NOTICE.

POSTMASTERS wil greatly oblige me by returning to me all the 2nd and 7th numbers of the present vol. of C. Messenger, which have been sent to subscribers, but not taken out of post offices by them. I lack these numbers, and greatly need them. Editor.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.—*Leesburgh*, J. Wasson, B. Coppage, R. Colburn, S. Linginfelter, Doc. Thornton for vol. 9. *Millersburg*, Eld. J. Irwin $5,00 for 9. *Dry Creek*, J. G. Ellis for self, A. Dickey, A. Culberson, W. G. Ellis, I. Terrill of Petersburgh, W. Masters, J. Masters, S. Masters, P. Masters, J. B. Trowbridge of Florence, for 9. *Newcastle*, M. Smith $1 25, Maj. Brinker, Mrs. Herndon 9, and P. M. $1 75 for 9.
INDIANA.—*Bloomington*, T. Nesbit, C. Kearn, J. & J. Mather, D. Batterton, S. Seall for 9; M. Hall, Doc. Roach for 9; N. Byers $1 25 for 8; W. Moberly, 75 cents for 8; R. Hamilton and another for vol. 5! *West Lebanon*, E. Purviance, W. Pugh, D. Hall, L. Cranckhite, W. Wyland, for 9.
OHIO.—*Chillicothe*, Elder J. Baker 8, 9. *Troy*, C. Ohlevine, B. Wharton, J. Harter, J. Peck, Eliza Byram for 9; *Greenfield*, E. Byram for 9; *Cincinnati*, N. Stewart, D. Trowbridge by J. G. Ellis for 9.
TENNESSEE.—*Isoms Store*, G. Cathey $5 00 in full for 9.
MASSACHUSETTS.—*Boston*, Brother Vimes for 8 and 9.
ILLENOIS.—*Jacksonville*, J. Morton, J. Huffaker, Sen. B. Humphrey, J. Conover, M. Huffaker, J. Jones, P. Hedenburgh, R. Sappington all for 9. *Rochester*, G. Baker, J. Baker, A. Richards, E. Williams, J. Williams for 9. *Montebello*, A. H. Holden 9. *Winchester*, I. Rowan 7, 8, 9; Mr. Minor 9; Mr. Clark 9; L. Harlan for self & J. McLaughlin 9.
PENSYLVANIA.—*Waterford*, A. Smith for vol. 6.
MISSOURI.—*Columbia*, M. P. Wills, A. Stone, W. Hughs, T. Conyers, R. Graham, S. Bedford, W. S. Burch, for 9.—*Springfield*, C. Allen, W. Crisp, J. N. Sloan, Mr. Bullock, Mr. Hendricks for 9. *Friuts*, J. Love 8, 9. *Whetstone* J. T. Dillard, B. Collins, I. Peyton 9. *Millersburgh*, A. Miller, S. Bruner, W. O. Turley 9. *Jones' Tanyard*, W. Mosby 9. *Union*, J. K. Rule for W. Rogers E. C. Rule, J. McIntyer, P. Hawn, C. S. Jeffros, T. Buckner, J. North, F. Pearl, P. Miller, P. Walls, all for 9. *Palmyra*, E. Ballenger for self, B. Bayle, F. Suddath, W. C. Darr, G. Banks, F. Turpin, W. J. Jones, J. Allen, G. Parker, N. Marksberry 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.

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THE CHRISTIAN MESSENGER,

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For the Christian Messenger.

PRACTICAL REFORMATION, No. 6.

IN military tacticks, those who aspire to victory, always guard well the most vulnerable points. Just so must the christian soldier do, if ever he conquer those evils which must be subdued before he can be an inhabitant of heaven. To be apprised of those points, and guard them well, should be the constant concern of those who fight under the captain of salvation; for in so doing only will victory be certain, and salvation sure.

I will now occupy a little space in attempting to show the danger of sinning through the use of the tongue. This little member must be subject to a severe discipline or sin against God, and submission to the devil will be the necessary consequence. "If any man among you" says James, "seems to be religious, and bridles not his tongue, but deceives his own heart, this man's religion is vain." The same Apostle says "If any man offend not in word (by speaking) the same is a perfect man & able also to bridle the whole body." Here we are informed, that if one avoid evil speaking the same is a perfect man, the very consumation of all the benign operations of christianity upon the human soul, and gains strength to bridle the whole body, bringing

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all its members into sweet and harmonious subjection to the mind, and will of God. Better to control the tongue, than to wear the laurels that decked the crown of Cesar, or Napoleon!

By reading James a little further, we shall learn more particularly the nature, and extent of those ruinous evils which, without necessary precaution, will flow from the tongue. The horse is governed by the bridle in his mouth; the ship bearing its mighty burden on the deep, is even in the blowing tempest, turned and directed by a very small helm, every kind of birds, of hissing serpents of prowling beasts, and all the monsters of the deep are, and have been tamed of mankind: but the tongue can no man tame! It is said to be a fire, a world of iniquity a unruly evil full of *deadly* poison; not a poison that inflames for a season, and produces a temporary injury; but one that *kills*; It defiles the whole body sets on fire the course of nature, and is itself set on fire of hell!

By attending a little further to the instruction, and admonition of our Savior and his holy apostles, the necessity of guarding well the tongue will be more apparent. Jesus says: "That every idle word that men shall speak, they shall give an account thereof in the day of judgment." For by thy words thou shalt be justified, and by thy words thou shalt be condemned" Mat. xii.--36. "He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile." 1 Pet iii. 10. "speak evil of no man" Tit. iii 2. To quote all the passages, in which the Savior and Apostles strongly censure, and unceremoniously condemn the unhallowed practice of evil speaking, would be to write a volume, instead of a short essay. Enough however, for us to know, is, that our heavenly Father requires us to lay aside all sorts, and species of evil speakings which the Holy Spirit has associated with malice guile, hypocricies, and envies; the worst principles of simple nature.

We will now notice some of the pernicious consequences of evil speaking Besides the sin committed against God in disregarding his authority, and palpably violating his will; and besides the fearful account to be rendered in the day of impartial judgment, its destructive influence in society is almost incalculable. Most of the ill will malice, hatred, broils, contentions, and strife among families, neighbors churches, communities and nations is caused by the unlicensed use of the tongue One allows himself to speak of another so as to make on the minds of others untavorable impressions respecting him. This comes to his ears,

and fills him with such feelings as make his tongue a stranger to the virtue of silence. Thus a great matter from a little fire is kindled; and whether it be in a family neighborhood, or church, we shall presently see evil surmisings, jealousies, hatred in all its horrid forms, and every evil work, where good will love, and concord were wont to reign. At this crisis, the spirit of peace and goodness takes its flight from such ill-fated family, neighborhood, or church, and leaves it a prey to the uncontroled rage of the worst passions of the human heart. In view of all this, let it not be forgotton, that the peace and happiness of families, churches, and all communities, depend alone on the good conduct of those individuals that compose them. *Therefore, let there be such an individual, personal reformation as the gospel requires, and society will be exalted, happy, and glorious.* But how shall we proceed to effect a reformation so desirable? Not by going out unprepared to reform the world; but by each individual's reforming himself, until he becomes armed with example as well as precept. And then like a little leaven hid in three masures of a meal, which leavened the first particle of meal that came in contact with it till the whole was levened, will he be enabled to reform all around him that are disposed for eternal life.

But before I close this number, I will suggest a thought or two which may be of some service to the reader in enabling him to abstain from evil speaking. Before we shall ever cease to *speak* evil, we must cease to *think* evil: "For, out of the abundance of the heart, the mouth speaketh." The tongue can give utterance to such thoughts only, as are in the mind and not to such as are out of it. Whoever then, gives himself up to the indulgence of wicked thoughts and suspicions concerning others, has little power to refrain his tongue from speaking evil. And whoever gives himself up to God, and cheerfully engages, and continues in all the appointed exercises of devotion, has his heart so richly stored with the thoughts of God, of heaven, and eternal glory, as to be well nigh invulnerable to the temptation of speaking evil. The way then is plain. "Keep my commandments and you shall abide in my love." *Love thinks no evil*" "works no ill to his neighbor;" "is the fulfilling of the law." From these passages we learn this useful lesson: that if we employ ourselves in keeping the commandments of Jesus, we shall abide in his love, and his love, in which we abide, thinks no evil, but operates in us to the good of others and the fulfilling of the law; so, that our hearts being filled with this love, the soul of christianity, there is little room left for vain, foolish, and wicked thonghts; hence the impossibility of the tongue's giving them utterance.

Once more, we are commanded to love each other. By this the world is to know that we are the disciples of Christ. Every thing then that does not tend to the cultivation of good feelings among brethren, should be carefully avoided. How easy to inflict, by a single unguarded expression, a wound in the feelings of a friend or brother, that a lifetime will scarcely heal! How much easier to avoid a crime, than to save ourselves from its consequences when once committed. Lord grant, that all, who have named the name of Jesus, may speedily depart from all iniquity. A REYNOLDS.

P. S. Brother Stone, perhapse some apology to the readers of the C M. is due on account of the irregular publication of the numbers on Practical Reformation. This is the first convenient opportunity I have had for some five or six months to sit down and write; and even now I am summoned to attend to other concerns, so that I cannot revise or write off a second time what I have written above. I wish the subject continued, but would be much gratified if you or some of your correspondents would attend to it. It is possible that I may say something more on the subject if circumstances permit. A. R.

The following extracts from letters to a *Campbellite, by John S. Wallep.* I have extracted from the Maysville, (Penn) "*Millenial Trumpeter*," for the C. Messenger.

"WHAT then do we understand by the word *sect?* It literally imports separated, and means, in the acceptation applied to religious persons; A *body of people*, distinct, by some peculiarities, from others, so that they may be distinguished and known by an appropriate name. Are you not united, and distinct from all others? Have you no characteristic traits? No peculiarities by which you may be distinguished from others? Yea, verily, let me fall in company with one of you on the highway; he may be a stranger; let the subject of religion be introduced; and ere he utters five sentences I will know who he is. His phraseology is peculiar. He talks of reformation; the ancient order of things; of entering the kingdom by immersion, etc. Let me enter a meeting house. A man is speaking from the pulpit. He is describing *scrap preachers*, ridiculing a call to the ministry, and the operations of the Spirit: he sports with the idea of being pardoned before immersion: he tells us that God has done all that he intended to do in giving us the scriptures; that in order to the remission of sins, a person must believe, reform, and be immersed *into* the name of the Lord. Need I hear any more, to ascertain to what sect he belongs? Can you not recognize him by the discription? Is he not a brother!" Page 7.

I conclude, therefore, with all your protestations to the contrary, that it must be obvious that you are a *sect*. "You are *distinct;* you are *clanish*; you adhere to one another; you use the same speech, and teach the same things. You are uniform in your private lectures, and in your private conversation; *you see alike*; you have a *secturian name;* you have a *creed.*" Page 18.

On pages 29—30, he speaks of John preaching the baptism of repentance for the remission of sins, precisely in the same sense in which Peter did it on the day of Pentecost; He says, as much stress was laid on baptism before Pentecost, as after: yet the thief entered Paradise without baptism. The Lord never intimated it was essential to the remission of his sins. Simon also believed, (I presume he had historical faith,) and obeyed; was *immersed;* yet he was pronounced by Peter to be "in the gall of bitterness, and bond of iniquity." It is a wonder he had not told Peter he had been immersed for the remission of sins. Here then is one baptised, who afterwards by an apostle, even Peter, was pronounced to be in sins. Pages 29—30.

It is expressly said in the scriptures, that the blood of Christ was shed for remissiod of sins: that it cleanses from all sin. These expressions are either not to be understood, literally understood, or those concerning baptism are not. They *both* cannot be literal. To the one or the other we must give precedence. For if the blood of Christ remits sins, it must be obvious that baptism cannot do it in the same acceptation; and *vice versa*. To say that the blood of the Savior only figuratively pointed to what baptism would do, is too preposterous to suppose that any believes. But why not adopt the reverse of the proposition, and say, that baptism is a sign of the remisssion of sins, emblematically washes them away; Adopting this interpretation, and every difficulty vanishes, & every obstacle in retaliation to the remission of sins, is thrown down, and Christ becomes the only Savior and Sanctifier of his people; for it is his blood, which was shed for the remission of sins, that cleanses us from all sin. Pages 30—31.

Among all the superstitions of the heathen world few can be found to exceed in absurdity, even among the Friends. They believe by bathing in the river Ganges, their souls are cleansed from every moral transgression. When we re-

collect that this whimsical idea is found among one of the most idolatros nations of the Globe half of our surprize is removed. But what are we to think, when an idea near akin to it, is believed by civilized man, with the Bible in his hand?" Page 33.

The above extracts I forward you, leaving you to dispose of them as you choose. If it meet your approbation, I shall be pleased to see them in your paper Some of the lines in the second paragraph, I have underscored pretty freely; The third paragraph I have abridged very much; though the idea is retained.

In much esteem yours,

Philadelphos.

REMARKS.

From enemies we should learn wisdom. Friends are disposed to cover our faults, and conceal them from us; but enemies delight to publish them abroad to our injury. Some among us are too sensitive, and disposed rather to evade censure than to acknowledge error.

The definition of a *sect*, as given by the writer, we acknowledge novel indeed. By this rule he can prove every body of christians a sect. The Jews were classed into several different sects, the sects of the Pharisess, of the Sadducees, of the Herodians, and yet they were all united in one communion They were not *separated*, and therefore not sects according to the writer. According to his definition every body of christians is sect; and, therefore, it follows that every body of christians have no part in the kingdom of God. For Paul classes *heresies*, or sects (for these words are translated from the same word *hairesis*) among the works of the flesh, and then positively asserts, that "they who do such things shall not inherit the kingdom of God" Gal. v. 20. It is not a small matter to be of a sect or a heretic. 1 Cor. xi. 19. Tit. iii. 10. The charge is a serious one, from which we, with all others, should endeavor to purge ourselves, for none of us are entirely clear of it. I know of but one way to purge ourselves of it, which is, that we be filled with the spirit of Jesus, flow together into the one body, and walk according to the same rule, the New Testament. Till this be done, all are sects, being *cut off* from the body of Christ. This is known by the spirit we possess.

The specimen given of the preaching of Campbellites (as he calls them) is high colored indeed. I myself have heard

scrap preaching, and a *call* to the ministry spoken against; but I never heard the operations of the spirit *ridiculed* from the pulpit. But I have heard men of worth and piety warn poor sinners of the danger of waiting for these operations in unbelief, and disobedience; I have heard them prove from the scriptures that these operations are not to be given to any but to believers, and the obedient. Can the writer prove they were ever given to disobedient unbelievers?

But the writer farther states, that a Campbellite preacher is known by his "sporting with the idea of being pardoned, or regenerated before immersion;" This charge has some truth in it. I also have heard such preachers, and have heard of many, who plainly declared this, but not sportingly. To me it is a source of grief. He proceeds;—"the preacher tells us, that God has done all that he intends to do, in giving us the scriptures."—This I never recollect of having heard preached by any one, yet I fear it is the opinion of some. I view it amongst the most dangerous doctrines, ever taught in the world—a doctrine which cuts the very nerves of prayer, and lets out the life's blood of religion. Again: he states, "that in order to the remission of sins, a person must believe, reform, and be immersed INTO the name of the Lord." No one, except an ignoramus ever thus preached. I never heard any that did so. Had he preached, *immersed IN the name of the Lord*, I could find no fault. The words *in*, and *into* in this connexion, communicate very different ideas, as is well known by all acquainted with the use of words.

What he says of John's baptism, of the thief, and of Simon, I really deem unworthy of an answer. When satirizing the doctrine of baptism for remission, he seems to have forgotten that he is satirizing a scripture doctrine, expressed in the very words of his censure. Are not men afraid thus to tamper with divine things! If Simon received no profit from baptism, must we blame the ordinance of God for it? To whom does blame attach to God or Simon! If a person prays, and recives no answer must he blame the ordinance of prayer? If he professes to believe and repent, and does not receive salvation or pardon must he attach blame to these ordinances of heaven! If any should declare that God cannot, and will not forgive any unimmersed person from the days of John the Baptist, then our writer might say, the thief did not go to paradise on this principle But yet the thief died before the kingdom of Christ was set up, or his commission to the disciples to baptize into the name of the Father, Son, and Holy Spirit

He finds the doctrine of baptism for remission wrong, be

cause the blood of Christ was shed for remission of sins.—"If the blood of Christ remits sins, it must be obvious that baptism cannot do it in the same acceptation; and *vice versa*." Hence we must conclude, according to this logic, that the scripture doctrine, repent for the remission of sins; believe unto justification or remission of sins, must be wrong, because the blood of Christ remits sins. I ask: How are sins remitted by the blood of Christ, but through faith, repentance, and baptism? Did ever a disobedient, impenitent unbeliever, receive the remission of his sins by the blood of Christ? I am truly astonished that men are so bewildered by tradition, that they should make such futile objections against a plain revealed doctrine.

The writer asks, "Why not say that baptism is a sign of the remission of sins, emblematically washes them away!" I answer, because the scriptures do not speak thus. This is the invention of uninspired men.

He next compares those, who advocate, and practise immersion, according to the scriptures, with the Hindoos bathing in the river Ganges "to cleanse their soul from every moral transgression." Then cries out *absurdity* against the doctrine of the Bible. How can a man, in the fear of God, "with the bible in his hand" thus blaspheme his word? Did not the Hindoos learn this practice from early tradition received from the apotles? For the apostles preached and baptized in all the world, India not excepted. To me it is evident, that immersion for remission was an apostolic doctaine, seeing the Hindoos, to whom the apostles ministered the word and baptims still imperfectly retain the mode and design. Infidels have argued that Jesus received circumcision from other nations, because other nations practised it, and argue with our writer the *absurdity* of its being a divine ordinance. They also plead *absurdity* to the idea of sacrifice being a divine ordinance, because they can trace it to the most ancient nations. But Jewish, and christian writers have answered their arguments by shewing, that the nations received these from the Jews; and by tradition they are perpetuated from generation to generation. So the Hindoo bathing to wash away moral pollution, was learned from christian immersion, and handed down to the present generation of those pagans.

EDITOR.

"Every man loves virtue better than vice: but then he loves himself better than either, and *in his own way*."

A FUTURE LIFE.

IT cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothingness. Else why is it, that the high and glorious aspirations which leap like angels from the temple of our heart are forever wandering about unsatisfied! Why is it that the rainbow and the cloud come over us with a beauty which is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which 'hold their festival around the midnight throne,' are set above the grasp of our limited faculties: forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings that here pass before us like shadows, will stay in our presence forever.

[*Cum. Pres.*

[*From the Cincinnati Journal.*]

CONGRESS OF NATIONS.

WE have read with much pleasure a small well written Pamphlet with this title, from the press of *J. M'Farland*, of Richmond. Its object is the amicable adjustment of National Differences; and the important subject is treated in a fine spirit, and in a good plain style; and well calculated to recommend a practical christian spirit in the settlement of all differences, in preferance to the vice and folly of violence and war, where peaceful means would better accomplish the end.

A specimen of the contents of this little Tract we give to our readers the following extracts, in the hope that they will induce them to procure the pamphlet, and enjoy the satisfaction which we have had in reading it.

'National differences may be amicably adjusted by a CONGRESS OF NATIONS or Supreme Court of the Civilized World. Every nation should be equally represented. The tribunal being the most important and honorable one in the world, would consist of the most accomplished civilians, who look

to no higher office, and whose character would give weight to their decisions. Its jurisdiction should extend to all nations represented, and it should be the final arbiter in all cases, where national disputes are not amicably adjusted between the parties.

'A tribunal thus constituted, would be *impartial*. Every nation, in deciding the question of peace or war for itself, decides *on its own case*, and is an *interested*, and consequently a *partial* judge. Both parties profess to be governed by the principles of justice; and both attempt to justify their conduct, by the laws of nations. In the proposed Congress of Nations this absurdity of uniting the party and the judge would be avoided. This court would consist of the representatives of so many nations, that a large majority would be disinterested in any controversy that might arise, and not likely to unite in any bias for, or against, either of the parties.

'Such a tribunal would be competent to a right decision of national controversies. It would be to the community of nations what the Supreme court is to any one nation.—Composed of the most learned, and distinguished civilians in the world, it would combine all the advantages for a right decission which it is possible for men to possess.—The weakest nation would come to this court on an equality with the most powerful. The absurdity of measuring justice by power, which now decides so many national differences, would be avoided; and justice would be obtained much more freqnently than by the present mode.

'This mode of terminating national disputes, would be *economical*. The expense of our representation would not exceed the amount of whiskey consumed in our army and navy in peace, which in 1830 was *twenty thousand dollars*.—It would save us the annual expenditure of one hundred thousand dollars to arm and equip them; and it would save the employment of an unproductive capital of twelve and a half millions in their service; besides an immense expenditure for fortifications and other preparations for defence, and the inconceivable destruction of life and property in actual war. If the whole amount thus expended in violation of the plain commands of Jehovah, and bringing down his displeasure upon the nations, were devoted to the literary, moral, and religious improvement of the people, the earth would soon be converted into a paradise.

'This congress could examine and decide upon any case at once without waiting for instructions from a distance. Much time is now wasted in fruitless negotiations, during which, people are held in suspense, their business deranged,

and the worst feelings of the human heart excited. The amicable and speedy adjustment of national differences by a tribunal commanding the confidence of parties, would greatly allay that spirit of jealousy and illwill which so extensively prevails between the people of different countries, and promote in its place, a feeling of love and friendship, more favorable to intellectual and moral improvement, and the diffusion of christianity in the world.'

Query by brother J. W. Himes, of Boston, Mass.

Do the scriptures justify slavery in any sense? If not, can an American slaveholder justify himself by them, in holding his slaves in perpetual bondage?

Ans. The slavery of the Canaanites under the Hebrews, was certainly agreeable to the will of God, for he ordained it, as a punishment for their iniquities. I am disposed from this, to justify that species of slavery, ordained by the laws of our country, as a punishment of evil doers, by confining them to labor in a penitentiary or state prison. But to say that the scriptures approve of and justify the present practice of African slavery in America, is, to slander that book, and outrage its holy principles. Slave holders, as far as my acquaintance extends, presume not now to justify the practice on any principle. They acknowledge the evil, but plead the difficulties of emancipating them.

EDITOR.

Jamestown Ohio April 37, 1835.

BELOVED OLD BROTHER STONE.—I write not to controvert with you but having read your essay on ordination, you will permit me to say to you that I am more and more convinced, that *biases*, or *opinions* once entertained, are not easily laid aside. It is agreed I believe on all hands, that Elders and Deacons, are now the only remaining offices in the church. Evangelists in a subordinate sense, merely as proclaimers, perhaps are yet continued. Now brother Stone, if I were to ask you to prove from the New Testament that baptism, or the Lord's supper was administered by any of these officers in the primitive church. What part of the history would you turn to in order to prove that these ordinances were ministered by them? I find but one case in which

any of these officers, or servants of the church, are said to have ministered either of these ordinances, and that is the case of Deacan Phillip who baptized the Samaritans and the Eunuch. Not even a hint in the whole history that ever an Elder, Bishop, or Overseer, ever ministered these ordinances. Suppose I were to ask proof that Ananias who told Saul what to do, and baptized him, was an ordained man, or that hands had even been laid on him. In what part of the New Testament would the proof be found? Suppose again, I were to ask, how often men were ordained whether more than once? If it were answered, but once: Then suppose I were to ask, whether Barnabas and Saul were apostles before they were set apart by the laying on of hands at Antioch; if it were ascertained that before then, they had preached, and planted churches, would it not appear that they acted *without ordination*, or that they were *twice ordained?* Besides I could not prove from the New Testament, that Simeon who was called Niger, Lucius, or Manaen had even been ordained by the laying on of hands, before they laid hands on Barnabas and Saul; for the latter, Barnabas and Saul, as well as the others, are called Prophets and Teachers, and are spoken of as ministers before hands were laid on them. I view that when notions cannot be proven by the New Testament, it is common to resort to the Old, or Law. If we prove a regular, distinct, ordained ministry under the Law. We can also prove by the same Law, that the ministry was hereditory, and to be good, the ministry under the gospel should also be hereditory, but in this the Law proves too much. It does appear to me that churches did perform all things appointed of God, before they were filled with Elders, and Deacons; that they resounded the word or gospel, and ministered baptism and the Lord's Supper, else some of them were a long time without growth, or food; for it was years in some cases before either Elders, or Deacons were ordained in them.

If I were called upon to prove that Apollos, one of the most eloquent preachers of whom Luke speaks in his history; and one who preached baptism too, but knew no other than that of John, was ordained by the laying on of the hands, I could not do it, perhaps you can prove his ordination. You have said that none baptized, but such as were ordained. If Apollas did not baptize he preached that which he did not practice. And if he was ordained it must have been done by John the Baptist, and not by the apostles, and I could not prove that John the Baptist ever had hands laid on him. As a christian preacher he (Apollos) must have been ordained by Aquilla and Pricilla if at all,

and I could not prove that they ever had hands laid on them. To prove the ordination of Apollos would be a hard task for me, unless assertion were taken for proof, or it were admitted, because Aaron was ordained under the Law.

Another difficulty has presented itself to me. The apostles laid hands upon a great many, perhaps, upon all, who were baptized in the name of the Lord Jesus, as in Samaria, and Ephesus. If then, all were ordained who had hands laid on them, there were a host of ordained men, and women, in the primitive church.

I do not object to the setting of men apart by the laying on of the hands, provided they were quallified for the work, for which they are thus designated; but to lay on hands, for the purpose of communicating the Holy Spirit, or to qualify, for the work, may do for such as have faith in it; but untill I see a promise of God, that he will shew the *signs of an apostle* through the laying on of the Pope's, or some other person's hands, not an apostle, I shall not apply for the benefit of hands with the expectation of receiving the Spirit or his gifts through that medium.

Let me now close by quoting you from memory, "my pen is guided by the love of truth."

M. WINANS.

REPLY TO BROTHER WINANS.

I GRANT "that *biases*, or *opinions*, once entertained are not easily laid aside." You will as readily grant that when once we become convinced of the fallacy of one, or more of our opinions, which we once entertained as truth, how ready we are to call in question many that are true; and with what ease we reject them, having given free scope and indulgence to our minds. Many have thus acted, and are floating, and carried along by philosophic speculation to the verge of the horrid gulph of skepticism.

You say. "Were I to ask to prove from the New Testament that baptism, or the Lords supper were administered by any of these officers (Elders, Deacons, or Evangelists) in the primitive church, to what part of the history would you turn, in order to prove that these ordinances were administered by them?"

I answer: I would turn to Matt. xxviii, and there read the express commission of Christ to his apostles, to disciple and baptize all nations. Now: brother Winans, to what part of the scripture will you turn to prove that any other,

except the apostles, and those ordained by them either directly or indirectly, ever baptized any, or had divine authority to do it?—Turn to the passage in the New Testament, where any church gave such authority to any man to baptize, or where such authority was vested in the churches, or claimed by them. Where did the church in the New Testament ordain any one? You acknowledge one case of the Deacon Philip ministering baptism to the Eunuch. How many cases have you found of any, not ordained Elders, Deacons, or Evangelists, administering baptism? NOT ONE. If by one text only you can prove weekly communion, (Acts xx. 7,) why doubt the exclusive authority of Elders, Deacons, and Evangelists to baptize? Is not Philip's, one case of baptizing equal authority with the one case of weekly communion? Besides this solitary case of Deacon Philip baptizing, you say, there is not a hint of an Elder, Bishop or overseer ever ministering this ordination? What follows? *Ergo*, they never did. I ask then, who did baptize the multitudes? Will you say, the unordained people? I ask for proof, which I know my brother cannot afford; no not one hint in the New Testament. I think you will find a hint at least in Acts xvi., that Paul and Silas baptized Lydia, and the Jailor, and their households; yet Silas was not an apostle. Many such hints you might find in reading the New Testament carefully.

You ask for proof that Ananias was ordained. Read Acts ix. 10. You will find he had the same ordination that the apostles of our Lord had; the immediate commission of the Lord himself. This you will acknowledge valid, and paramount to any other. For such ordinations we do not contend that any now are authorized to look. You lay the *onus prodandi* on me: please bear a part yourself.

With respect to the case of Paul and Barnabas being reordained by the prophets, and teachers at Antioch by the imposition of their hands, (Acts xiii.) I remark again—by this, no new authority was given them to preach or baptize; but by thus laying hands on them they solemnly dedicated them to the Lord, for the special work to which they were sent at that time. When an evangelist is now to be sent into the world, the same things should be observed by the officiating elders. The Example is good, and binding as that of the weekly communion in Acts xx. You say, you could not prove that Simeon, Niger, Lucius, or Manan, who ordained Paul, and Barnabas, had ever been ordained by the laying on of hands. And how many other things you profess to believe, which you cannot prove. You believe that a person unordained by the imposition of hands is divinely authorized to baptize; can you prove it?

You call what I have before written on this subject, *notions*. I am sorry that plain declarations of the scripture are thus termed by you. But you call your belief on this doctrine, truth; ancient gospel, when you cannot prove one point of it by the word, nor find one hint of it there. This is like calling bitter sweet, and sweet bitter. I am not pleading for a hereditary ministry from the old Mosaic laws. Others have done it; and many among us, seeing the weakness of their arguments, and their foolish assumptions, have turned away disgusted, and have fled from the path laid down in the scriptures into a devious wilderness, and are ready to proscribe all who do not follow them. Difficulties I acknowledge, but what precious truth is not clogged with difficulties?

You conclude by saying, "it does appear to me that churches did perform all things appointed of God, before they were filled with elders, and deacons." I have no doubt it so appears *to you*, but where in the New Testament it appears, you pretend not to shew: To me it does not so appear, as it does to you. But this does not cool my high regards for you as a brother—in error. May grace, mercy, and peace be with you. EDITOR.

P. S. I earnestly solicit brethren to send me communications of a practical nature. We need heart, and life reformation more than dissertations on doctrine. We are like rickety children; we must have heavenly food, and exercise, to restore us to good health. Ed.

ROMANISM AND THE SCRIPTURES.

WE extract from "The [N. Y.] Churchman," the following facts, showing the opinions of papists respecting the use of the Sacred Scriptures. We do it at the suggestion of a correspondent.

"Under the present efferts of the Catholics to propogate their faith in our country, is it not," he asks, "an imperious duty to publish such astounding facts? I have been displeased," he adds, "with the bitterness of remark from the pulpit, etc.; but publishing *authenticated facts* is a different course, against which the Romanists have no right to complain; and we owe it to truth and the duty of keeping the community informed, and guarded against the jesuitical priesthood. I hope, therefore, to see this exposure promptly given in the Register."

Declaration of Popish Priests.

On the 14th of October, 1834, the "Kilkenny Auxiliary Bible Society" held its twelfth anniversary in the court house of Kilkenny, the chair being occupied by the Right Hon. the Earl of Ormond, Patron of the Society. The peace of the meeting, however was interrupted by Romish priests, who challenged the Protestant ministers to prove that they were "doing God service" by the work in which they were engaged. The challenge was accepted, and a long discussion took place, in which the papists endeavored to prove that the circulation of the Bible was injurious to religion. As this was an occasion likely to bring them out, we will give a few extracts from their speeches, sufficient, at least, to show their sentiments. They are taken from "the Report of the Kilkenny Bible Society. Dublin 1824."

From the speech of Mr. Price,—"Let no one think that the study of the sacred volume is of unquestionable tendency to the increase of christianity; many unfortunate persons have risen from its perusal, sectaries; many, shaken in their belief; many, unbelievers.

"For these reasons, and for others less important, *I stand opposed to the dissemination of the Bible*, that is, the sacred book of Christians. Their public perusal—I mean their being in the hands of the public; is unnecessary, and,-I believe, injurious to Christianity,"

Mr. Colles, in reply to Rev. Mr. Shaw, said; "That gentleman had triumphantly asserted that whoever read the Bible, whether on the swampy savannahs of America, the sandy deserts of Africa, or the verdant plains of Ireland—He (Mr. C.) decidedly denied the fact. He positively asserted, on the contrary, that the very men who had most widely distributed the Bible, were the very men who had benefited by it the least."

From the speech of Mr. Dunphey—"It is not the cause of God, but the cause of Mammon, which has warmed the zeal of our modern apostles in their mission of circulating the Bible without note or comment."

These extracts are sufficient to show the spirit of the different speakers. A person reading them would suppose they were uttered by infidels. But we refer such persons to the report from which we have quoted, to show that they were only good Papists, supporting the doctrines of their Church. With such declarations before us, we do not wonder that Abner Kneeland (the Boston preacher of infidelity) so lately held out to the Papists in this country the right hand of fellowship, and declared, "If they could league

their forces, they would make the West speak in tones of thunder, which the missionary fanatics would never be able to silence."

This public debate produced further meetings for discussion, together with a pamphlet war. From the speeches and writings of the Romanists at the time, we make the following extracts, quoted from "A Defence of Religious Liberty, Dublin, 1825."

From a pamphlet signed J. K. L., (generally attributed to the Romish Bishop Doyle,); "The Scriptures alone have never saved any one: they are incapable of giving salvation: it is not their object; it is not the end for which they were written."

From the speech of the Rev. Dr. McKeon—"Considering that the Scriptures of themselves, unless accompanied by such notes and explanations, lead directly to every species of fanaticism and infidelity; the Catholic Church *opposes this indiscriminate circulation.* The Catholic Church does enjoin that all who take the Scriptures into their hands shall have such a tincture of learning as will enable them *to read them in one of the learned languages;* unless their pastors suppose there can no mischief arise from giving them in their native language."

Rev. Mr. Browne—"It is not Protestanism but infidelity we dread; and infidelity most assuredly would follow the indiscriminate reading of the Scriptures, were the people deprived of the fostering care of their pastors, whose duty it is to expound the sacred volume for them."

Rev. Mr. Sheehan—"The principle of the Bible reading without note or comment, leads only to infidelity in religion, and insubordination to the civil government."

Rev. Mr. Dunphy—"When Henry of unworthy memory broached his religion, did not men *go to the Scriptures*, and draw from them, as from a quiver, the arrows which were to strike down the ancient faith?"

Rev. Mr. Brennan—"The Catholic church, the guardian of the word of God, considers the Sacred Scriptures; *though not necessary*, yet useful to be read to her members, *under prudent circumstances.*"

Rev. Mr. O'Connell—"*We want not* the assistance of the Bible to inculcate the principles of christianity."

Rev. Mr. Clowry—"I maintain that the indiscriminate reading of the Scriptures is *opposed to the interests of religion*, as it is to the well-being of society."

Rev. Mr. Sinnott—"My dear friends whom I see around me, let me impress upon your minds this fact; that should you be induced to take the Bible home with you to your

cabins, *you would be in danger of learning from it doctrines contrary to the religion of your own infallible church!* for it teaches all religions; and from it every sectarian professes to derive his creed."

Mr. Wall, (a divinity student)—"The reading of the Bible without note or comment, under the influence of private judgment or secret illumination, directly leads to inconsistencies and errors, *to impieties and immoralities.* I beseech you, (speaking to the females present) I beseech you to recollect the history of those times; and if you are, or ever shall be, mothers of families, when you find the little ones clinging to your knees with filial love, tell them to *avoid* the promiscuous reading of the Bible."

Such are the precise words of Popish priests. You will perceive that two of them (Messrs Dunphy and Sinnot) have incautiously expressed the *true ground* of their fears. It is that if men go to the word of God they will discover the errors of Romanism. "The ancient faith" cannot bear an exposure to too high light.

Lastly, in concluding this long catalogue, we would give the testimony of Rev. Dr. Pise, now Priest of St Joseph's Church, in this city. In "Father Rowland," a tale intended to support the doctrines of Popery, he has a curious argument (p. 73, 4) to prove that the Bible is not the sole rule of faith, and that "the church can exist without the bible." It is this; the gospel of St John was not written for ninety years; (he prudently keeps out of sight the fact, that the church had during this time the *other three gospels*); therefore, the church must have existed same time without the *whole* of the New Testament; *ergo*, it could always do without it. Or to give you his own words; "If it existed ninety years without the whole of the New Testament, it might have existed nine hundred, or nine thousand years without it." P. 74. He thus endeavors, with Jesuitical sophistry, to confound the idea of not having the *whole* bible with not having *any* of it.*

*To show still further the Rev. gentleman's opinion of the free circulation of the Bible, we give the following extracts from a conversation in the same work: "'At any rate,' he continued, 'the booksellers profit by the cry. Every bible sent out brings something into their purses.' 'It always appeared to me,' said Mrs. Wolburn, 'that the boast made of the propogation of the Bible is a mere speculation, a matter of interest to those who form the societies for diffusing the light of the Gospel. 'Instead of diffusing light,' said Rowland they scatter abroad the seeds of error.'" P. 60.

Who, with such facts before them, can believe the declaration of Papists, that they are friendly to the reading of the Bible? Look at the past and you will see how bitter has always been their opposition. Look at their conduct when Wicklif gave his translation to England, and the bible is no longer a sealed book. "*The rage*," says Milner, "*with which the heirarchy was inflamed against a work so undeniably seasonable*, demonstrated that the ecclesiastical rulers hated the light, and would not come to the light, lest their deeds should be reproved." Church Hist. iv. 91.

And thus it is *now*. We care not for the denial of Popish priests; we appeal to facts. We appeal to those whose duties have brought them into contact with the lower class of Papists: how many among them do you find who have never read *a chapter* of the Scriptures? We appeal to the Bible and tract distributers, who have gone through the lanes and alleys of this mighty city to visit the poor and learn their spiritual wants: where can you point to a single Romanist among them, who possesses the bible, even of his own church? Alas! "No man is able to open the book: neither to look therein."†

RELIGIOUS INTELLIGENCE.

Brother J. McVey, of Ohio writes July 20 from Indianapolis, that he had baptized eleven in that town; that several more were received into the church by letter within the last two weeks; that the churches in Ohio where he labored were greatly revived.

Brother J. T. Johnson of Georgetown Ky., writes that recently 70 have been added to the churches in Newcastle, and Palmyra, Ky. prospects are brightening.

Brother A. Peeler of Bloomington Ill. gives us cheering accounts of a good work in some of the churches where he labored.

† A *fact* which occrued *lately* is to the point, and will go to prove all that we have asserted. A few weeks ago the annual meeting of the Young Men's Bible Society of Boston, was held in that city.' "One fact," says the New York Observer of May 23d, "was mentioned in their report, which ought to be known to every person in our community. It is this: before the distribution was commenced, a member of the board called on Bishop Fenwick, and asked if he had any objection to the circulation of the Scriptures by the

Brother Ambrose Lea of Springfield, Ala. enquires, whether we ought to pray now as Christ taught his disciples, 'Thy kingdom come.'

If we believe that his kingdom has already been set up, according to the prophecies, and according to the scriptures of the New Testament, we think there would be an impropriety in thus praying. It would certainly be an acknowledgment that the Kingdom had not yet come, and this would contradict all the ideas of the christian world on this subject. Editor.

The soul is always busy; and if it be not exercised about serious affairs, will spend its activity upon trifles.

Good men generally reap more substantial benefit from ther afflictions, than bad men do from their prosperities.

NOTICE.

The Editor is obliged to return to Kentucky on business in September. He has therefore hurried the September number; and stiched it with the August number. The October number will be sent in good time, or stitched and sent with that of November. By neglect of old subscribers and post masters, in not advising me of discontinuances in due time, I have lost much, by continuing to send to them for many months. To prevent this in future, I request all who shall discontinue after this volume, to name it to the post master, who will advise me of that fact as soon as it can be done; at farthest against the 15th day of December next. I hope my patrons and agents will exert themselves to increase my list of subscribers. I have grown old in their service, and expect this small return for the support of age. Let them begin son, and send me the names of new subscribers. To such as shall not advise me of thir discontinuance in due time, I shall continue to send the next volume.

Editor.

Society, among the members of his diocese? He replied that *no Catholic would be allowed to receive the bible from them!* Copies were therefore not offered knowingly to Catholics, as from their blind submission to the direction of their priests, it was believed that if any should be left with them, they would be destroyed.

RELIGIOUS INTELLIGENCE.

In the neighborhood of brother Scott Riggs near Jacksonville Ill., we lately, on June 22, baptized ten new converts, and with them three more on the same day were added to the church, two of the latter were C. Presbyterians.

Brother Joseph Callahan of Bedford county Tenn., writes that brother J. M. Wilks baptized three on the first Lord's day in June.

Elder J. G. Ellis of Dry creek, Kentucky baptized two on the fourth of May.

Brother John M. Harris writes, that on January 22, Elder M. Combs baptized old Judge Lowe, and N. Hineman of Bloomington also brother Hardinadds, Harvey Houston and wife.

Brother Josiah H. Boone of Todd county Ky. (June 29) thus writes to the Editor. "The good cause is progressing gradually in this section. I have recently immersed in the name of the lovely Lord Jesus three amiable peasons, one a Methodist preacher." He adds a word of exhortation.

"To my dearly beloved brethren, who are beginning to viev, and drink of this healthful and life giving stream; I wish to speak through the Christian Messenger. March on upward; the meaning of which exhortation is, reform, reform; let your conversation be as becometh the gospel of Christ; walk worthy of your high calling; assemble on every first day of the week, and engage in supplications, prayers, intersessions, and thanksgiving for all men; show forth your Lord's death, proclaim your confidence in his promise to return for you, to take you to himself. Lay by you in store for the treasury of the Lord as he prospers you; be rich in good works, ready to distribute, willing to communicate. Thus let your light shine before men, and others will see your good works, and glorify your Father who is in heaven. Friendly brethren farewell; Be perfect, be of one mind, live in peace, and the God of peace shall be with you. JOSIAH H. BOONE."

Maysville, July 2, 1835.

Brother Stone,—Grace mercy ane peace to you be multiplied.

Many through this section of country are sick and dying. Some of cholera, some of fever and other diseases. This is the unavoidable destiny of all, and all concious of it. Yet how indifferent is the great mass to the things of eternity!

Is not the judgment at hand, and will not men have to render a personal account for the time spent on earth? O that the world could be made to realize this truth!

I am still preaching the gospel and baptising a few. Brother Okane of Indiana, and myself rode together six months, in which time we immersed (if I am not mistaken) about two hundred persons. He has returned to Indiana, and I am in the field alone.

The Lord bless you and yours, R. C. RICKETTS.

Maury county, Tennessee, May 23, 1835.

Dear Brother Stone,—I can inform you that truth is still cutting its way, in some degree, in this section. Within a few weeks three of James Houston's children have been immersed in the name of Jesus; grand children of old Christopher Houston, an old acquaintance of yours.

The prospects for doing good in the name of Jesus, in this country is as flattering now as it ever was; if not more so. The course of truth is glorious.

Your brother in the kingdom of Jesus.

D. B. BILLS.

OBITUARY.

Died, at his son Daniel's (May 12,) Elder William Bills, after having suffered much from the gravel, and dropsy which were the means of his death. He bore his sickness with christian meekness and fortitude, and expired in the glorious hope of a blissfull immortality. In his last exhortation he entreated his unbaptized friends to repent and be baptized in the name of the Lord Jesus for the remission of sins, and wear no other name but that of Christ. He was buried on his birth day, just seventy years after his birth.

On the 24th of May the beloved, respected, and pious companion of Elder David Purviance, of Indiana, and mother of Elder Levi Purviance, in the 73d year of her life. Truly a mother in Israel is fallen; fallen asleep in Jesus. Her sufferings were short; she sickened on thursday morning, and closed her eyes in death on the Lord's day following.

Also; In Hancock county, Illinois, May 13, 1835, died Elizabeth, wife of Samuel Knox jun., in triumphant, hope.

Brother G. W. Hardin of Bloomington, Indiana, writes, that on 15th Jan. Elizabeth, wife of Jonathan Nichols, died; and about a month before, her only brother Robert Hamilton. They were both living members of the church of Christ in Bloomington, and from my long and intimate acquaintances, I have no doubt that they sleep in Jesus.

Editor.

PROSPECTUS

OF THE

RELIGIOUS INVESTIGATOR.

Regardless of the smiles of flattery and the frowns of bigotry, or the sneers of ungodliness, it will be the Editor's constant aim to dispel the glooms of superstition, by spreading abroad the uncontaminating light of the *Holy fount*—The Bible, to the consolation of its friends who may chance to read the efforts of his humble pen. He wishes to sweep down the pillars that support the *Temple of pseudo-religionist*, and call the attention of his fellow mortals to "a kingdom which cannot be moved." In endeavoring to accomplish which, he will honestly contrast *sectarian dogmas* with the living word of God, and hold them up to public view.

Free investigation on all topics deemed important to the melioration of human society, shall be invited and encouraged; for, in the language of Milton, "*whoever knew truth put to the worse in a free and open encounter?*

What earthly sagacity can say in truth, that the tracts, pamphlets, etc. of proud sectarianism, if unrepelled, shall not be ultimately the means of subjugating the sons of America to worse than African servitude?

Let the friends of republican and religious freedom stand on the watch-tower of blood-bought liberty; "cry aloud and spare not" the abominations of clerical tyrants. To your posts O sons of freedom.—*Veritas est omnipotens.*

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Terms.—The Religious Investigator, if sufficiently encouraged, will be published semi-monthly in newspaper form, at $1 00 per annum, paid on the reception of the first

number, or $1 25, at the end of five months, and if not paid then, $1 50 will be required. None will be permitted to discontinue, unless at the discretion of the editor, until arrearages be paid. Let each subscriber be particular in naming the office to which he wishes the paper sent. Any person obtaining five subscribers and becoming responsible for the same, shall have one copy for so doing.

☞ Postage on this work will be one cent per number under 100 miles; one and a half over that distance.

All letters must be post-paid, addressed to

C. F. R. SHEHANE, *Jefferson, Jackson co. Ga.*

September 5, 1835.

RECEIPTS FROM LAST NUMBER TO JULY 30th.

KENTUCKY.—*Maysville,* R. Rickett for Wm. Corwine, Wm. Holton, Wm. Rowsee, S. January, J. Funk for vol. 9. *Graysville,* J. Boone for J. Grubbs 9; Mary Meriwether for 9 and 10; for J. Rothwell of Clarksville Tenn. 9, Mrs. Shipp of Hopkinsville 9. *Cerulean Spring,* Wm. Wilkinson for A Thompson 9. *Brownsboro'* B. Allen 9.

OHIO.—*Greenfield,* E. Byram 9. *Mayfield,* N. Francis 9.

ALABAMA.—*Montgomery,* J. Davis in full for 9, $7 00.—*Flintmills,* J. Randolph 9. *Brownsboro'* J. Lewis, J. Kiser, Wm. Daniel, T. Griffin 9. *Springfield,* A. Lea, H. Lea, Alf. Lea, Job Kea 9. *Walker C. H.,* E. Randolph for Wm. Billingslys Jeptha Billingsly, J. Williams, A. H. Rackley, D. Murphey for 9, J. Billingsly 8, 9, E. Randolph 75 cts. for 9.

ILLINOIS.—*Springfield,* A. Meacham and J. Johnson 9.—*Berlin,* P. Poindexter 9, Wm. Grant 6, 7, 8. *Rushville,* Bro. Cyrus for H. Johnson; A. Smith, John Doyle 9. *Bennington,* Joel Decamp 9. *Naples,* J. Shelly. *Franklin* Wm. Woods, *Jacksonville,* E. Mallory, J. McIntyre 9.

MISSOURI.—*Liberty,* J. Kurkandall for J. Thompson, W. Thompson J. Everett, G. Wills 9. *Lexington,* J. Bounds for self R. Bett, T. Mulky, Wm. Fine for 9, D. Young, 7, 8, 9, G. Marquis 7, 8, 9. *Palmyra,* Bro. Cyrus for W. Lewis, P. Alverson for 9. *Hannibal,* D. Dunlap, W. Darr, Doc. McCoy 9 Jos. Conway, Js. R. Garnet each for 6 nos. of 9.—*Quincy,* Bro. Riggs for A. Chase $2 25 for 8, 9. *Lawrenceville,* S. Lemons 9. *Bloomington,* G. & R. Carlock for 8, 9, Wm. Major 9, and $1 00 for 9 one not named, J. Benson for Gospel Advocate.

MICHIGAN.—*Springarbor,* Wm. Smith $2 00 for 9, Eld. J. Wolworth 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. OCTOBER, 1835. [No. 10.

THE CHRISTIAN MESSENGER,

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MAURY COUNTY, TENN. June 30th, 1835.

BROTHER STONE:—For four or five years past, I have read your writings: and from them have received much instruction. The manner in which the Messenger is conducted, and the spirit in which you write, is calculated to gain the esteem of any person, that is not shrouded in midnight darkness, or blinded by sectarian bigotry. But notwithstanding I have derived so much information from your paper, yet on one subject you have always left me in the dark, (viz:) on Baptism for the remission of sins. I have had it in contemplation to write you on that subject; but my want of education, and my obscure situation, have hitherto prevented me. But the more I think on the subject, the more my difficulties increase; therefore I am determined to open my mind to you, hoping at the same time that you will not pass me unnoticed.

You appear to me to be as able an advocate for New Testament principles, as any person I have read, particularly, on the doctrine of faith, repentance, and baptism, as taught by Peter, on the day of Pentecost. Though for this you are much opposed, and persecuted by what is called orthodoxy. Every quibble and false criticism, is made use of by them, in order to invalidate these heavenly truths; yet