is to be acquired, but the most pernicious habits." Another calls them, "Schools of insubordination and vice." This high official testimony respecting the moral influence of militia musters, is corroborated by the observation of every man who has been an eye witness of them. Who that has ever visited the parade ground, has not found it the theatre of the most degrading vices? Who has not there witnessed intemperance, profaneness, obscenity, wrangling, and their kindred vices? It is a place of almost unrestrained indulgence, where many, who at other times, are sober and respectable, overleap the bounds of moderation, and spend the day in rioting, drunkeness and other excesses? The whole community suffers under the demoralizing influence of these public exhibitions. Such being their character and influence, how can I consistently express my approbation of them by being present, and asking the blessing of God on them?

Perhaps it will be said, if there is so much evil connected with these occasions, it is exceedingly desirable that some *counteracting influence* should be exerted by the presence and services of a suitable chaplain. But I reply, the whole system of war is so essentially wrong in principle,

and military musters, which are a part of the system, are so polluting in their influence, that all my moral sensibilities revolt at the idea of praying for the blessing of God upon them. During my residence in this town, I have studiously avoided all public trainings and musters, that I might not seem by my presence, to express any approbation of them.

One other view of this subject I wish to present. I have supposed if the militia should be called into active service, I should be liable, if holding the chaplain's commission, to be called to *officiate as a chaplain to the army.* Be that as it may, if it is right for me to act as chaplain to the militia at home, it would be right in time of war. There could be no objection on the ground of principle. If I were to join the army in this capacity, I should be expected to impart, on all suitable occasions, moral and religious instruction to the Soldiers. Suppose that on the eve of some important battle, I should preach from the well known words of our Savior, 'Put up thy sword into its place; for all they that take the sword shall perish with the sword:' or the words, 'Love your enemies;' and suppose I should speak according to the spirit and meaning of these texts; should I be considered as acting the part of a good chaplain? Would it be a suitable preparation for a work of slaughter upon which they were soon to enter? But would not such preaching be in perfect accordance with my duty as a minister of the gospel of peace? And is it not evident that my duty as chaplain to an army would be quite inconsistent with my duty as a minister of Christ. Again, suppose that on the eve of battle I am called upon to pray with the army. What would be expected of me as a good and faithful chaplain? Doubtless, that I should pray for the success of my nation's cause, and my nation's arms; that the God of armies would give us signal victory and triumph over our enemies. And is not this equivalent to praying that God would give us great success in the work of human butchery? that he would enable us to shoot, cut, stab, and destroy our fellow men with great skill, and rapidity; and lay them at our feet, weltering in their gore. In fine, is it not praying that God would make us distinguished murderers and cutthroats. Now would this, my duty as chaplain, comport with my duty as a christian minister? Can prayer for the success of arms, prayer for victory over our enemies, when that victory is to be gained by butchery and blood, be justified in the sight of that God who requires us to love our enemies, and pray for them?

Suppose that two men differ touching their rights, and agree to settle the question of rights, by resort to arms,

by a duel. Each one professes to have a just cause, and to ensure success in his efforts to gain his rights, he employs a chaplain to seekthe blessing of God on his efforts; in other words, to pray that God would enable him to kill his neighbor? How would the prayers of these two chaplains appear in heaven? And what would be thought of the men who should employ them for this purpose? Whose moral sensibilities would not be shocked at such cruelty and impiety as are involved in the supposed case? But in what does this case differ in principle, from that of two nations who resort to arms to settle the question of their rights? And why is not lhe conduct of the chaplains, who pray for the success of the duellist, just as consistent with the principles of the gospel, as the conduct of the chaplains who pray for the success of contending armies and nations? In the former case, each one only prays that his patron may be successful in efforts to butcher a single man; whereas in the latter case, each chaplain prays for success in the efforts to slaughter men by thousands.

I should be glad to add much more. But I fear, sir, that I have already wearied your patience. I think also that I have said enough to make it manifest that I cannot consistently accept the appointment with which you have honored me.

STEPHEN THURSTON.

From the Christian Register.

EMANCIPATION OF SLAVES.

UNDER our foreign head will be seen a cheering account of the prospects of emancipation in the French Colonies, as indicated by the speech of that great statesman and philanthropist, the Duc de Broglie.

The success of the experiment made by England has disappointed the gloomy forebodings of the timid, and surpassed the expectations of those who looked upon the experiment with approbation and favor. The following extract of a letter from a resident at Barbadoes, March 3d, 1835, communicated to the editor of the Vermont Chronicle, gives us information upon this subject of the practical kind that is wanted. Barbadoes may present the most favorable example; but throughout the colonies the results have on the whole been truly gratifying.

"These Islanders are at present in a very interesting state, on account of the abolition of slavery. I have seen

occasional notices of this state of things, in American papers, and I cannot but wonder at and regret the delusion which prevails respecting the actual truth. I wish it were possible to show to all the inhabitants of the United States, —particularly christians—the demonstration now exhibiting in the West Indies, that *abolition is practicable*—safe, and *immediately* beneficial to all concerned. There were in this island, (20 miles by 12) on the first of August last, 80,000 slaves. Of the other inhabitants, say 40,000, probably not over 10,000 are white. Here, then, if any where, emancipation ought to show its bad features—especially when we consider that the negroes on this island have always been held at the worst in the West Indies. What, then, is the result *here?* I speak what I *know* to be the general view, when I say, that the state of things in town and country is so good—there is such industry, sobriety and order among the whole black population, as to have effected a total revolution in the views of nearly all, who once fought against emancipation step by step. I have never been in a community where there was a more cordial agreement upon any important subject than there is in all these islands in favor of emancipation. Blessed be God, "who has made of one blood all the nations that dwell upon the earth," this great experiment of doing justice to an oppressed people *is* successful. The greatest exertions are now making to enlighten and educate the blacks. A single school across the street from our boarding-house, has 148 boys; and I have visited an estate on which alone there are 96 children daily at school. These are only specimens of what is going on every where.—O my dear sir, may you and I, and all who profess the religion of Him whose service is perfect freedom, pray for our dear native land, that the eyes of her people may be opened to the enormity of the evil which they are cherishing, and that their hands may be *willingly* unclasped from the victims of their oppression. If ever you hear any one speak of the *danger* of emancipation, point him to *all* the West India islands, where the blacks are to the whites as ten to one, and where I would as soon sleep with open doors, as I would in any town on the banks of Connecticut river.

Emancipation of Slaves in the French Colonies.

FRENCH Chamber of Peers.—Sitting of February 23. Baron Pasquere, President.

The Duc de Broglie said, that it was not his intention to combat the conclusions of the Commission (viz, that whilst it admitted the philanthropic views of the petitioners, it felt it a duty to propose the order of the day:) all he wished, was, to make two or three very short observations to the Chamber. He coincided with the sentiments, principles, and hopes expressed by the reporter of the Commission.—He agreed with him, in considering that the question of the abolition of Negro Slavery, was a serious and delicate one; a question which could not be touched upon with too much precaution and tenderness, and upon which, as a general rule, it was better to act than debate. The danger of discussion upon this matter had, however, become much diminished with in the last year. While this great event was in the course of accomplishment in the British colonies, a few words more or less pronounced on this side of the Atlantic, were not of a nature to have much effect. In reality the whole of the slaves in the British West India Islands were free. This was a serious subject for the meditation of those nations, who still possessed slave colonies. He was willing to allow of silence, upon condition, however, that inaction should not become justified by that silence. A grand problem was to be solved: this conld not too soon be set about, and if abstaining from discussion thereupon should bring on perfect inaction, he should consider it a dangerous course. He considered that the example given in the British colonies deserved consideration in another point of view. He was not aware that hitherto any had attempted to justify the principles of slavery; no person had pretended that one man had a right of property in another man; but slavery had always been defended upon the ground that it would be dangerous to pass, all at once, from emancipation to complete liberty; and the mighty catastrophe, which occurred in the most flourishing of the former French colonies (St Domingo,) in consequence of such a transition, was invoked in support of the opinion. What was now passing in the British colonies proved, and he returned thanks to God for it with all his soul, that these were very exaggerated apprehensions, and that such a transaction was possible, without causing trouble or disorder; and was compatible with the continuance of the most scrupulous respect for persons of property. This example had deprived the indefinite continuance of slavery of its last excuse—its last justification. No doubt, the question was still very serious and delicate, and it could not be too maturely deliberated upon by Government, which ought to enjoy every kind of liberty during its investigations. In adhering to the conclusions of the Commission, he was very glad to be able to say that discussion on this matter was expedient, merely on the account of the confidence which is placed in Government. If the Government should not take up the question, he should feel it his duty to call the attention of the Chamber thereto again,—*Ib.*

The Editor's remarks on brother H. Cyrus' letter, No. 2.

I have briefly noticed the first charge against me by Mr. W. P. Cochran, viz, "*That the blood of Christ is of no more efficacy in the salvation of a sinner, than the blood of a Martyr. I now proceed to charge; That Christ Jesus was a mere man, or, atbest, one of the higher order of created intelligence, such as Michael, Gabriel, etc. That he created the world by delegateon.*"

These are inferences drawn, unfairly drawn from my writings. The language I never used, nor the ideas attached to the language I never received. Mr. Cochran surely is not ignorant, that the great controversy between Arius and Athanasius, and their followers, was on this point; Arius asserted that Jesus Christ was a created intelligence of the highest order, and Athanasius contended that he was *begotten, not made.* This doctrine of Athanasius has been the *orthodox* doctrine ever since; and to this have I subscribed long ago, as the most probable. See my letters to Doc. Blythe. I acknowledge that much speculation has been used on both sides of the long vexatious question. I, like many others, have indulged in it; but convinced of its inutility, and bad effects in society, have for several years back relinquished these speculations, and have confined myself to the language of scripture in my public teaching. I have earnestly wished to see the controversy buried, and no longer retained to keep up the old spirit of hatred and war among christians. I am fully convinced, that both sides of the question have been, and yet are, injudiciously managed by their advocates; The combatants drive each other to extremes, and impute ideas to each other, which they have never recived. This has been frequently done to me; and frequently have I, doubtless, done it to others with equal success. In honesty I did it, and will admit, but that with equal honesty others have done it to me. But honesty is not the proper criterion, by which to measure truth. Mr. Cochran, Light, and Nelson must prosecute their own course. With the public I leave my cause; but ultimately, the Judge of the whole earth will determine the matter.

B. W. STONE.

Queries proposed by W.H. Shelby of Kentucky.

1. Who is the prince of this world?
2. Who is the prince of the power of the air?
3. Is that spirit spoken of in Rom. viii., as groaning, the spirit of God, or the spirit of man?

ANSWERS.

Q. 1 Who is the prince of this world?

A. In three texst in the New Testament we find the expression, *the prince of this world.* John xii. 31.—xiv. 30.—xvi. 11., to each of which let us attend.

John xiv. 30. "Hereafter I will not talk much with you; for *the prince of this world cometh,* and hath nothing in me." Doctors A. Clark, and Dodridge think, that this should be rendered, The governor of this land, i. e. of Judea, and that this governor was Pilate. This translation I have accepted. Because our Lord spake these words just before his condemnation to death, telling his disciples that he should not hereafter talk much more with them; and assigns the reason, For the governor of this land is coming, now on his way to the judgment seat, to adjudicate upon me; but, he will find nothing in me; he will find no faith in me. This Pilate, after examination had, honestly confessed, and therefore wished to release him. But the voice of the multitude prevailed against his judgment, and he delivered him up to be crucified.

John xii. 31. "Now is the judgment this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men nnto me."

These words were also spoken just before his passion. At this very time the Sanhedrim, the high court of the Jews, were in session, and had just passed the horrid judgment, that Jesus should be put to death by crucifixion, for the blasphemy of saying, he was the son of God. Though he was distant from the court, and they in secret, yet he clearly saw and heard what they had done within their hall. Now is the judgment of this world or land. They have decreed my death, to cast me out of the world. Thus when any court has determined a case before them, we say, this is the judgment of the court. *The prince of this world,* in this place evidently means the Lord Jesus; "He is Lord of all;" constituted and anointed king by the Father; and his subjects are the heathen, and the uttermost parts of the of the earth, which include the whole world. Psalms ii.

No other is by the Father, or by those inspired by his Spirit, acknowledged as the prince of this world. It would derogate from the glory of the Savior to acknowledge any other. Satan is never called such in the scriptures; yet, strange it is, commentators have applied this expression to him. Can it be true, that Satan is cast out? Is he not represented as a roaring Lion seeking whom he may devour? Is he not represented as transforming himself into an Angle of light, to seduce the people of God? and as leading poor sinners captive to ruin? May we not safely say, that until he is bound by the Angel with a great chain, and cast into the bottomless pit, he will not be cast out?

But, said the Savior, If I be lifted up (crucified) I will draw all men unto me. I shall yet rise from the dead, and sit at the last day upon my judgment seat, and draw all men, small and great, to receive judgment from my lips; even these my judges, who have now judged me as worthy of death. Some have thought that the *drawing* here mentioned, is the drawing of love, manifested in the death and resurrection of Jesus. But is it fact that all men are thus drawn to him? Is not the reverse true?

John xvi. 11. "When he (the comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness because I go to the Father, and ye see me no more; Of judgment, because *the prince of this world* is judged."

The Comforter, or Holy Spirit promised, came on the day of penticost. Acts ii. The Apostles being filled with this spirit, spake as they were moved. The people were convinced of sin, becacse they had not believed in the son of God, but had crucified that just one. They were convinced of rigeteoesnes,—the righteousness of his claim to be the son of God, the true Messiah; the righteousness of his life and testimony; because he arose from the dead and went to the Father, and was seen no more by his disciples Had he been an impostor, he would not have been raised from the dead They were also convinced of judgment; the unjust judgment passed against him, the price of this world, the Lord Jesus. Under this conviction, they cried out, "Men and brethren, what shall we do?

How was Satan *now* judged? Had he not been judged and condemned from the beginning?

Q. 2. Who is the prince of the power of the air?

A. Paul says, "It is the spirit that non worketh in the children of disobedience.", Eph. ii. 2. A better answer I presume not to give. This should satisfy us all. Why this wicked spirit is called the prince of the power of the

air, I might guess, and so might you; and we might both be wrong. The Lord has not informed us; doubtless, because it would be unnecessary for us to know.

Q. 3. Is that spirit, spoken of in Rom. viii., as groaning, the spirit of God, or of man?

A. Paul says, "There is but one Spirit." The spirit of the Father, flowing through the son into every member of his spiritual body. Though man may, and does possess this spirit, if he be a christian, yet we do not call it the spirit of a man, but the spirit of God in us; the spirit received by faith. When we receive this spirit we are made "partakers of the divine nature." This is the spirit that groans and prays, as it did in the great head of the body, the son of God. EDITOR.

Spadra Bluff, Johnson co. A. T. April 19, 1835.

BROTHER STONE,—I know I am not qualified to write for the public eye; but believing you to be able to bear with the infirmities of the weak, and feeling myself as much interested in knowing the truth as others are, I take the liberty of suggesting a few thoughts to you on an important subject, about which much has already been said, and not in vain, that is, the Holy Spirit promised in immersion, and the gifts as the spirit. My difficulty, at present, is not on the spirit itself, but on the gifts of the spirit.

To say that christians now live under the same dispensation that primitive christians did, that they have the same word of faith on which to build, the same promises on which to rely, and that they receive the same all-powerful Holy Spirit by faith and obedience to the first requirements of the gospel; and then to say, without a thus saith the Lord for it, that the spirit shall not work in them with the same power, or distribute to them the same gifts, looks to my weak mind almost like a paradox. Can we limit the spirit? Has the scriptures said it will not do as much for the faithful obedient child of God now, as then? To say that God will not do as much by that spirit for his children now, as he did then, appears like disannulling many of the commands of God, for the Corinthions were specially commanded to covet earnestly the best gifts, 1. Cor. xii. 31. xiv. 39, to desire spiritual gifts xiv. 1, to seek to excel in them, v. 14; to pray for them v. 13. This epistle is for us, or it is not for us; if it is not for us, why make any use of it? If it is for us, why not use it all? For if it is for us, these are

the commandments of God, and are binding on all; for he adds (v. 37,) "If any man think himself a prophet, or spiritual, let him acknowledg that the things that I write unto you are the commandments of God." And to say that God commands us to covet earnestly, to desire, to seek after, to pray for things, that he does not intend us to have, is, to destroy our confidence in his word. That we have lost most of these gifts I admit; and no wonder, for they can only be enjoyed by the believing, obedient sons of God,—and all men have been taught to disbelieve the scriptures on this subject, and to practise accordingly.

But is there no trait of spiritual gifts among us, that are supernatural gifts? For some talk as if they were natrual, and supernatural gifts of the spirit. If there are natural, or produced by the laws of nature, they are not spiritual; and if they are spiritual, they are supernatural, or beyond the laws of nature. They also speak of miraculous gifts of the spirit, as though all the gifts of the spirits were not miraculous. Is not every thing above, or beyond the laws of nature, miraculous in the full sense of the word? We plead for the reception of the Holy Spirit, and for the love of God shed abroad in the heart by the spirit, and are not these the head of all miracles? Do we not pray for grace and strength to withstand the adversary in the hour of temptation? Are we not taught to pray for the sick, and anoint them with oil in the name of the Lord? and for many other teings? Why all this, if God will work no miracle for us? Does not God communicate all spiritual favors we receive in answer to pray by the Spirit? and are they not all spiritual gifts, and miraculous too, though not of the most conspicuous kind? Would it not be a spiritual gift and miracle for God, in answer to our prayers, to give us strength, we do not naturally possess, to resist the temptation and overcome the wicked one? or to raise the sick in answer to prayer through obedience and faith in God's promise? God may make use of means, such as the clay or oil; but if the means according to the laws of nature are not calculated to produce the effect, is it the less miraculous? If we plead for the gift, of the spirit itself, and its best and greatest gift, the love of God shed abroad in the heart, and many of its inferior gifts, where shall we limit it?

I want you or some able brother to give a plain scripture rule and show us which commands are for us, and which are not; which promise we may rely on, and which we cannot trust.

Much has been said about the primitive church, and ancient order of things. Paul describes it, after they had de-

parted in some respects from that order. He represents the church as one body, having one head, all being baptized into that body by or in one spirit, and all drinking in one spirit, that spirit dividing to each member of that body some special gift, which was of use to the body; as our hands, feet, eyes, etc., are to our natural body. He then shows them wherein they had departed from that order, reproves them for their abuse of these gifts, admonishes them to reform, and exhorts them to use these gifts for the edification of the body, for which they were specially given. The body Paul describes is the model of primitive christianity, and the ancient order of things; how shall we know when we have got back to primitive ground, without we see just such a church as Paul describes?

(*To be continued.*)

ERRATA.—On page 152, (Committee) for Kingdon read Rigdon

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KENTUCKY.—*Georgetown*, Eliza Moseby for vol. 9. *Elkton*, Wm. Dickerson 9. *Paris*, A. P. Hall 7, 8; J. Snell 9; Susan Beall 9; Susan Bledsoe 9; D. Canada 9; H. Parker 9. INDIANA.—*Swanksville*, Wm. Dugger 9; J. Baker 9; Pet. Shuck 9; J. H. Burgess 9; Wm Wilson 9. *Rodman's*, Nich. Hightshue 9. *Milton*, J. Crum, A. Crum, C. Roberson 9.—*Jacksonburgh*, F. Graham, R. L. Leason 9. OHIO.—*Stillwells*, Isaac Lindley for 8 nos. of 7, 8, 9. *Eaton*, M. H. Hill, J. Quinn 9; and H. Monfort 25 cents for 9. ILLINOIS.—*Jacksonville*, G. Ritchie, S. Ritchie 9; Scott Riggs $7 00 in full for 9; S. Vanpelt, M. Hewit, William Gillam, J. Huffaker, I. Barton, Col. Dunlap for self and father 9. *Clio*, Laughlin and Rollins 9. *Quincy*, H. Kemp, S. Boothe, H. Bowles, J. Bowles for 9. *Rushville*, S. Tadlock, E. Doyle, A. McHatton for 9. *Apple Creek*, R. Grant 9. *Berlin*, A. Martin 9. *Centreville*, J. Pool $5 00 for 9. *Eagle Point*, J. Nifong, G. Sims 9. *Manchester*, Doctor Spear 8, 9. *Monmouth*, I. Murphey, J. Murphey sen., P. R. Haley, A. Moore, J. Tipton, J. M. Dodge, E. Ground, J. Rust for 9. *Carrollton*, Col. Caldwell 8, 9. *Sangamon*, J. C. Kelly 9. *Montezuma*, T. Williams, N. Coffee, G. Luster, T. Tucker, for 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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Spadra Bluff, Johnson co. A. T. April 19, 1835.

(*Continued from page* 168.)

The church is described as being in the wilderness, and coming up out of the wilderness leaning on her beloved; looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. The church is now in the wilderness; the inquiring world is looking for a christian church, but they look in vain; comparing her with the description in the scriptures they cannot recognize her. But she shall be visible, rising in the morning, fair as the moon, clear as the sun, and terrible to her enemies as an army with banners.

What will make her thus visible, beautiful and terrible, unless she fill the model given in the scriptures in every respect; In faith, in unity, in power, by obeying every command in the New Testament, and relying on every promise with assurance, and receiving an answer to every prayer they put up to the Father in the name of Jesus, if consistent with the word? Paul to the Ephe. iv. 12, 13, says of the spiritual gifts, they were, "For the edifying of the body of Christ, till we all come to the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the stature of the fullness of Christ; that we be no more children tossed to and fro, and carried about with every wind