order. Twelve or 15 have been added since September last. Bro: Scott asks, 'When and where the king (Immanuel) was crowned?'—He thinks that Christ has not yet been crowned, and will not be before his second advent to the world.

Of this we may hereafter say something.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY; HENDERSON. Geo. Robinson 9 by J. S. Smith. TRENTON. J. Woodward 8, 9 2,50. G. Waddle 9, 1,25; he paid agent for 8. H. Durett, half of 8, 9, 1,75. MT. STERLING, Samuel M'Cormick 10,00 KEENE. Mary Hughs paid agent Riggs at Paris 9 1,25.

OHIO. MT. HEALTHY, R. Compton 9, 10. A. Lane sen. 9, 10. Elijah Needles 10. PIQUA. Abel Brandon, Eliza Byram, Js. Brown, for 10.—TROY, Josh. Peck, A. M'Cullough, J. Coe, Ben. Wharton, for 10. NEW CARLISLE, E. Korey 10. YELLOW SPRING. M. Baker 9, 10.

ILLINOIS. JACKSONVILLE, Js. B. Riggs, J. Campbell, D. Denishn, Eph, Smith 10. Mrs. Sarah Tilton 10, Wm: B. Warren, 10, Theodore S. Barton, 9, 10. HOLLANDS GROVE, Dan'l Travis, 10, Mrs. Demming, 10, N. Owen 10, C. Sparks, 10, he paid 9 to J. T. Johnson. Sol. Tucker 9, Bro: Davenport for R. B. M'Corkle. Wm. Reeder and John Dawdy for 9. RUSHVILLE, Geo. Kirkham 9. MONMOUTH, C. Dewesse 9.

TENNESSEE. GALLATIN, Jona Wilson, Sam'l Wilson, Ad. Wilson, Wm. Bell, John Gourley, for 10.

MISSOURI, PARIS, J. Wilcoxen 1,25, for Joel Noel 1,00, J. T. Bailey 1,25 Ed. Tidence 1,25 for 9.

GEORGIA. Eld. Shehane for Tho. Dester, R. B. M'Cord, Js. M'Gaughey A. W. Wright, Wm. M'Ever for 10.

MISSISSIPPI. Josi. Williams for 10, and 1,00 for Gos. Advocate, and 1,00 for Evangelist for 1835.

NEW JERSEY—Eld. Wm. Lane, for 6, 7, 8, 9, 10.

INDIANA—BLOOMINGTON. G. W. Hardin 5,00 in full for his agency.—PENDLETON. Rich'd Kinnamon 9. OWENSVILLE, Jo. Rosboro 10. GREENCASTLE, G. R. Young paid some agent 7, 8, 9, and to me 10. Geo. Pearcy 10, Jos. Wells 10, Elij. Wright 10, Lem. Wright 10, Wm. Brothers 10. MIDDLETOWN, Eld. Sam. Rogers paid J. T. Johuson for Rich'd Kinnamon 8, John Crum 8, Chs. Cummings 8, Wm. Stewart 8 and half of 9, John Crum 9 and 1,25 with J. Rogers. STILESVILLE, Eld. Wm Rawlins 5,00 in full for 9. INDIANAPOLIS, N. Ellis, G. M'Ilvaine, Senour, Wm. Hobson Sqr Dawson for 9.

CHRISTIAN MESSENGER.

BY B. W. STONE:

AN ELDER IN THE CHURCH OF CHRIST.

"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."—PAUL

VOL. X.] JACKSONVILLE, ILLINOIS, MARCH, 1836. [No. 3

THE CHRISTIAN MESSENGER,

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NUMBER II.

CHRISTIAN UNION.

[Continued from page 30.]

Having shown some of the obstacles in the way of Christian union, and having seen the insufficiency of certain plans of union, I now proceed to shew 'How christians can be united.'

1. As man-made creeds have always divided christians and stood in the way of union—these must all be abandoned, and the Bible alone received as the only foundation and rule of faith and practice. On no other platform can all christians meet. Here the church rested in her best days. Here she would have rested, and remained in sweet union, had not human creeds been introduced and established as authoritative. From this period we may date the apostacy of the church. From this period christians were divided, and many inspired with the fury of hell, persecuted each other to death, fighting under their great leader the devil, 'transformed into an angel of light. From this period the reign of darkness and ignorance commenced, called the age of darkness; for as the attention of the people was drawn to the creeds of the councils, it was of course drawn away from the Bible. They *might* believe the Bible; but *must* believe the creed. They might believe the Bible, but if their belief differed from the creed, anathemas, and death were their doom. Happy for the people, in a worldly point of view, that they were soon after prohibited entirely from reading the Bible! There was then no more danger of losing their lives; for they now believed the creed alone, because this alone they knew, or could know.—All protestants with one voice condemn this conduct of our fathers, and highly extol the Reformers of the sixteenth century, for restor-

ing to the people the Bible, and the divine right of reading and judging for themselves. But does not every protestant see that the creed making business is but the recommencement of the same tragic drama? Shall they plead for that which divides christians, promotes strife, engenders hatred, impels to persecution, war, blood and death, and set up their own devices in the place of ihe Bible to judge and condemn a fellow christian? Is not this like setting up the man of sin in God's judgment seat? Will any christian plead for the life of his creed, when he must know that others cannot unite on it without hypocricy? No! no. Let it die the death. Will any plead for the retention of his creed, because it has never promoted war, bloodshed and death? We may thank our God and our happy government for this. The lion is chained, but it lives, and secretly raves, and thirsts for blood. The Bible, the BIBLE ALONE is the only religion in which christians can all unite. Not on the opinions formed by man of the truth and facts stated in the Bible, but upon the facts themselves.

2. As there cannot be a union of righteousness and unrighteousness, of the spirit of Christ and the spirit of the world, therefore christians must all have the spirit of Christ, and be holy as God is holy in order to be united according to the will of God. Any other union than this is no better than a rope of sand, useless and easily broken.

It may be asked, 'How are all to get the one spirit of Christ?' I know of no better way than to believe on Jesus through the word of the apostles; or to believe on him as the scripture hath said—through such faith united with obedience, the Holy Spirit is given, and all become one as the Father and Son are one. When men shall believe on Jesus through the word of the apostles, and not through the word of erring man; when they shall believe on him as the scripture hath said, and not as fallen men have said, then they believe he is the son of the living God, and Savior of sinners, that he died for our sins according to the scriptures, that he was buried and rose again from the dead the third day according to the scriptures. Then they believe his whole teaching to be divine; and humbly submitting to it receive the uniting spirit of God. This must be done in order to christian union.

3. To be united we must receive the one name given by divine appoiniment, which is the name Christian. Let all others be cast away and forgotten.

EDITOR.

(TO BE CONTINUED.)

February 27, 1836.

DEAR BROTHER STONE—

I avail myself of the opportunity which a little leisure time affords, of calling the attention of yourself and your readers to the consideration of the propriety of christians communicating to the necessities of each other.

That professing christians do not now enjoy the full amount of happiness, which all agree is attainable, is but too evident; for it is only as we make proficiency in the knowledge of the christian religion, and in the practice of its precepts, that we can enjoy the blessings which it proposes. To be deficient in either, is to sustain the greatest loss of what we otherwise might enjoy. The conclusion then is unavoidable, that our want of happiness is precisely proportional to our want of conformity to the will of God in all things. The consequence of the first christians carrying out and exhibiting in their lives all the holy principles of their religion, was happiness, joy and peace in all vicissitudes. To imitate them, is, like them to be happy. We will now take a view of their manner of life, which will furnish us with the best model.

No sooner were the glad tidings of salvation announced, with the Holy Spirit sent down from heaven, than those who heard believed, and became obedient to the faith, 'sold their possessions and goods, and parted them to all men, as every man had need.' 'Having all things common.' So powerful was the transition in their condition and feelings, that those objects which they once eagerly pursued, were now abandoned. The voice of fame, and glitter of wealth, could delight them do more. An object superlatively glorious now attracts their eyes. With rapture and inexpressible joy they behold life and immortality brought to light through the gospel.' Captivated by its overpowering charms, they at once took an everlasting adieu of the unsubstantial pleasures of this vain and wicked world, and giving themselves to the Lord and to one another, commenced, by a proper use of their substance, contributing to the necessities, and consequently to the happiness of each other. After this, they continued to 'deny themselves of ungodliness and worldly lusts,' to be kind, affectionate and hospitable to each other. Consequently, they were *always* joyful in the Lord.

Whether it was intended by our heavenly Father that all christians in all circumstances, should in every particular, implicitly follow this example, I do not pretend to say. Or whether the gospel will sanction the holding of private property or not, is not now my purpose. But that one in our Lord's kingdom should enjoy this world's goods, while another lacks, is most repugnant to the example before us, as well as to all the teaching of the apostles. Give heed to John: 'Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.' Again, we are told, 'pure and undefiled religion before God, and the Father is this, to visit (or take care of) the fatherless and widows in their affliction, and keep

himself unspotted from the world.' No release from the obligation to do good to all men, but *especially* to those of the houshold of faith. Every man is not 'to look upon his own things only, but also upon the things of others.' The first christians observing these principles and, like their great leader, always doing good—loved each other with a pure heart fervently; evincing to all the world that they were the disciples of Christ.

But how essentially different is the present state of things from that which obtaind among ancient christians. Then all were humble, esteeming others better than themselves, and laboring to increase and promote the happiness of all the brotherhood. Now, some, disregarding those heaven born principles, have taken their stand with the rich, the proud, the gay, and the great of the earth, arrayed in gorgeous apparel, and still adding treasure to treasure on earth. Others, withered by adversity's frowns, and clad in the habiliments of haggard wretchedness, pine and groan beneath misfortune's heavy hand, without a friend to tender relief. While others, bearing the christian name, fill all stations between these extremes. Then, when the servants of the Lord were called to die, delivered from any concern about the temporal wants of surviving friends, they could go in peace, having no lack of confidence that their brethren would provide for them. But now to a christian, how painful is the thought! that by death he may be taken from his infant family before he can provide for their education and support. Can he die in confidence that his brethren in the Lord will provide for, educate, and 'bring up his children in the nurture and admonition of the Lord?'

Is it not lawful and expedient, and are we not imperiously called upon by the teaching and example of the apostles, so to associate ourselves together that we can relieve each other's wants, and inspire the dying christian with confidence that his surviving family shall be provided for?

I am now in Jacksonville, and am happy to have the concurrence of the brethren whose names are subjoined to my own in the sedtiments of this communicatioo.

A. REYNOLDS.
JNO. T. JONES.
D. P. HENDERSON.

POINT EXPECTATION, Illinois, Feb. 2~, 1836.
B. W. STONE, Ed. Christian Messenger.

BELOVED BROTHER,—Some time has passed away since I had the opportunity of addressing you. Nothing of an unusual charac ter has transpired. The winter is nearly gone, and we now look for

ward to Spring. With us, all things naturally and spiritually, have to a great degree been frozen. Oh when will the Spring time come with its blooms and rich perfumes, to the christians! When will the holy precepts and examples of God, influence his professed followers, to abandon 'every appearance of evil' and 'cleave to that which is good.' When will the church look 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?'—I answer not until the voice of the Son of God is obeyed.

His voice to his children is, 'ask and it shall be given;' and, 'whatsoever we ask, we receive of him, because we keep his comandments and do those things that are pleasing in his sight.' Again, 'and this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.' My object in bringing to view these precious promises of God, is that I may engage some faint hearted soldier of the cross, to add to his faith 'virtue (or courage),' etc., to engage perhaps for the first time, in calling upon the name of God in their families or in the congregation of the saints. It is unfortunately too true, brother Stone, in my circle of acquaintance, that family prayer is almost totally neglected. On some accasions, when a Preacher spends a night with our brethren, the family Bible is brought from its shelf, and the dust of weeks, perhaps months is brushed off, and the Preacher requested to unite in worship. And indeed on such occasions, it is but too common that the female is busily engaged, after removing the cloth from the table, in putting all the children (unless grown) to bed; so as to prepare for family worship. A thought has often occurred to me while witnessing such scenes, that parents little thought of training their children for the skies. Important truth! that parents are left the guardians of their children; and have the solemn, yet pleasing task of 'bringing them up in the nurture and admonition of the Lord!' How is it possible for christians to grow in grace and in the knowledge of our Lord and saviour Jesus Christ, without raising an altar at home? Was it necessary for the dear Saviour of sinners to pray? View him kneeling before God in the garden of Gethsemane. There pouring out his sorrows. There see the winged messenger of heaven descending and strengthening him. Ah how much more necessary that his followers should ever pray; should ever follow his holy example! CHRISTIAN, wherever you are, engrossed in business, the cares of this world, so as to prevent you from retiring to the closet—the lonely grove, and in your families night and morning, then and there calling on the name of God, I appeal to your own heart, and ask you if you do not feel fearful to meet the Lord Jesus, when he shall descend from heaven? Yes it cannot be otherwise; you are barren and poor in divine things. Little indeed, if any, of the good spirit of God do you enjoy, or ever will, while any cause hinders you from the enjoyment of holding

converse with your maker. Our bodies could not long survive, did we not eat and drink; neither will our souls, unless fed on the bread of heaven; to obtain which, we must ask. I do not think I have exaggerated on this subject. I know I have written plainly; which is the duty and privilege of every christian. My soul has been sickened with reform, reform resounded from one end of our land to the other, when indeed it has been with many only in theory. Come let us all reform in practice, and if we have neglected any command of high heaven—neglected to enjoy any privilege of the kingdom, let us remember that is the will of our heavenly Father, that we should obey the voice of the Son of God and live.

Finally my dearly beloved brethren, suffer this word of exhortation; and let none reply, that they cannot pray before their families, or with their fellow servants, or before their former comrades; Oh no! But buckle on the armor of God, the panoply of heaven—resolve sooner to die than disobey one known command, or prove a coward. Engage in this glorious privilege remembering that after you do all you can, you are but unprofitable. That it is the mercy of God that you are thus privileged. Remember, short prayers are those given for a model, in the word of God—are those which the Lord delights to hear and answer. Remember the Publican who smote on his breast and said' 'God be merciful to me a sinner.'

P.

PRINCIPLES, NOT MEN.

1 Peter, 2, 6. *'But ye are a royal priesthood.'*

From this passage some have honestly argued, and concluded, that under the christian economy, all the members of the church of Christ are equally kings and priests, and therefore have equal right to exercise these offices; as kings to rule and govern, and as priests to administer the word and ordinances, or to preach and baptize; that as the power of kings and priests are in them, or belong to them, they, and they only have power to ordain bishops, elders, evangelists and deacons; and that when these are thus ordained by the church, they have then full authority to exercise these offices.

This passage in Peter is evidently a quotation from Exodus 19, 6. 'And ye shall be unto me a kingdom of priests.' From a wrong construction of this passage in the law, Korah, Dathan and Abiram with their company, drew a similar conclusion. They said to Moses the prince and to Aaron the priest, 'ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; Wherefore then lift ye up yourselves above the congregation of the Lord?' Moses replied to them, after having stated to them the high privileges to which the Lord had exalted them, and said, 'And do ye seek the priesthood also? For which cause thou

and all thy company are gathered together.' The whole account with their awful destruction is recorded in Num. 16. Though Israel was called a kingdom of priests, yet none but such as were ordained by the order of God, dare exercise that office; no, not the Levites themselves. So under the new institution, though the Christians are called a royal priesthood, none dare exercise the offices of kings and priests, in the common acceptation of the terms, unless ordained according to the order of heaven. All are kings and priests unto God, but not to his church, that is, all have the privilege as priests to offer to God the calves of their lips, thanksgiving and praise, and their bodies as a living sacrifice, holy and acceptable to God, which is their reasonable service. They are kings to God because they are anointed to rule the empire of self, and what pertains to them according to the laws of their supreme King, the King of kings and Lord of lords.

It is evident all are not kings and priests in the acceptation contended for by some; because by divine authority the women, who compose a part of the church, are forbidden to usurp *authority* over the man, or to teach, but to be in silence. 1 Tim. 2, 11, 12.

If all were priests, then all had an equal right to teach, and to exercise every office of a priest. If this were fact why did Paul charge Timothy to commit the word to faithful men, who should be able to teach others also? 2 Tim. 2, 2. They, according to the plan I oppose, had this right before Timothy committed it to them. On this text I farther remark, if the church, independent of elders, or teachers previously ordained according to the gospel order, had the right to commit the word to such as they judged fit to teach, why was this right taken from them, and given to Timothy? Why did not Paul in apostolic authority, command the church to commit the word to faithful men that they might teach others? If it was their right to ordain, why not command them, and not Timothy, to lay hands on no man suddenly?

If all were priests, and had an equal right to exercise that office, why is it that we never read in the New Testament of any persons being ordained, or baptized by the church. or any unordained member of it, but universally by the apostles and those ordained by them or by the Eldership? It has been argued that Cornelius and his house were baptized not by Peter, but by one or more of the six men that accompanied him. Let us examine the passage. Cornelius and his house were all filled with the spirit, and were speaking with tongues. Peter, convinced that God had received them, commanded them to be baptized in the name of the Lord. Now, to whom did he give the command *to be baptized?* Surely to Cornelius and his house, for the pronoun *them* refers to him and his house only. The command could with no propriety be given to his six companions; for doubtless they had been already baptized. Not a hint given that the six men with him were commanded to baptize these Gentiles—

but Peter simply commanded them, now filled with the Spirit to be baptized. No doubt that Peter remembered his Lord's commission, Go teach all nations, baptizing them; and therefore he obeyed it by doing it himself. So he commanded the Jews on the day of Pentecost. Acts 2, 38.

When Jesus ascended up on high, he received, and gave gifts unto men. These gifts are specified; as the gift of apostles, of prophets, of evangelists, of pastors, and of teachers. These gifts were for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4, 11, 12. Now are these gifts given to every member of the whole body? If not to the whole, then all are not kings and priests in the sense contended for by some. This body of Christ the same apostle describes 1 Cor. 12. He says, 'God hath set forth the members, every one of them in the body, as it hath pleased him—these members are, 'First, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues.' Then he asks, 'Are all apostles? Are all prophets? Are all teachers?' No: therefore all are not kings and priests. If all were the teachers, where are the taught? If all were governments, or governors, where are the governed? To say the whole body were teachers, would be as improper as to say the whole natural body was an eye, a foot, or hand.

But it is said that the whole Church, each member of it independent of the ministry, has all power and authority in herself to be kings and priests; and that she has the authority to commit this power and authority, to any member whom she may choose, and ordain to these offices; and that none can fill these offices till thus chosen and ordained by the church.

I now inquire, if each member in the church possessed these offices, and the right to exercise them, before the church chose and ordained him, where can be the propriety of the church in ordaining him to these offices? Where, in the New Testament, is it recorded that the church has the right to ordain to any of these offices? Nowhere can I find it in that book, but the contrary is evident. For if this were the right of the church independent of the ministry, why did the teachers and ministers at Antioch, without the church, ordain Paul and Barnabas to a certain work? The church had no hand in this matter of ardaining. They neither fasted, nor prayed, nor laid hands on them. These were all done by the teachers, who thus ordained Paul and Barnabas. Acts 13. If the right of ordaining was vested in the church exclusive of the ministers, would it not have been disorderly for the teachers to have done it without the church? Would it not have been an unlawful assumption of authority? Would it not have been taking from the church what belonged exclusively to her?

Paul and Barnabas when thus ordained to the special work assigned them, went and ordained elders in all the churches. Had the

work of ordaining elders belonged to the church, why should Paul and Barnabas have done it? Why rather did they not instruct the churches their duty, and permit them to do their own work? If this work belonged to the church, why did Paul leave Titus in Crete to ordain elders in every city? If in the New Testament there is no mention of the church possessing this right—no mention of her exercising it, all her acts in these matters are null and void; for she acted without authority, without faith; seeing there is no foundation of faith presented in the book. Acting without such authority, is a departure from the faith of our Lord Jesus Christ. We who thus act, are building up again what we have formerly been laboring to destroy, that is, we are substituting human opinion for divine truth.

It is said, that the ministry are dependent on the church for its existence, and not the church on the ministry; and therefore the church is the highest authority on earth. Very frequently popular opinion is received as true without examination. This now under consideration is among them. To facts we appeal—facts recorded in the New Testament. Is not the church built upon the apostles and prophets, Jesus Christ being the chief corner stone? Does not the house depend on the foundation, and not the foundation on the house? Did not the apostles exist before the church? And was not the church formed and organized by them, and by such as were ordained by them? By such men were the churches every where formed and organized; and in every age since to the present, churches have been thus formed and organized. God has so ordained according to his good pleasure, 'by the foolishness of preaching to save them that believe.' I plead not for the popish doctrine of the succession of the apostles; but I do plead that a succession of ministers has continued ever since the apostles, and that by the will of God. This cannot be denied.

But it is objected that all the churches have apostacised from God and his laws. I answer: not all, for then the promise of the Lord has failed, that the gates of hell shall not prevail against his church. In the general apostacy, and during its whole continuance, God has preserved a church, concealed in the wilderness, and secured from the deathly grasp of her enemies. The apostacy has not changed the truth or faithfulness of God. The witnesses still live, though they prophesy in sackcloth.

It is asked, what shall be done? We cannot admit that ordination valid, which has come to us through apostate, unholy hands. If their ordination be invalid, then no protestants are legally ordained, for they received their ordination from this corrupt source. What shall be done? Shall we to avoid this difficulty, run into darkness, or, which is the same thing, leave the plain word of God, and theorize, and receive opinions not countenanced by the New Testament? No: I will adhere to the old plan, though clogged with difficulties, and sneered at by opposers, rather than depart from the scriptures.—

Time with increasing knowledge may remove our difficulties. Till then let us cleave to the holy scriptures, and not give them up for speculations, however plausible. I am not certain but that the old protestant maxim is good, that the unworthiness of the hands imposed in ordination destroys not its virtue and efficacy. These thoughts are humbly submitted to the public.

EDITOR.

STILESVILLE, January 24, 1836.

To the editor of the Christian Messenger.

MY AGED AND VENERABLE CHRISTIAN BROTHER—In addition to a discharge of the duties I owe you, I propose to offer you, and the public, if you see fit, a few remarks on the two following propositions or queries, to which I also wish you to respond, for the sake of others, for the sake of truth, and practical unanimity: for whatever wrong opinions there may be on the subject of our religion, wrong or erroneous *practice* must be heresy and sectarianism. Error is a departure or wandering from a standard, such as the New Testament, either in matter or form. 'But this I confess,' says Paul, 'that according to the way they call a sect, or heresy, so worship I the God of my fathers.' To worship is to honor or perform acts of adoration, such as God has required, in their matter and form, without any thing additional or short of either.

These remarks have a bearing on christian practice in general: for decency and divine order should characterise the whole practice of christians, whether in public worship or private life. But now to the objects proposed, the queries, and,

1. Should we say in administering immersion to the proper subjects of it; 'By the authority of Christ [or the gospel] you are immersed [baptized] into the name of the Father, and of the Son, and of the Holy Spirit.

2. Or should we say, 'By the authority of Jesus Christ, I baptize you in the name of Jesus Christ,' using the words of Peter on the day of Pentecost as a form.

On these questions I will just state a few things, not entering into a detailed or critical examination of them, but leave this to your superior knowledge, and critical skill.

To present this matter in the clearest colors, that now occur to my mind, I ask, are we to abandon that form of words, which Jesus personally delivered to his apostles, and appended to the institution of baptism? When he said, 'All authority is given unto me in heaven and in earth. Go ye therefore and convert all nations, immersing them into the name of the Father, Son, and Holy Spirit.' Or shall we select from the public discourses of the apostles in proclaiming the gospel to the world, a phrase or sentence, to use as a ceremony

to precede the action of baptism. Is not the former course the more rational and scriptural? Again, is it not a practice universal, in ancient and modern times, for lawgivers in promulging laws, to append the forms and ceremonies necessary to their orderly execution?—And where either in ancient or modern times, are the forms and ceremonies, necessary to the execution of any institution, to be found as composing a part of a public discourse on the first principles of any institution of heaven or men? Nowhere that I know of. If these positions be true, then the first form that is proposud as a ceremony in the orderly administration of christian immersion, is the one authorized by the lawgiver.

But let us have a few words from the Book of truth on this subject before we close; for they will go a good way with those who love the truth. Then, 'In Christ Jesus there is neither Jew nor Greek—all sectional and national distinction is done away, and we are all one *in* Christ Jesus, not out of him, for there is strife and every evil work. Now as there are some in Christ and some that are not, we ask how did those that are in obtain entrance? By believing the gospel, reforming their lives and being baptized into Christ. We enter into a house before we are in it—into a city, country or kingdom, before we are in them. Now as we cannot enter into Christ as we do into a house or city, it is necessary that we enter by submission to a positive institution of his own device for that purpose; hence 'as many of you' says Paul to his brethren, 'as were baptized into Christ, have put on Christ.' And now for the fitness of the ceremony proposed by our rightful Lord. 'Baptizing them into the name of the Father' [our life is hid with Christ in God, the name of the Father into whom we are immersed] 'and into the name of the Son' (supplying the elipsis) 'Know ye not that as many of you as were baptized into Jesus Christ, the name of the Son, not into the Son, but the Savior Anointed, the name of the Son, 'and of the Holy Spirit—before we can live in the Spirit, or walk in the Spirit, we must enter into the Spirit; and thus we place ourselves under the government, and influence of the Father, Son, and Holy Spirit. In regard to the other form, I can only add here, that 'in the name of Jesus Christ,' is a phrase equivalent in meaning to the phrase, 'by the authority of Jesus Christ.' Then the ceremony will read, 'by the authority of Jesus Christ,' an unmeaning form of words, and beneath the dignity of she christian religion.

The progress of reform in this country is slow, very slow. Indeed reformation to primitive practice has scarcely begun. The theory has been among us for some years. The conduct of the brethren in this country often reminds me of the conduct of that servant who knew his master's will, but did it not. The elders here must be evangelists three fourths of their time. It is irksome for them to think of taking heed to themselves, and the congregation. To work, to

preside, to rule, to feed the flock that has chosen them. Were the elders to urge the execution of the laws of the King on all delinquents we surely would have better times.

With every sentiment of christian respect,
your brother in Christ,
WM. RAWLINS.

REPLY.

DEAR BRO. RAWLINS—We accord with you in your views of baptism expressed in your communication. We ought in every thing, to regard the form of sound words. I am sorry to hear of the slow progress of reformation in practice, without which it is only an empty name; for all faith without charity is nothing. Reformation, and the name Reformers we should never assume, till we evince by our practice that we are indeed what the name imports. Even then I prefer the name *christian*, given by divine authority. Party names I must reject. Your old brother

B. W. STONE

FILIAL AFFECTION.

Frederic, the late king of Prussia, having rung his bell one day and nobody answering, opened the door, and found the page waiting asleep on a sofa. he was just going to awake him, when he perceived the end of a paper out of his pocket, on which something was written: this excited his curiosity; he pulled it out, and found it to be a letter from the mother of the page, thanking him for having sent her part of his wages, which has proved a very timely assistance to her, and in conclusion, beseeching God to bless him for his filial duty.

The king stepped softly to his room took a roleau of ducats, and slipt them with the letter into the page's pocket. Returning to his apartment, he raag so violetly, that the page awoke openedthe door, and entered. "You have been asleep," said the king. The page attempted to excuse himself; and in his embarrassment, happening to put his hand into his pocket, felt with astonishment the rolleau.—He drew it out, turned pale, and looking at the king, burst into tears without being able to speak a word. "What is the matter?" said the king; "what ails you!" "Ah! sire," said the young man, throwing himself at his majesty's feet, "somebody wishes to ruin me: I know not how I came by this money in my pocket." "What God bestows," resumed the king, "he bestows in sleep; [a German proverb;] send the money to your mother; salute her in my name, and assure her I shall take care of both her and you

Extracts from the History of Luther, by the Lutheran Reformed Synod.

'He (Luther) entreated all men never to use his name in a sectarian manner, and not to call themselves *Lutherans*, but Christians—No—no, said he, let us abolish all these sectarian names, and be called Christians, because we have the doctrines of Christianity.' pp. 63.

'God, says he, acts with us in two ways, 1st externally, and 2ndly, internally. Externally he acts with us by verbal words of the gospel, and by visible signs, as in baptism and the sacrament. Inwardly he acts with us by the Holy Ghost, and faith and other gifts; but all this in regular order. The externals must *precede*, and the internals must arise through the externals, and must *succeed* them. For God will give to none the Holy Ghost and faith, without the external word and means, which he for that purpose instituted. In this manner Paul is permitted to call baptism a laver of regeneration, in which God pours out his Sspirit abundantly.'—He complains that 'this order is perverted by the New Schismatics, who contended for the internal first.' pp. 86.

'All sins are taken away in holy baptism.' pp. 301.

'Baptism is a far larger flood of grace, than the flood of old, and will continue to the end of the world; and by which more men are drowned in grace, as by the former flood were drowned in wrath.' pp. 204.

'If you fall into sin. remember that you return to your baptism, wherein God for the merit's and satisfaction's sake of Christ, made an everlasting covenant of grace with you to *forgive* you your sins.' pp. 204.

How can men boast of returning and advocating the principles of the Reformation in the sixteenth century, and yet invert them entirely? Luther taught and practised immersion for baptism—that the external, as baptism *must* precede the gift of the Holy Ghost, and all other gifts; in fact that all these gifts arise *through the external* (baptism) and *must* succeed it—that God will give to none the Holy Ghost without this means of baptism, that baptism was instituted for this very purpose. The schismatics (Storck, Munster etc. I suppose) perverted this order by insisting that 'the Holy Ghost must precede baptism. Would not Luther call the orthodox of the present time, *schismatics*, who teach that a man must be renewed by the Spirit and receive forgiveness, before he is baptized? Were he here, would he not frown upon his children for sprinkling or pouring a little water, instead of immersing? Would he not upbraid them for breaking his will, by assuming his name? Would he not blush at their inconsistency for boasting of the doctrines of the Reformation, and yet condemning those who are endeavoring to revive them?—To

have it stated in their standard, that all sins are taken away in holy baptism, and yet join in the condemnation of those very people, who preach baptism for the remission of sins, and the gift of the Holy Ghost?

EDITOR.

From the Register and Observer.

THE SUN AND THE ICICLE.

Lotan was a Jew, living in captivity. His nation was scattered abroad to the four winds of Heaven, and he and his family were exiled from their sunny home on the banks of the Jordan to the cold snows of the north. Poverty and persecution pursued still, Man as well as Nature was unkind.

Lotan mourned as one without hope. Love softened but could not unrivet his shackels. Day by day the iron entered into his heart deeper and deeper.

One bright September morning, Lotan sat in sadness and grief by his fire side. The eastern heavens were 'fretted with the golden fire' of the rising sun. And the icy forests flashed and quivered with a thousand tremulous rays of silver light. A bird beguiled by the pomp and tranquility of the morniug, sat in the garden hedge and swelled her little throat with a hymn to the Almghty, and waked the echoes of nature's solitude, and the chambers of the human bosom with glad harmony. But Lotan brooded over his exile and was exceeding sorrowful. The splendor and glorious magesty of the rising king of day communicated no delight. The silent sympathy of Adah, his wife, and the happy prattle of his children soothed not his chafed spirit.

He thought of the Holy Land. He remembered the cave in the hill-side where his father and mother slept with their fathers.—Oh bitter, bitter exile from those dear scenes of youthful love.

Lotan repined and forgot his blessings enjoyed and preserved, in the recollection of his blessing lost. An unholy wish struggled in the depths of his heart, and came into being, like a bubble shooting from the dark sea. He breathed a silent curse against his enemies aud his countenance darkened with the mingling lines of wrath and grief.

And his eye caught a slender icicle pendant from the low roof, and glistening pure and keenly in the sunbeam. An image of our happy home in the far east, mused the exile. So bright were the joyful hopes that clustered around our circle, so pure was out love, so calm was the Heaven of that blessed home. 'My God, my God, why hast thou forsaken me?

The day advanced, the sun poured forth an atmosphere of light

and warmth and love. When sudenly the icicle was loosened from its frail hold, and was dashed to pieces on the icy pavement beneath the window.

A tear started to Lotan's eye, and his wild thoughts were stilled. I will morn no moure, said he. The little icicles teach me wisdom, submission. It has perished, but not without a cause. The universal sun, that fills the world with beauty and gladness, has destroyed it. What carries life to millions, causes death to one. I will weep no more. My home is overwhlemed in the convulsions of the world, and we are cast on this desolate coast, shipwrecked in the world-storm. But the Judge of all the earth does right. His winds and lightnings wreck the lone vessel, but they give fresh life and elasticity to all surrounding air. The dark world will be enligtened by the children of God, banished from their Holy Home and wandering in exile. 'The Lord reigneth, let the earth rejoice, let the multitnde of isles be glad thereof.'

And Lotan bowed himself in prayer, and when he arose the wrath and sorrow had departed, and his eye was calm, and he looked upon his wife and little ones, and his heart yearned towards them.

RELIGIOUS INTELLIGENCE.

Brother Elijah Ward of Clinton, Ia. was recently bereaved of his dear wife and companion. I am sorry that I cannot state the time, and manner of her death, not having the account of them. Brother Ward wishes to have published a protracted meeting in Edgar county Ill. in the north arm of the grand prairie, Little Grove meeting house, to commence on the Friday before the 4th Lord's day in May. He solicits help.

Brother John Davis of M'Minville Ten. writes Feb. 6, 1836, that they have recently constituted a church of 35 members, principally from the Baptists. They have built a good meeting house, and strongly solicit the aid of spiritual preachers. The prospect is good.

Elder John L. Davis of Chesterville, S. Carolina, writes Feb. 10 1836. 'Religion appears to be at a low ebb here, though the brethren generally stand firm, and are progressing to that good world, the christian's home. May we all meet there at last, and join that blood washed company, where all our troubles will be over. I feel like it will not be long, unless my health improves, before I quit this world of woe.'

Brother Isaac Chaplin of Perryville, Ky. writes, Feb. 25, 1836. 'The Reformation, for which we plead, drags heavily through this country. The reason is that the brethren do not live Christ, as well as profess him. Brother Stone, we have a good theory, but we lack the practice. I hope for better times, for the brethren here are beginning to see the importance of a radical reform in practice.'—(May the Lord more fully enlighten their understanding, and incline their heart to the good work. Amen.)

Brother Js. A. Williams of Blountsville, Alabama, writes Feb. 13. That they have very little preaching in their section of country, and solicits the preachers to call on them. They want Hymn books.

Brother Henry Mavity of Cross Plains, Ia. writes Jan. 12, 1836. There were a few brethren formed into a church a few weeks past. Since that time I have baptized 7. Truth is gaining ground. Amen.'

Some communications are sent me, that cannot be printed without transcribing the whole. For this work I have not time, and beg my friends to excuse me. Many queries are also proposed, which have been frequently answered by me before. We refer to former volumes. To send answers in private letters, is too great a burden to impose on editors. Half their time would be taken up in doing it for all who apply. The want of friendly regard should not be imputed to us for this neglect.

The first Lord's day of this month we baptized two, in Jersey prairie, Illinois.

EDITOR.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY. Louisville. Wm. O. Bohannon for 10. Perryville, J. Chaplin for self 10. Mrs. Tilford 9, 10. L. Marett 9 10.

OHIO. Athens. Nick. Francis 10, Geo. Rathburn 10. Felicity. Bro. Knowles last Nov. sent 5 00, lost by mail. Williamsport. Elder J. Cade sent last Aug. 3 00 for self, Burbridge and Davis, lost by mail.—He also paid 2 00 for 7 8 not yet received by me.

ILLINOIS. Jacksonville, J. Vanpelt, Cor. Hoagland, M. Hoagland, E. Smith, A. Foreman. Alf. Todd, Sam. M'Clure, Eld. J. Green, Js. Conover, John Dennis, P. Coffman, all for 10. A. Elder 9, Jac. Cassel 10—Downs 10. Brattleville, G. M'Whorter, 10. Athens, W. Whip, A. Powel, Jo. Powel, W. Engle, G. Blain, H. Boyer all for 10, and Js. Haiggins for 9. Clearey,s Grove, Jo. Edwards 9. Bethel, J. Wharton 10. Irish grove, N. Powel, John Powel 10. New Salem, J. Crawford 9.—Vandalia, Js. Willaford 10, Hurricane. Tho. Jett, Wm. Pointz, Wm. Vaughn, A. M'Gee 10. Macomb. E. Bristow, 9, 10. Cochran's Grove Wm. Dugger, 10. N. Good 9, 10. J. Price, 9, 10.

TENNESSEE. M'Minville, J. Davis, 5 00. Franklin, Eld. J. Callahan 9, 10. Shelbyville, J. Jacobs 9.

GEORGIA. Hancock, Elij. Callahan 9, 10. Hillsboro, A. Standifer, 5 00 for 5, 6, 7, 8, 9.

INDIANA. Indianapolis, Butler K. Smith 1 25 for 9. J. M. Woolen, 2 50 for 8, 9. L. Woolen 2 50 for 8, 9. B. Roberts 2 50 for 8, 9. Ben. Emmerson 1 25 for 9. Clinton, E. Ward 9, 10, Js. Seeds 9, 10, Wm. Hartley 9. Michiwaka, John Ireland 5 00 for 9, 10, for A. H. Long 1 25 for 9. for J. Alexander for 10. John Fox, free, for 9.

ALABAMA. Florence, Eld. Js. Young, 10 00, for self 10, H. Thrasher 9, 10, A. Ammonet 9, John Car 9, he sent 5 00 last July, lost by mail.

NOTICE.

Subscribers for the Messenger, in and near Jacksonville, will find their numbers hereafter at Robert and J. Cassel's store.

CHRISTIAN MESSENGER.

BY B. 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 BAPTIST BANNER.

The editors of the Baptist Banner have politely favored me with their journal for exchange. The favor is acknowledged and reciprocated. My attention was immediately caught by a piece headed, 'The gospel in the water, or the Reformation, by A. Campbell, and B. W. Stone.' Of this piece the 3 and 4 numbers only have I seen. From the very caption I conjectured they were a coarse tissue of satire, not written for the conviction of the supposed errorists, but in order to blast their influence in the world: nor was I deceived in my conjecture. The writer seems well to understand the old maxim, 'Divide, and conquer.' This design is apparent throughout the two numbers I have seen.

The writer gives in a few words 'the distinctive principles of the reformation,' as he supposes. 1. That in a believing immersion, remission is alone received, or can be obtained in this life. 2. That the knowledge of this is essential to the divine power and efficacy of immersion—without this faith immersion is as empty as a blasted nut, it leaves the person unjustified, unpardoned, unreconciled, and unsaved. 3. The vicarious sufferings and death of Christ, as the atonement are rejected altogether, as wholly repugnant to salvation by grace; and one of them declares that if the blood of Christ has any influence on God or his government in the pardon of sin, he does not know it, and denies that it is revealed in the Bible, the creed of the reformation. 4. They waive any difference of opinion on this doctrine, but are firmly united in a believing immersion for remission of sins.

The writer may believe what he has here stated; but it is well known by all acquainted with my writings that what he imputes to me, with regard to baptism, is untrue. I have opposed the ideas in