neighbors occasionally confess and obey the Lord. We number about 60, the majority of whom have been immersed within 2 years.

The Presbyterian General Assembly has lately reversed the sentence of the New York Synod in suspending Mr. Barnes of Philadelphia for heresy. He is now orthodox without relinquishing one item of his heresy What great changes have taken place in less than forty years! An overwhelmning majority of the Presbyterians have virtually rejected the leading doctrines of the old confession, and now call that orthodoxy, which they condemned and bitterly execrated in my remembrance. I have long believed that the rising generation of Americans, would not long remain bound with the fetters of Geneva. The cords are now broken. God grant it may be for his glory, and the salvation of millions!

The Editor has just returned from visiting many of the churches in Missouri. They are living in peace, and on the increase in some parts. A few yielded obedience to the Lord in submitting to be baptized while I labored among them.

In Jackson co. Missouri I was informed that at some recent meetings, br. Maxy of Kentucky, and br. Duke Young of Mo. had baptized some scores of believers, and that the work was progressing.

The excitement respecting the abolitionists in Marion co. Mo., is yet very warm. We fear for the results.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY. Morelands, J. Giltner for self, P. Troutman, Wm. Brown, Rich'd Perkins, Js. Crystal, R. Wiles, for volume 10.

TENNESSEE. Mooresville, B. Moore 10 00 in full for his agency for 10. Exchange Office, C. Gist for 9, 10, 11.

OHIO. Chester, Eld. Wm. Caldwell for J. Vanmeter 1, 2, 3 vols. for Js. Casto 10, Mrs. Wright 10. West Alexander, Eld. N. Worley 5 00.—Alfred, Read and Thoms for 10.

INDIANA. Parkersburgh, Dennis Pottenger, 10, Tho. Armstrong 10.

MISSOURI. Paynesville, Eld. J. H. Hughs for L. Utterback 9, D. D. Walker 1 25 for 10, S. Bethel 1 25, for 9, J. Jeans, T. D. Patton, A. Melone, B. Barton, D. Stewart for 10 and 1 50 more. Union, Js. K. Rule 17 50 in full for his subscribers.

ILLINOIS. Jacksonville, R. Walker 9, 10, J. Abraham, W. K. Lindsay, Tilton and Sanders, Wm. Porter, 10. Quincy, Eld. Jesse Bowles 21 50. Green Plains, L. Hatchitt for 10. Bloomington, Eld. Wm. Major, Reuben Carlock 10. Hollands Grove, Holland 10, Eld. McCorkle 10. Athens, C. Metts 10, Geo. Alkire 10. Springfield, Dennis Forest 10.

MICHIGAN. Jonesville, H. V. Weaver, R, Weaver. A. Bailey 10.

MISSISSIPPI. Gibson Port, John Stamps for 9, 10, 11. R. Sharky 9, 10.

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, SEPT. 1836. [No 9.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the ed[illegible] shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

From the Journal and Luminary.

EVILS OF RELIGIOUS DIVISIONS.

"Great is the folly," says Douglass, "of those who are united in essentials, and yet are disputing upon minor points. They acknowledge that both they and their opponents hold in common all that is essential to salvation; but they will not allow others to rest in peace, till they believe exactly as much, or as little as they themselves do; and yet it is evident they are taking the very measures that will make the breach between them still wider. The more men dispute, the less likely they are to agree. Owing to the evil effects of disputes, one heresy almost always produces another. If one man sees another leaning too far, as he thinks, over a precipice, though he is in no danger himself, he throws back his own body in a contrary direction. Thus he who first detects another falling into a heresy, recedes as far from the truth on the other side. Disputants inflamed against each other, mutually withdraw from each other's errors, regardless that they are leaving the truth, from which they have both departed, in the middle between them; and each looking only at the mistakes of the other, is confident that he must be in the right, because his opponent is in the wrong. But a spirit of conciliation, where no essential truth is attacked, draws both parties nearer to each other, and in all probability nearer to the truth." To these remarks of this excellent Scotch writer, we add that of all the practical lessons given to the children of men, the most important to be remembered, but the most likely to be forgotten, was the injunction among the last which proceeded from the sanctified lips of Paul—"let brotherly love continue." Let this heavenly lesson be neglected or forgotten, and then hatred, with her whole brood of envyings, strifes, clamours, jealousies, discords, springing from hell—the undisputed progeny of Satan, will be seen swarming through the church, and laying waste all her comely and beautiful flowers and

enclosures. What can be further from the spirit of Christ, than the temper of some of his contentious followers, who, like "Diotrephes, loving to have the pre-eminence," are found like him also "prating with malicious words" against those christian brethren who cannot consent to pronounce whatever Shibboleth they may impose. Such a spirit has no affinity with brotherly love, and deserves the rebuke of the "Master," which he uttered on a certain occasion when he saw its unhallowed feature among his own immediate followers:—"Master, we saw one casting out devils in thy name, and we forbade him because he followeth not with us." What is the reply of the Master? Just what it should be. "Forbid him not; for he that is not against us is for us." "O what a great deal of mischief to the church," says Henry, "even from those who boast of relation to Christ, and pretend to enjoy, would be prevented, if this passage of story were but duly considered." "A spirit of bigotry," says Dr. Clarke, "has little countenance from these passages. Some are so outrageously wedded to their creed, that they would rather let sinners perish, than suffer those who differ from them to become the instruments of their salvation. This is vanity, and an evil disease." Truly it is to be feared, there are some in the present day, furious for order and orthodoxy, who would choose the devil should abide in their fellow men, rather than he should be cast out by any who are following not with them and their party. Such a spirit we think we have seen more than once.

And the same is likely to appear again and again where jealousy raises strife, and ambition parties; where zeal lends herself to vain glory rather than to godly edifying. "There must be rottenness somewhere in the cause which converts one Christian into a dogmatical accuser of his brethren, and that such bitter fruit cannot but draw its nutrition from a bitter root." The story of the Ephraimites at the passage of the river Jordan, very aptly pourtrays this evil disposition, though running in at another channel. "The Gileadites took the passages before the Ephraimites; and having artfully devised to distinguish them by their provincial pronunciation of the Hebrew word Shibboleth, thus slew great numbers by that stratagem. For it was so, that when those Ephraimites which were escaped said, let me go over, that the men of Gilead said unto him: art thou an Ephraimite? If he said nay, then said they unto him, say now Shibboleth; and he said Sibboleth, for he could not frame to pronounce it right—Then they took him and slew him at the passages of Jordan;" Judges 12; 5, 6. See now the poor fellow lost his life for using the letter *s* instead of *sh* in a word intended to express the very same thing, viz: a river or a stream of water. But he could not frame to pronounce it right. "Alas!" says Dr. Scott, in his practical observations on this passage, "that so many *Shibboleths* should be invented to divide the church also—to be the watchwords of angry disputants, and the pretext for professed disciples of

Christ, abusing and persecuting each other. May the Lord induce all his people to follow after the things that make for peace, and things whereby one may edify another." Are there no theological Gileadites now at the gates and passages of our beloved Zion, prepared to cut off, by ecclesiastical massacre, many of their brethren who hold the same great leading and essential doctrines of the Bible, yet being unable to raise their stereotyped words and phrases, or because they cannot frame to pronounce it in *ipsisma verba*, must therefore fall under their *odium theologicum*—theological hatred.—How would our heart rejoice could we rid ourselves of the impression that it is not so!

REMARKS.

Such evangelical and liberal sentiments we commonly find in the journals of the present day. We are glad to see them, because they tend to soften the asperities of partizans, and exclusionists, and ultimately to effect reconciliation and christian union, on Bible principles, among the real followers and lovers of Jesus in every land, and in every party. But we confess we are sorry and grieved to see those very sentiments prostrated, and neglected in practice by their warm advocates. Have they no test-words—no watch-words, like the Shibboleth of the Gileadites, by which to distinguish those who cannot pronounce them? Alas! where is the exception? Says one zealous advocate for christian union, I am willing to unite with all who hold the essentials of Christianity, without regarding minor points. All this is nothing—a mere subterfuge from beaming truth, into which many fly, and rest at ease under the frowns of heaven. With this as a shield, they ward off the shafts of truth—as "*Let there be no divisions among you.*" O Lord, I submit, but am waiting for the people to receive the essentials of the Bible. When they do this, I will cordialiy unite." Vain man! who is authorized to examine the New Testament, and pronounce this doctrine essential, and that unessential? Who dare do it? And yet, who have not dared to do it?—This is anti-christian, the height of presumption.

The doctrines of Calvin were once deemed essential, and none were admitted to union, except they could pronounce and receive the five points. This was then the "Shibboleth" of that party, but better times have succeeded. The five points are surrendered, and the opposite doctrines acknowledged orthodox by a large body of Calvin's children. Who, I again ask, shall determine which of the Lord's doctrines are essential, and which not essential? Which must be received, and which may be rejected? Who shall say, Lord, this doctrine thou hast taught us, is unessential, and therefore useless—I care not whether it be received or not—a man may be as good a Christian without believing and obeying it, as by doing it? None dare speak thus; and yet they hesitate not to call the doctrines non-essential!

An essential doctrine, we judge from the character of God the author, would be revealed in a very plain manner, so plain that the lowest capacity could understand it. If not; it would be unprofitable to such. Now I ask, are those doctrines, so much insisted on as essentials and tests of christian union, plain and easily apprehended? In fact, are they contained in the book of God? I have thought that the test-doctrines of ages back, to the present time, have been generally the corruptions of the truth, and the mere opinions of uninspired men. This, the present improved age has seen, and have frittered down their numerous essentials to a very few, and fewer still they will be, before christians will be one, as the Father and Son are one. The grand essential is, that the Bible is the revelation of God—that Jesus Christ is the Son of God, and Savior of sinners—that we confess him with our mouth, and believe in our heart that God hath raised him from the dead—that we heartily submit to his government, and yield obedience to his laws, and that we be holy as God is holy. In this faith and obedience, all Christians agree; in this they can all unite, and without this, they never can, they never will. This is my faith, and cordially will I give the right hand of fellowship to them who have obtained like faith. Who will dare do the same? Can any doubt its correctness? Can any christian approve it as right, and yet close his eyes against the truth, and remain inactive? God forbid! EDITOR.

For the Christian Messenger.

JAMESTOWN, O. July 23 1836.

Brother Stone—In the 7th number of the Messenger, brother A. Reynolds writes for the purpose of equalizing Christians. He rather thinks that they ought to possess the things of this world in equal portions, or, have all things common.

If the New Testament teaches any such equality, it should strictly be adhered to; but if the New Testament knows no such equality then no such equality should be contended for. I have not been able to learn from the writings of the Evangelists or Apostles, that any such equality existed among the disciples, either in Judea, or elsewhere. But on the other hand I learn that some were rich and some were poor. Hence the numerous directions relative to the poor saints. Such as, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," etc. This scripture would be without meaning if the disciples had all things common. None could have prospered without all, and the terms "give," and "receive," would also be without meaning. So also the terms "rich," and "poor." Besides, a contribution for the poor would have been unnecessary if all had been rich alike, and poor alike. And the directions relative to widows would be useless in case all things were held in common. A treasury also would be a useless appendage to the church.

Besides, none could be commended by our Lord for having done the following things, viz: "I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was naked ank ye clothed me; I was sick and in prison and ye visited me—For inasmuch as you have done thus to one of the least of my disciples, you have done it unto me." If all things were held in common, there would be no necessities such as those spoken of above, and such as those spoken of by the apostle James, when he says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding you give them not those things which are needful for the body, what doth it profit?"

So far is the New Testament from teaching that the primitive christians were equal in regard to the things of this world, that it teaches directly the opposite of such a state of things.

Many have stumbled into the notion that christians should have all things common, because the church in Jerusalem did for a time live in this manner; but even at that time I conclude that all did not put in their goods and chattels, lands and tenements, as common stock. They did it, or they let it alone, which they pleased, which they had a right to do, as appears evident from the case of Ananias. "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" etc. Thus spake Peter to him, which shews that there was nothing obligatory upon the disciples, but that they had the right to do as they pleased with their own property.

One reason why I think the church in Jerusalem did not continue to have all things common, even if it were so at first, is the fact that the Gentile churches contributed for the poor saints in Jerusalem. Either all were poor, or none, else the common stock system must have ceased before the calling of the Gentiles. In addition to this, our Lord declared to the Jews in his day, that they would always have the poor with them, but that they would not always have him with them. I do not believe that equality in wealth, health, or strength, or size, was ever contemplated by the Founder of the christian religion Nor do I believe that equality in regard to mental abilities ever existed, or ever will exist. There were the strong and the weak omong the primitive saints, as well as the rich and the poor. In fact, all the diversity that now exists, existed then. This state of things appears the more necessary, that there may be teachers, and taught, givers, and receivers, well and sick, etc,

But notwithstanding this diversity exists, *let brotherly love continue.*

M. WINANS.

COMMUNICATED.

When our Lord would have his disciples to practice the rules of Christianity, as an evidence that they were his people, he enjoined on them to "bless them that curse you, and pray for them who despitefully use you." The conduct of our divine master was in unison with this direction. Such conduct very plainly shewed the temper of mind that was in Jesus. When hanging on the cross we are told that he prayed for his enemies—"Father forgive them, for they know not what they do." "When he was reviled he reviled not again." Such was the spirit of the great captain of our salvation; and it was but meet to expect a similar spirit of peace to reign through the ranks of this mighty prince. Revenge, malice, hatred, variance, wrath, strife, contention, and the like, are the very enemies against which we should fight under his banner, "for if any man have not the spirit of Christ he is none of his." On this ground we may have a correct standard, to ascertain something of ourselves. In the days of Christ and his apostles there were persecutions, revenge, and hatred; but who practised them? Not Christ nor his apostles. They never persecuted Pontius Pilate, or the chief priests. All professors of christianity are ready to say the chief priests, etc., were destitute of religion. Well, if you ask why, the answer is, because of their persecuting spirit. Well, be it so. When we travel down the annals of history, until the time of the reformation by Luther and others, and stand and look on the scenes of carnage and bloodshed, that fattened the fields of Europe, there is not a protestant but will say, that the spirit of persecution manifested by the pope of Rome and his adherents, was a certain evidence that they were not the followers of the divine Savior. If in these two cases we judge thus, why not in every other?

We see the professing part of mankind, often casting bitter reflections on each other, it is true, but thank God, we dont feel in much fear of fire and faggot. But the scourge of tongues will as plainly show our spirit, as the cross or Inquisition. If you find me frequently pointing out the evils of my brother professor, and his system of doctrines, and never entertaining you with one solitary amiable trait in his character, am I persecuting him? Perhaps I myself cannot deny but he may be a real christian in heart before God. All the offence he has committed, is, he dont believe as I do. How will my conduct bear inspection? But Paul, when persecuting the church of Christ, and wasting it, verily thought he was doing God service. Many professors of religion have thought the same thing, when arueing on the systems of opinions.

Brethren, if we contend, let us contend as christians, and not as partizans; let us only contend for the faith once delivered to the saints, the advocates of which we profess to be. Meekness and fear are also pointed out as indispensible concomitants; if we suffer the angry passions of our minds to rise, when we contend, the same

James whispers in our ears, "The wrath of man worketh not the righteousness of God, let every man be swift to hear, slow to speak, slow to wrath"—in a word, the apostle gives no directions for a warfare of words among christians; but that each one should live near to God, and in his own soul maintain that sacred nearness to the Lord, that would give us boldness to assert the doctrine of the cross, and leave our brother professor the same privilege we claim to ourselves; the privilege of understanding the word of God in its connection. Let the christian state his ideas clearly, and give his reasons for what he believes according to the scriptures; but let anger, wrath, clamor, back-biting, evil-speaking, with all malice, be put away, and be kind and affectionate one toward another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Friends of Jesus of every name, we all try to pray the same prayer, "Grace be with all them who love our Lord Jesus Christ in sincerity; and as many as walk according to this rule—peace be on them, and mercy on the Israel of God." The same promises of God's word cheer our hearts by the way, and one heaven our home at last. Then would not the world point and say, see how these christians love one another. If saints in glory ever weep, it must be at the recollection of the manner in which they fell out by the way, bit, and devoured one another, and wounded Jesus in the house of his friends. Surely no lover of the Lord Jesus could indulge in such a course, and say he followed the footsteps of his divine Master. Then, my dear brethren, let us henceforth try first to see in how many things we agree, before we endeavor to know in how many things we disagree. Let us ever remember that the "wrath of man worketh not the righteousness of God." It is the spirit of the wicked one, that sows the seeds of discord and strife among us; and when once the onset is made and the shout of war is heard, there is nothing for which a man will fight harder than for his religion.

We may wear the garb of a christian in the view of the world; but if our hearts recoil at those who differ from us in opinion, our outside dress will cut an awkark appearance before our Judge at last; let our inside be in unison with that which is without; let love be without dissimulation, and the same mind be in us all now, as was in the followers of our divine Master in the beginning of the christian era,—"for if any man have not the spirit of Christ he is none of his." "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; for where envying and strife is, there is confusion and every evil work.

E. BRISTOW.

From the Christian Register.

MOURNING APPAREL.

On a former occasion we expressed our opinion adverse to the fashion of arraying families in black on the decease of one of their number; making, as it often does, an entire change from their customary modes of dress, and introducing about them the bustle of business, for the decoration of their persons, at a season least of all suited to the purpose. We have feared that those portions of our people who can ill afford to comply with such a fashion, would never relinquish it, unless they should be aided by the example of the more wealthy. They probably would not singly. But we have just met with an example carrying with it the influence of numbers, that induces us again to speak of the subject.

At a quarterly meeting of the "Associated Mechanics and Manufacturers of the State of New Hampshire," lately held at Portsmouth, it was unanimously resolved by the members, that they would not provide any mourning dress for themselves different from their usual apparel, and that they would aim to procure the co-operation of their families; and thirdly, they recommend the adoption of the principle of the resolution, by which they agree to govern themselves, to other associations of individuals and to the public, that the desired effect may be produced, and that the "widow's mite and the orphan's bread" may be rescued from the altar of fashion.

The substance of the preamble to the Resolutions, is, that garments of black are used indiscriminately on all occasions, and do not tend to alleviate sorrow; that the mind is unseasonably harrassed by the preparation; and since the fear of singularity leaves little to be expected from individuals, and binds many to the custom who do not approve of it, it is necessary to resort to associated action.

REMARKS.

In the sentiments above expressed I entirely acquiesce. I have conscientiously acted up to them for more than forty years. I have been deprived of a beloved wife, and dear children, and friends, yet any badge of mourning I never wore, regardless of prevalent custom. To my brethren of every name I recommend the same course. It does not become christians. Would it not be well for towns and neighborhoods, and especially churches, to enter into resolutions to this effect? If it meets with the approbation of our townsmen, let it be known, and let a meeting be gotten up to bring it into effect.

EDITOR.

From the Baptist Banner.

The recent movements of the Baptists in forming societies for the distribution of the scriptures, having become a subject of absorbing interest, demand some explanation. Of late, the question has been several times asked of us, by those who either have not had the leisure or industry to enquire into its history, "why should the Baptists secede from the American Bible Society?" Others again, of our timid brethren, who ever look with apprehensive and suspicious eyes at measures which bear the appearance of boldness and decision, have enquired, "are you not afraid that this measure will appear too sectarian?" In responding to the charge of sectarianism, we will necessarily explain why it is that the Baptists have felt themselves compelled to secede from the American Bible Society. It will be recollected that the Bible Society at its last meeting, confirmed a resolution adopted by the Board of Managers in February last, refusing to aid the circulation of Bibles in the heathen language, wherin baptizo is translated by a word equivalent to immerse. The controversy is properly upon this enquiry—ought baptizo and its cognates to be translated, and if translated, by words of what import?

That the word ought to be translated, and not transferred, we cannot believe will be seriously controverted: for who would advocate the teaching of the heathen in an unknown tongue, an important institution of the Gospel Church? How would a Hindoo or a Burman for example, supposing he were converted and wished to ascertain his duty from the scriptures, understand what was required of him, should he read there in a language with which he was perfectly unaquainted, that he must be "baptized?" What idea could he possibly attach to the word? Would he not as likely conclude that it implied some process to be undergone in fire or in blood, as in or with water?

Besides, from the nature of the Chinese and Cherokee languages, (it being impossible for a foreign word to be introduced into them,) it becomes imperatively nccessary that that word should be translated. If, therefore, in obedience to the feelings that beat high in the bosom of every lover of the promulgation of the Gospel in Christendom, the wide spread and densely populated empire of China shall be furnished with the word of God, baptizo must be translated. If translated, by a word of what import then must it be done?

Here it will be necessary to premise that the Baptists, as consistent honest supporters of what they believe the Bible to teach, cannot aid in circulating a translation in which baptizo is rendered by a word not equivalent to immerse. They believe that a word of different import, is a gross violation of the true and obvious meaning of the inspired language of the scriptnres. On the contrary however, our Paido-Baptist brethren cheerfully concede that immersion is baptism; nay, many of our most learned Paido.Baptist critics and commentators contend that baptize in Greek signifies only to im-

merse, and that immersion was the practice of the church for more than thirteen centuries after the commencement of the Christian era. In proof of this, we will proceed to insert a few extracts contained in Pengilley's Scripture Guide to Baptism. The quotations from the testimony of our most learned and distinguished opponents, will establish the views of the Baptists on this subject, and prove them of course not sectarian.

Witsius, (Professor of Divinity in the Universities of Franeker, Utrecht, and Leyden.) "It cannot be denied, but the native signification of the words baptein, and baptizein, is to plunge or dip."

Zanchius, (Professor of Divinity at Heidleburg.) "The proper signification of baptize, is to immerse, plunge under, to overwhelm in water." Mr. Courcy tells us the opinion of Zanchins is worth a thousand others.

Calvin. "The word baptize signifies to immerse, and the rite of immersion was observed by the ancient church."

Beza. "Christ commanded us to be baptized; by which word it is certain immersion is signified."

Vitringa. "The act of baptizing, is the immersion of believers in water. This expresses the force of the word."

Dr. Campbell, (Principal of the Marischal College, Aberdeen.) "The word baptizein, both in sacred and classical authors, signifies to dip, to plunge, to immerse."

Bossuet, (Bishop of Meaux.) "To baptize signifies to plunge, as is granted by all the world."

Dr. Towerson. "For what need would there have been of the Baptist's resorting to great confluxes of water, or of Philip and the Eunuch's going down into this, were it not that the baptism of the one and the other was to be performed by an immersion? A very little water, as we know it doth with us, sufficing for an affusion or sprinkling."

Venema. "It is without controversy, that baptism, in the primitive church, was administered by immersion into water, and not by sprinkling, seeing John is said to have baptized *in* Jordan, and where there was much water."

Dr. Macnight. "Jesus submitted to be baptized, that is, buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection."

Vossius. "That John the Baptist and the Apostles immersed the persons whom they baptized, there is no doubt. For thus we read—And they were baptized in Jordan—And Jesus, when he was baptized, went up straightway out of the water."

Dr. Taylor. "The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word in the commandment, and the example of our Savior."

Dr. Whitby. "Because there was much water there, in which their whole bodies might be dipped; for in this manner only was

the Jewish baptism performed, by a descent into the water, (Acts 8, 38.) and an ascent out of it, (verse 39,) and a burial in it. Rom. 6, 3, 4. Colos. 2, 12."

Quenstedius, a learned Lutheran Divine. "Immersion is as it were, a burial; emersion, a resurrection. It is written, Acts 8; 38, 39, that Philip went down with the eunuch into the water, and there baptized him; and it is added that, the ordinance being administered, they both came up out of the water. Both the Eastern and Western churches were very observant of the rite of immersion for a great number of years."

Archbishop Tillotson. "Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, Rom. 6, 2——6."

Dr. Samuel Clarke. "We are buried with Christ by baptism, etc. In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water. And this manner of doing it was a very significant emblem of the dying and rising again, referred to by St. Paul in the above mentioned similitude."

Dr. Wells. "St. Paul here alludes to immersion, or dipping the whole body under water in baptism; which he intimates, did typify the death and burial of the person baptized, to sin, and his rising up out of the water did typify his resurrection to newness of life."

Dr. Whitby, author of a commentary on the New Testament, and more than forty other learned works. "It being so expressly declared here, [Rom. 6, 5, and Colos. 2, 12,] that we are buried with Christ in baptism, by being buried under water, and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished, that this custom might be again of general use, and aspersion only permitted, as of old, in the case of the Clinici, or in the present danger of death."

Assembly of Divines. "If we have been planted together; by this elegant similitude the apostle represents to us, that, as a plant that is set in the earth lieth as dead for a time, but after, springs up and flourishes, so Christ's body lay dead for a while in the grave, but sprung up and flourished in his resurrection; and we also, when we are baptized, are buried as it were, in the water for a time, but after are raised up to newness of life."

Mr. Gataker. "As in the Christian rite, when persons are baptized, they are overwhelmed, and, as it were, buried in water; and again, when they emerge, they rise as out of a sepulchre—so the Is-

raelites might seem when passing through the waters of the sea that were higher than their heads, to be overwhelmed, and, as it were, buried, and again to emerge and arise when they escaped to the opposite shore."

Dr. Wall. "And so do ALL other Christians in the world except the Latins. All those nations of Christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling; and though the English received not this custom till after the decay of Popery, yet they have since received it from such neighbor nations, as had begun it in the time of the Pope's power. But ALL other Christians in the world, who never owned the Pope's usurped power, DO, AND EVER DID DIP, in the ordinary use." "And if we take the decision of the world from the three main parts of it, all the Christians in Asia. all in Africa, and about one third part of Europe are of the last sort, (i. e. practise immersion;) in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia Nigra, and so on; and even the Muscovites, who, if coldness of country will excuse, might plead for a dispeusation with the most reason of any."

Bossuet. "We are able to make it appear, by the acts of councils, and by the ancient Rituals, that for thirteen hundred years, baptism was thus [by immersion] administered throughout the whole church, as far as was possible."

Stackhouse. "Several authors have shown and proved, that this immersion continued [as much as possible] to be used for thirteen hundred years after Christ."

Upon these extracts comment is quite unnecessary. It is enough if the Baptists can bring from the ranks of their opponents such a host of witnesses in defence of their doctrine. We surely can not be justly charged with being actuated by sectarian motives for our course in the Bible cause, when we are sustained by the most learned and celebrated of the Paido-Baptists. But our remarks have already been extended to too great a length. We will conclude for the present.

STRANGE INDEED!

In the Religious Herald of July 8, 1836, we have an account of the foreign missionary, A. Judson's translation of the Bible into the Burmese language. Because he translated the word baptizo, immerse, the American Bible Society refused to aid in the circulation of his translation. They say his translation favors sectarianism, as they are pleased to call the persuasion of the Baptists.

It is strange that so learned a body should reject so just and so honest a translation. It is more strange that they should reject it because it savors of sectarianism! Do they not acknowledge themselves Sectarians? Are they not such in fact? If every thing that favors sectarianism were taken from them, what would be left?—Strange that the Baptists themselves should be unwilling and offended at being called sectarians! We are truly glad to see the march of truth. Sectarians see the evil of sectarianism, and despise and abuse the antichristian monster—they are ashamed of it; and yet, O strange inconsistency!—and yet, they are laboring to support it.

EDITOR.

A correspondent requests me to reconcile Acts 9, 7, ("And the men who journeyed with him stood speechless, hearing the voice but seeing no man.") with Acts 22, 9, ("And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.")

It is universally admitted by the learned that the word translated *to hear*, means very frequently *to understand*. and is so rendered by our translators, see 1 Cor. 14, 2, etc. Read the latter verse, "they understood not the voice of him that spake unto me." The reason is not given, why they understood not the voice, but it is probable, because it was uttered in a language unknown to any then present, except Saul, who was a man of letters.

Another correspondent wishes me to give him information on 1st Cor. 2, 9——13.

Verse 9. "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." What things are these, not seen, nor heard, nor conceived of by man? I answer, they are the wisdom of God, his counsels, and grace, hidden from the princes of this world, but revealed to his holy apostles by his Spirit, and now written in the Bible for our instruction. It is, in a word, the great plan of redeeming sinners. Had it not been revealed, it would yet have remained a secret in the bosom of God.

Verse 10. "But God hath revealed them unto us [the apostles] by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."—This Spirit—this revealing Spirit of God searches, penetrates all things, even the deep things of God—dives into the very bosom of God himself, and brings forth his hidden wisdom, and reveals it to us his apostles.

Verse 11. "For what man knows the things of a man, save the spirit of man that is in him? Even so the things of God knoweth no man, but the Spirit of God."

It is a fact that the spirit of the man *B*, only knows what is passing within him—of what he is thinking, and what are his purposes, and unless the man or his spirit reveal them, or make them known,

they will remain forever secret from every other man. Even so the things of God, his plans and purposes, no man—rather no person in heaven or earth—knows, but the Spirit of God, who has made them known. "Now," says the apostle, (v. 12) "we have received not the spirit of the world (which spirit was ignorant of these secrets in God's bosom;) but the Spirit which is of God, (for this purpose) that we (the apostles) might know the things that are freely given to us of God."—We, the apostles, are inspired by this Spirit to know these things of God, and make them known for salvation. These things we speak, not in the words which man's wisdom teacheth, but in words taught by the Spirit, comparing (explaining) spiritual things in spiritual words.

Verse 14. "The natural man———." That is, the man who has not the revealing Spirit, could never receive, nor know these secrets of God by all his intellectual powers—none but the Spirit of God receives them from the bosom of Jehovah, and makes them known to us, the apostles. The reason assigned why the natural man cannot know them, is, because "they are spiritually discerned."

Verse 15. "But he that is spiritual, judgeth (discerneth) all things yet he himself is judged (discerned) of no man." I have rendered the word *judged*, *discerned*, as the translators have done in the preceding verse 14.

Verse 15. "For who hath known the mind of the Lord—who will instruct him?" None know his mind but such as have his revealing Spirit, the Spirit of Christ, as had the apostles. Now, through them, we all may learn the things of God, who will instruct us by his holy word. EDITOR.

Extract of a letter from brother Daniel Travis.

LIBERTY, TAZEWELL Co. ILL. Aug. 22, 1836.

Dear Brother—You will learn from this letter that we held a four days meeting on Panther Creek, having commenced on the Saturday before the first Lord's day of this month. Thirty-five were added to the church, 20 by immersion, and 15 by letter. On the Lord's day following we met brother Reynolds at Little Mackinaw—eight were immersed there. At the same time brothers H. D. Palmer, Js. Robertson and Abner Peeler held a four days meeting in Peelers neighborhood. Eight were immersed, and a church constituted of thirty members. On Monday evening brother Roberson, on his way home, immersed 7 more at brother Willis's on Panther Creek. There is truly a great work going on in this section. Yesterday at this place, brothers Lindsay, Roberson, and McCorkle, were with us. A church of 9 members was established, and two were immersed.

O Lord, revive thy work every where—Amen!

THE CONTROVERSY ENDED.

It appears that the controversy of long continuance between Mr. Meredith and Mr A. Campbell, has come to a close, on the operation of the Spirit. We have attended to their writings, and must confess that the spirit of meekness was frequently violated by sarcasm, and *polite* abuse, on both sides. I am glad that the controversy is done; and as an old man, and a friend to both, advise them never to renew it, lest they do more injury to the cause of Christianity, than good. My impression is, that both have been unguarded in their expressions of the doctrine about which they have been contending. Mr. Meredith was doubtless wrong in making this statement, that the parent is always older than the child, at first independent of the child, and derives no part of his existence from the child. Regeneration, then, being the parent of faith, is older than faith, independent of faith, and derives no part of its existence from faith." Mr. Campbell easily refuted this scripture-subversive doctrine, and seems clearly to have convinced Mr. Meredith that the above expression of his faith was wrong; for according to that, he must contend for a regeneration *without the word*—making the word of God of none effect—of no more use in the regeneration of the adult, than of the infant, or the savage in the wilderness. Mr. Meredith denies this inference, and accuses Mr. Campbell of misrepresentation for making the inference, and then expresses his faith in more intelligible language, in these words, "Regeneration is the product of the combined action of the word and Spirit." To this Mr. Campbell replies "The word and the Spirit then, are the parents of regeneration, and regeneration is the parent of faith. But if the word and the Spirit should happen to be believed before regeneration, then faith is the parent and regeneration the child!—so that, to complete Mr. Meredith's theory, neither the word nor the Spirit ought to be believed, nor can be believed before regeneration; and so it comes to pass that a person enters the kingdom of heaven as a regenerated unbeliever."

That Mr. Campbell may have erred in unguarded expressions of his faith on this subject also, I have admitted. Though I dearly love him as a man and a christian, yet I am no slave to his opinions, nor to the opinions of other men. If his opinions are as stated by Mr. Meredith, I with Mr. Meredith reject them, and so would every man who knows the worth of prayer. But Mr. Campbell denies them as his sentiments, nor can I for a moment, really and without doubt, admit them to be his sentiments. Yet I do think he has sometimes made, like other men, and Mr. Meredith himself, unguarded expressions, not conveying his real sentiments, but something different.—This even charity itself inclines me to admit; for I know many honest christians, and some his warmest friends, who think of his sentiments on this point as Mr. Meredith does. I yet will indulge the

hope that after the heat occasioned by long controversy, has cooled, they may yet unite as brethren, and walk in love towards each other.

EDITOR.

RELIGIOUS INTELLIGENCE.

RIGGSVILLE, August 13, 1836.

Fether Stone—Business having called me into Fulton county, I was favored with the opportunity of spending the last Lord's day in July with a congregation of our brethren about nine miles from Lewistown; two of our fellow travellers on life's weary journey made the good confession and were immersed in the name of the Lord Jesus. On the following Lord's day, the first in August, I met the same congregation in company with brethren Scott and Charles Rigdon, when nine obeyed the Lord's command, and on the next day five more followed the good example, making in all sixteen. The Lord grant that they may prove faithful unto death, that so they may receive a crown of life. We left many deeply affected who will, I fondly hope, choose the good part, which shall never be taken from them.

That your last days may be your best days, and that you and I and all who name the name of Christ may stand approved before the throne of God, and hear our Jesus say, "Come ye blessed of my Father, inherit the kingdom prepared for you," is the constant prayer of your brother for the Truth's sake.

J. RIGDON.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.—WESTPORT, Dr. Thornton for J. C. Taylor 5 00. GLASGOW, Eld. W. D. Jourdan for Wm. Logan, G. W. Trabuc, Js. Eubank Js. Jeffries, O. E. Curd, M. Reynolds, R. Grinstead, Js. Jameson, J. Ritter for vol. 10.

TENNESSEE.—ISOM'S STORE. G. Cathey 5 00 for 10 vol.. SNOW CREEK. Tho. Hudspeth for vols. 4, 7. 8, 9, 10.

ILLINOIS.—JACKSONVILLE, Wm. Gillham, C. R. Wilmott, Dr. Prosser, B. Humphrey, vol. 10. APPLE CREEK, Rowland Grant 10. BERLIN, A. Scott, C. Hammond, A. Harmon, 10. MANCHESTER, Dr. Spear 10.—MACKINAW, Mr. Neville 10. SALEM. Bro. McClellen, bro. Dedman 10. CARTHAGE, J. Galland 5 00.

INDIANA.—RISING SUN, Tho. Gilmore, 8, 9, 10. BLOOMINGTON, D. Ellet for G. W. Hardin, Js. M. Sluss, T. Nesbit, Js. Mathers, S. P. Seal, Wm. Ellet, for vol. 10. G. W. Hardin for J. Barns 1 25 for 8, Sally Smith for 9, H. Arnstrong 1 50 in full for vols. befoae 7, Js. Slocomb 1 25 for 9 and 25 for old vols.

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, OCT. 1836. [No 10.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 12½ cents a year at any distance in the United States.

From the Religious Herald.

THE INPORTANCE OF CHRISTIAN UNION.

How lamentable is the consideration that there exist in the Christian Church, divisions and jars, schisms and contentions, discord and strife. No wonder that the unprincipled infidel should prate and cavil, when such a state of things is presented to his view. It is not strange that the sceptic should take advantage of all this wrangling to plant the seed of destructive error, and if possible raze the glorious superstructure of our holy religion! But what is to be done, inquires the anxious Christian, to remedy the awful dilemma consequent on our bickerings? What plan can be devised calculated to effect a reform in a matter which causes our Zion to bleed at every pore? One thing must be done, my Christian brother, before we may expect the operation of any favorable change in the aspect and circumstances of our condition. "In union there is strength," and we must be united in affection, if not in sentiment; we must be one in spirit, if not in opinion—and thus united and bound together in cords of love, we shall have peace and quietness, joy and happiness in the service of our common Master. The condition of the church calls aloud for such a state of things: the progress of iniquity, the advances of infidelity, the decay of vital piety, and the eternal interests of our entire world—imperiously demand harmony and union both in our preachings and prayers—our ministrations at the altar, and our more private devotions. All ye devoted followers of the Blessed Savior—"to the rescue come." All ye who earnestly desire the establishment and prosperity of the Redeemer's kingdom upon earth, use every possible exertion to effect a purpose so much desired, as peace and union, love and prosperity, throughout our whole Zion! To illustrate the blessed tendency of the measure we propose, we will suppose a case. Suppose A and B ministers of the