RELIGIOUS NEWS.

Carrollton, Ill. Dec. 30, 1841.

Father STONE:—I have just time to say to you, that since our arrival in this place, the scattered members here, have re-organized. 27 came forward—one bishop and two deacons chosen and ordained. Since then about 44 have been added, making the present number 71. The work is still progressing and prospects good for more.

I purpose furnishing you notes on my tour from Ky. to the West, so soon as I have leisure. I also intend noticing the conduct of Elder Bailey with us in Jacksonville. Bro. Gilliam has been with me here, and has been useful in the good cause.

We shall be able to obtain 15 or 20 subscribers for the Messenger, and most of them *paid* in advance.

Several Methodists, Presbyterians and Baptists have united with us here. I hope to see you soon. May the good Lord bless your last efforts for the conversion of sinners. W. M. BROWN.

Bro. Wm. Clark of Arkansas, writes, Nov. 9th 1841, that they have had recently three co-operation meetings in that State—one in Johnson county, at which there were 12 additions to the church, which consists of 103 members—one in Scott county, during which 12 joined; and one in Washington county, at which 2 joined.

In Jacksonville, Ill. we have had a protracted meeting, which has lately closed. There were 75 additions. Bro. W. M. Brown was the principal agent. Bro. J. Creath of Mo. assisted for a week or 10 days.

Georgetown, Ky. Dec. 16, 1841.

Dear Bro. STONE:—I have just returned from Lexington where I labored with brethren Allen, Kendrick and Curtis J. Smith, for 10 days. We obtained 45 additions in the city, and two in the country. At the same time, brethren Tho. Smith and C. Kendrick obtained, as I learn, upwards of 50 at Lancaster. At the same time, brethren Gano and Rice obtained 26 at Riddle's Mills in Bourbon county. Praised be the name of the Lord! The cause of Union will prevail against all opposition. Most affectionately yours, J. T. JOHNSON.

Bro. R. B. Roberts of Ky. writes Dec. 19, 1841, that he had just returned from a tour through the Green River country—that he had baptized 42, besides some from the Baptists. Truly, says he, Green River is ripe for the harvest, and the laborers are few.

Brothers John Smith and A. Campbell have advertized James McVay, *not James T. McVay*, as an unworthy Evangelist, and a bad man, and as such should not be countenanced among us. The documents are too lengthy for insertion; nor was it deemed necessary, as the Harbinger, in which are the documents, has a wide circulation. ED.

THE

CHRISTIAN MESSENGER.

January 1842.

VOLUME XII. NUMBER 3.

ON MATT. V. 15—17.

"Ye are the salt of the earth."—Our Lord having described the character of the Christian, in the first verses of this chapter, states the purposes, why they are left in the world, and not immediately taken into heaven—into the rest prepared for them. These purposes are stated in figures not to be misunderstood, as

1st—"Ye are the salt of the earth." Ye—the poor in Spirit—ye, mourners in Zion—ye, who hunger and thirst after righousness—ye, meek of the earth—ye, merciful—ye, pure in heart—ye, persecuted for righteousness' sake—ye are the salt of the earth. As salt is used to preserve meat from corruption, so ye are designed to save the world from corruption and ruin. Had there been ten such characters in Sodom, it would not have been destroyed. Such characters as these are like a glass, in which the world see their own deformed and sinful character; by which means vice is checked, and many turn to the Lord, and are saved.

Fact proves that in whatever neighborhood such characters may appear, living and walking in the Spirit, there salvation-work is effected; and in whatever neighborhood such are not, there vice reigns.—To profess to be a christian, and not possess the character, is an injury to the world, rather than a blessing; for if the salt has lost its savor, or saltness,

wherewith shall it be seasoned?—it is thenceforth good for nothing, but to be cast out; and trodden under the feet of men. It is good for nothing—of no use to preserve ourselves and save the world from ruin. Professor, think of this! Mark ix, 49—50. "For every one (referring to the wicked) shall be salted with fire"—with hell fire, which shall not consume, but like salt shall preserve him to everlasting punishment. And every sacrifice (referring to the christian) shall be salted with salt, and be preserved unto eternal life.

2d. "Ye are the light of the world." Without this light, the world is in darkness. Jesus was the true light of the world; but when he went away to his Father; he promised the Spirit, which was to abide with us forever, "and give the light of the knowledge of the glory of God, as it shines in the face of Jesus." But where does the Spirit dwell and shine? In every Christian. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Ye are the temple of the Holy Ghost; as God hath said, I will dwell in you--ye are the habitation of God, through the Spirit. As God dwelt in his temple of old, so now he dwells in his church. As he manifested himself in that which was the type of his future church, so now he dwells in his church on earth by his Spirit, and shines through them to the world in darkness. Thus the Church, and each individual Christian is the light of the world, through which the world is to receive light and be saved. A Christian without the Spirit is as useless a being, as salt without saltness. He is good for nothing—the light in him is darkness. What a nuisance is a church in which the Spirit does not dwell! If the Spirit dwell not there, then the fruits of the Spirit, love, joy, peace, &c. are not there! What inducements do

they hold out to the world to engage and arrest them to religion? None; none. On the Christian, "the Spirit of God and of glory doth rest."

"Men do not light a candle, and put it under a bushel; but on a candlestick, and it giveth light to all that are in the house." So God has not alighted his church, and then made it invisible by covering it; but he sets it in view of the world, that they may see and be saved. He says "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." We may try to shine; but in vain we try without the Spirit. We may, by attending to the word, become sober, moral people; but unless we receive the promise of the word—the Holy Spirit—there is no light nor life in us.—"This life is the light of men—this Spirit of life, or quickening Spirit, is the light of men;--the world seeing the light flowing from the lives of Christians, flow unto it, and seek and find salvation.

Man without the Spirit may preach with the tongue of angels, and command large congregations of attentive people--he may proselyte many to his system; but I doubt whether he ever enlisted the heart, or made a Christian. Jesus himself never preached his gospel till he received the Spirit without measure; nor did his Apostles, until they received power from on high. A poor preacher is that man, with all his eloquence and fine display, without this Spirit, or power from on high.

3. A city set on a hill cannot be hid. So Christians are to be like an eminent city, that the world may see and flow to it. B. W. S.

A COLLOQUY:

Two preachers, a Baptist and a Christian, had been in conversation on the subject of Baptism, the con-

clusion of whose conversation was nearly in these words:

Baptist: I do believe that a man must be saved, justified, or pardoned, have the Spirit, be justified in Christ, and be a new creature, before he should be baptized.

Christian: I believe also that according to God's revealed plan that the penitent believer must be baptized first, in order to obtain salvation, pardon, the Spirit, the privilege of being in Christ, and of being made a new creature.

Immediately upon this stept in an intelligent man, with a countenance deeply marked with anxiety and distress, and without ceremony, said—"Sirs, what shall I do to be saved? I have lately believed that Jesus Christ is the son of God, and this tremendous truth has almost distracted my mind; for I am convinced that I have been a sinner from my youth, and am every moment exposed to hell. How shall I escape the wrath to come? I have ceased to do evil, but my heart is unchanged. I have been laboring to do good; I have prayed constantly for some months past; and mourned and wept: yet I had no peace, but under perpetual condemnation and torment. I was lately reading the case of Saul of Tarsus—he was praying for three days, when Ananias, sent of the Lord to instruct him, said: "Why tarriest thou? Arise and be baptized, and wash away your sins." This with other similar texts, inspired me with hope that the Lord would pardon and save me, if I should be baptized. I therefore apply to you for baptism. Will you baptize me straightway?

Baptist: I cannot until you have experienced salvation.

Sinner: Dear Sir—The Scriptures teach me that I must go through baptism in order to obtain salvation. "For he that believeth and is baptized shall be saved."

Salvation is by the Savior put after baptism. To put salvation before baptism is like putting the cart before the horse.

Baptist: I cannot baptize you before you have experienced the pardon of your sins.

Sinner: The Scriptures teach me that I must be baptized for the remission of sins---That the like figure whereunto Baptism doth save us. John too baptized for the remission of sins. This is the very reason why I apply for baptism.

Baptist: You must be born again, and be made a new creature before I can baptize you.

Sinner: The scriptures inform me that "If any man be in Christ, he is a new creature." Hence I have concluded, If any man be not in Christ, he is not a new creature. Is this not a fair inference?

Baptist: I think so.

Sinner: Now the scriptures inform me that all this comes after baptism; for "As many as are baptized *into Christ*, have put on Christ;" which is equivalent to being a new creature: Again; "As many as were baptized *into Christ* were baptized into his death:" that is, must suffer as he did. Again: In one spirit, ye are all baptized into *one body*---the body of Christ---- and have been all made to drink into one spirit. I understand Greek, and unhesitatingly translate the words, In one spirit----meaning the spirit of faith, repentance and obedience, we are baptized *into one body*. Then to be made a new creature, I must first be baptized into him.

Baptist: You must have the Spirit of Christ in you, witnessing with your spirit that you are a son of God before I can baptize you.

Sinner: We must be baptized into the one body of Christ, before we drink into the one Spirit. This is what I lack; but I do believe that God will give it through my obedience to his command of being baptized; for

faithful is he that promised, who also will do it. Will you baptize me? I am in a hurry to obey.

Baptist: I cannot, till you shew by the fruits of the Spirit, that you are born again.

Sinner: I must have the Spirit before I can bear the fruits of the Spirit; and this Spirit as I have said is to be received through Baptism.

Baptist: The rules of my church forbid me to baptize you, till you can give an experience of grace--the work of God in making you a new creature.

Sinner: But do the rules of heaven forbid you? If not, I suspect you--that you are directed and guided by man; and if the blind lead the blind, they will both fall into the ditch. Then turning to the Christian preacher, he said, "Will you baptize me?"

Christian: With all my heart; and they both went down into the water, without water proof garments, and he baptized him, and they both came up from the water with gladness of heart. B. W. S.

CIRCULAR LETTER

From a New Jersey Baptist Association, who are pleased to call themselves Independent Baptists.

Dear Brethren--

THE peculiar position which we occupy as a denomination, involves peculiar responsibility. Our name itself implies the assumption of exclusive correctness in the observance of a Christian ordinance. However candidly we may disclaim all pretension to superior personal holiness, yet we unquestionally believe and profess, that our unlikeness to every other denomination, in a characteristic feature, is identical with our conformity therein to "the law and the testimony." And it cannot be denied that *two* great ordinances of the gospel are dependant, one for its existence, and both for their legitimate application, at least in the western division of Christendom, upon the uncompromising adherence of Baptists to primitive example. If such, then, is our claim to distinguished and exclusive purity of practice, does it not involve peculiar responsibility both to Him who has favored us with the understanding of his will, and to our fellow men, before whom our claim is constantly exhibited? Possessing an influence which our well known conformity to apostolic precedent naturally secures us, may we not reasonably be expected to walk so consistently that our influence shall not be instrumental in leading others astray? And shall we not prove ourselves unworthy of the high trust and the extensive sphere of action which Providence has assigned us, if we do not "follow on to know the Lord," and in "all things keep the ordinances as they were delivered to us?"

Suffer us to call your attention, beloved brethren, to an evident departure from the example of the primitive churches, in our *unfrequent and irregular observance of the Lord's supper.*

It is a fact inferable from the scriptures, and unquestionably established by the uniform voice of ecclesiastical history, that this ordinance was in primitive times inseparable from the *ordinary worship of the Lord's day;* and that it was regarded as the prominent object of the assembling of the church. In instituting the ordinance, our Lord used these words, "Do this in remembrance of me; for as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." Here is the command rendering the ordinance obligatory; and its frequent observance is here indicated by the expression "as often." As the first day of the week had not yet been sanctified, by the Lord's resurrection, as his day for his disciples statedly to assemble together and to keep his ordinances, our Lord could not fix the period of its return

more distinctly without an anticipation which did not seem to consist with his views or circumstances at the time. After his resurrection, the Lord frequently appeared to his disciples, and more fully instructed them in the nature and ordinances of the gospel dispensation; for Luke expressly informs us that he "spake to them of the things pertaining to the kingdom of God, and gave commandments unto the Apostles whom he had chosen." His instructions were to form the basis of their future lessons to the churches; for they were to "teach" the disciples "to observe all things whatsoever he had commanded them." The future history of the churches is for our instruction. Of the first church, at Jerusalem, it is said, "they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers." In this description of the stated ordinances of the newly formed society, we have the same evidence that this ordinance was a stated part of their worship, or that the church assembled every Lord's day, and observed steadfastly the other ordinances. This was the model church. In Acts xx. 7, we have a distinct example of Christian worship, and one of the chief purposes for which the disciples assembled on that day. "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them."---Paul arrived at Troas on Monday, but waited seven days, for the meeting of the whole church, on the first day of the week. If it be asked, By what authority did they meet on the *first*, and neglect the *seventh* day? the only answer that can be given is, that the church would not have done it without apostolic direction, nor would the Apostles have enjoined it, without the express commands of the Lord Jesus; and we must equally conclude that the same authority which enjoined the setting apart of the first day of the week, connected with the observance of this ordi-

nance to show forth the Lord's death till he come. The two institutions must stand or fall together. If we assemble on the Lord's day, the scriptures instruct us that it is to break bread, as well as to preach, and pray, and praise. Doctor Doddridge says on this passage, "It is well known that primitive Christians administered the eucharist every Lord's day, and as that was the most solemn and appropriate act of worship, it is no wonder that it should be mentioned as the end of their assembling! The death and the resurrection of our Lord, being the very foundation of our religion, how wisely has he ordained it, that we should have a constant memorial of them, of his death in the Lord's supper, and of his resurrection on the Lord's day. Have we not reason to lament with Dr. Watts, "The primitive Christians celebrated both of these institutions on the first day of every week. We all agree to celebrate one of these, viz: his resurrection, every week on the first day; but how few are there that celebrate the memorial of his death in a constant attendance on the Lord's supper!"

We do not find any solemn stated meeting of Christians for worship in the whole New Testament, without the supper. The Apostle thus addresses the Corinthians, (1 Cor. x. 20.) "When you come together therefore, this is not to eat the Lord's supper;" which intimates that one main design of their coming together was or ought to have been to eat the Lord's supper; though by their ill conduct they so corrupted the ordinance that it could not be called his supper. If one should now reprove Christians, whom they observe to conduct themselves improperly in meeting, in these words, 'When you come together into one place, this is not to hear the word of God preached to you; for one is talking and another is sleeping;' would not every one conclude that in the opinion of the reprover, the hearing of the word of God preached ought to be one end of their coming together?

The first day was observed by this church also, as the day of assembling; for in xvi 2, the direction is, "On the first day of the week let every one lay in store as God hath prospered him." It is evident, therefore, from the scriptures, that the Lord's supper formed a constituent part of the religious services of the primitive christians, and that the time chosen for their services was the first day of the week. One rule applied to all Christian communities----"Timotheus shall bring you into remembrance of my ways, which be in Christ, *as I teach every where, in every church.*" When we leave the apostolic age, and trace the history of the church through succeeding times, we find the practice of all Christendom to be invariably the same. Though other days of worship were also observed by different churches, yet all agreed in breaking bread every Lord's day. Hence Chrysostom, in the third century, styles the Lord's day "*the day of bread*. And in the fourth century, as Mosheim observes, "the Christian worship consisted in hymns, prayers, reading the scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's supper." Ecc. Hist. cent. 4, part 2, ch. 4. It appears that about three hundred years after Christ, when some who had been present at the prayers and preaching of the church, began to go away without receiving the sacrament, it was so great an innovation and breach of the scripture rule, that it was decreed that whoever should be guilty of it should be excommunicated. Not only was it from the beginning and for many ages the custom, the uninterrupted, unquestioned, and undisputed practice of all Christian churches to break bread every Lord's day; but our present neglect of the rule is of quite modern origin. For fourteen hundred years together we cannot produce one example of a stated solemn Christian Assembly without the Lord's supper.

How have we degenerated from the example of our own Baptist fathers! In the Baptist Confession of Faith, published in 1611, is the following article: "That every church ought, according to the example of Christ's disciples in the primitive churches, upon every first day of the week, being the Lord's day, to assemble together, to pray, prophesy, praise God, and break bread, and perform all other parts of scriptural communion for the worship of God, and their own mutual edification, and the preservation of true religion and piety in the church." Crosby's Hist. Bapists, vol. ii. 27.

Let us return without delay to the path of duty. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. The pious and learned Mr. Orme thus testifies: "If I might be allowed to add my own testimony, I would say, that the experience of nearly twenty years in a numerous church where this was the constant practice, made me acquainted with no evils arising out of it; and satisfied me that the benefits of it were great, both to individuals and to the body at large."*

(*To be Continued.*)

*It is gratifying to know that many eminently wise and holy men, have urged the adoption of this scriptural custom, Among others, we refer to Luther, Calvin, and Cranmer, to Doctor Owen, Mr. Baxter, Dr. Goodwin, Mr. Charnock, Dr. Watts, Dr. Doddridge, to President Edwards, and Dr. Mason of New York. How astonishing the continued prevalence of this departure from the apostolic precept and example!

THE WAY OF SALVATION.

2d Cor. 5. 17—If any man be *in Christ*, he is a new creature.

1st. We hence conclude, If any man be not in Christ, he is not a new creature. Gall. iv. 15.

2d Rom. viii. 1. There is therefore no condemnation to them that are *in Christ Jesus*. It follows then that those out of him are condemned, unpardoned, not justified.

3d. To be in Christ is to be a Christian, completely a christian. "Rom. iv. 7, Salute Andronicus and Junia, who were *in Christ* before me." "And ye are complete *in him*." Col ii. 10. "But of him are ye *in Christ Jesus*, who of God is made unto us of wisdom, and rightousness, (or justification) and sanctification, and redemption," 1 Cor. 1, 30. It therefore follows that out of him we have not the true wisdom that cometh from above, (only the form of knowledge) out of him we have not justification, sanctification, nor redemption, even the forgiveness of sins.

4. To be *in Christ* is illustrated by a branch of the vine; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide *in me*. Now the fruits borne by those in Christ, are love, joy, peace, long-suffering, &c. These are the fruits of the Spirit, and never are borne by any out of Christ, and therefore have not the Spirit.

5. The same truth is illustrated by 1 Cor. 12, 12. For as the body is one, and hath many members, so also is Christ, and Rom. xii. 5: "For as we have many members in one body, so we being many are one body *in Christ*." If not in Christ we are not members of his body.

6. In a word, to be *in Christ* is the very soul and life's blood of Christianity; to be out of him, is bondage and death, a form of godliness without the power. It was for this Jesus prayed, John xvii. 21. "That they all may be one, EVEN as thou Father art in me, and I in thee, that they also may be one *in us*, that the world may believe that thou hast sent me." Till this christianity and unity be restored, the

world will abide in unbelief. This is the religion that must arouse the world from the sleep of death, and bring them to faith and salvation.

Now we enquire what is heaven's *ordained* plan to bring us *into Christ*.

A part of this plan is baptism. Gall. iii, 27: "For as many of you as have been baptized *into Christ*, have put on Christ; have put on his very spirit, character, and life, which is the robe of righteousness, humility and love.

Rom. vi. 3. Know ye not that as many as were baptized *into Christ*, were baptized into his death.—Matt. 28, 29. Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.—1st Cor. 12, 13. "In one Spirit, (*en eni Pneumati* should be rendered, i. e. In one spirit of faith, repentance, and obedience) ye are all baptized into one body, and are all made to drink into one Spirit—the Holy Spirit—the Spirit of the Father and of the Son. Now according to the instituted plan of God to save sinners, we must believe, repent, and be baptized before we get into Christ, and therefore before we become new creatures, before we are saved, before we are justified, or sanctified, or redeemed—before we receive the Spirit, or bear the fruits of the Spirit, as love, joy, peace, &c. and before we become members of the body of Christ, and one in him.

Obj. Says one, I believe in several salvations; the first is a salvation by faith, from the love and practice of sin—this before baptism. The second is a salvation from the guilt of sin, called the remission of sins; this immediately after baptism; the third is the final salvation from the grave and death to immortality and eternal life. This is a plan of human wisdom with respect to the first salvation from the love and practice of sin before baptism. Where in the New Testament is this declared? That book says,

He that believeth and is baptized shall be saved? Salvation is put after baptism; but the objector has at least one third of it before baptism, and this third the principal part, and effected by faith alone.

Obj. A change must be effected in the person before he is to be baptized. Yes, a great change; a change from unbelief to faith—from impenitency to penitency—from the pursuit of sin to a conversion from sin. This is a great change not of heart, but of life. This is effected by the force of truth. By the same truth he is encouraged to hope for mercy: to come to the Savior in his own appointed way, and to be baptized *into him.* Then salvation, the Holy Spirit, and all the blessings before mentioned are his to enjoy; and not before.

Obj. A man must love his God before he should be baptized. Which of the divine writers says so? Love, true love, is the fruit of the Spirit, and shed abroad in our hearts by the Holy Spirit given unto us: the perfect love of God that casteth out fear which has torment. This is heaven's confirming seal, by which we have the assurance of our pardon and acceptance, and by which we are to be recognized as Christians. But this belongs to them alone, who are in Christ Jesus. There were two debtors, one owed 500 pence, the other 50, and because they had nothing to pay, the creditor frankly forgave them both. Which will therefore love him most? Simon answered, "I suppose he to whom the most was forgiven." Jesus said, "Thou hast rightly judged." Luke vii. 42. Love is the very essence of religion: and this by the plan of the objector, the creature must possess before he receives the Spirit of promise! and yet it is said, the love of God is shed abroad in our hearts by the Holy Spirit given unto us---the perfect love of God that casteth out fear.

By advocating this plan, the idea is received and

gone abroad, that we deny the operations or influences of the Spirit. For it is too plain to be much longer disputed, that the word without the direct influences of the Spirit, is that which produces faith, repentance and conversion: or that which convinces us of sin, and inspires hope in us to come to Jesus for salvation, believing that salvation is only in him; from him we receive the promised Spirit; by whose influence we are made new creatures, and led to eternal life.

Obj. I believe that a person must be forgiven before he should be baptized; that is he must be saved from the guilt of sin.

Do the scriptures say so? Why should Peter have addressed the Jews at Pentecost, Repent and be baptized for the remission of sins, if their sins must be remitted before baptism? But the objector says, it should be translated on account of the remission of sins. This would be absurd. Repent, or be sorry on account of your sins being forgiven!! So John preached the baptism of repentance for the remission of sins; that is, that the people should repent or be sorry because their sins were remitted. The very same words are used, *eis aphesin toon hamartioon,* for the remission of sins. But why translate *eis,* on account of? Is it once so translated in the Bible? The word is of very frequent occurrence. Let us attend to it with this translation. "This is my blood of the New Testament shed for many, *for the remission of sins, eis aphesin, on account of* the *remission of sins.* What! did he shed his blood because our sins were remitted? And were all baptized *eis Mosin, on account of Moses.* As many as were baptized *eis Christon, on account of Christ,* were baptized *eis ton thanaton autou, on account of his death,* baptized *eis hen soma, on acccunt of one body,* and were baptized *eis Jordauem,* not into Jordan, but *on account of Jordan.* And they cast their nets into the sea,

eis ten thalassan, not into the sea, but *on account of the sea.* What a perversion of truth!

But John baptized *eis metanoian* unto repentance. Surely this should be read On account of repentance. No: for it was not account of repentance he baptized, for he told him to believe on him who was shortly to appear, and set up his kingdom, which was nigh. He baptized *unto or into repentance* or reformation, which implies as plain as language could utter, that they had not yet got into it.

Obj. On your plan what shall become of the unimmersed? they must be lost. What does the scripture say? Has God instituted a different plan for their salvation? or has he more than one plan? When this is established, we will preach it also, and leave the world to choose the plan they will accept. Then away goes the plan, which requires immersion or baptism. I leave the unimmersed where the scriptures do. They are in the hands of a merciful God, who knows the hearts of all, and the Judge of all the earth will do right. I dare not be an apologist for one in error, when they have the means of information. My business is to preach the gospel to every creature, and to proclaim aloud to all, He that believeth and is baptized shall be saved. I am not authorized to preach, He that believeth, and submits not to baptism, shall be saved. Others may presume, but it is a departure from 'God's revealed plan. Baptists and Pedobaptists, Immersers, Sprinklers, and Pourers, all reject from their church and communion the Quakers, who neither immerse, sprinkle, nor pour; Do they think that there are no good men among the Quakers? So we with regard to the unimmersed.—Some rejected the counsel of old in not being baptized of John. But is it not a greater sin in not being baptized according to the command of Christ, to whom all authority in heaven and earth is given?

B. W. S.

For the Messenger.

Queries, No. 2.

Dear Bro. Stone:—In my last No. I presented some queries, touching the subjects of the new Birth and Baptism, which were suggested to my mind by a course of lectures which Elder Bailey delivered in this place. You were pleased to attend to some of the points named, and I discover in your remarks, some interrogatories addressed to myself. You say, "as to his assertion, that persons should always be born of God, or made new creatures before they are baptized, you, my brother, as firmly believe as he does." Not exactly, Father Stone: for the apostle Paul, in writing to the Ephesians, says, iii. 10 "For we are his workmanship, *created* IN CHRIST JESUS unto good works," &c. Also, 2 Cor. v. 17. "If any man be IN CHRIST he is a NEW CREATURE." From these passages you will perceive, that I cannot agree with the Rev. gentleman. I am determined ever to shield myself with the word of God, and stand behind the ramparts of truth. Be the *new creation* what it may, we are taught that it takes place *in Christ*. Now, if we can find out the process by which we are introduced *into Christ*, the question is finally settled. Fortunately, we have proof at hand. Gal. iii. 27. "For as many of you as have been baptized *into* Christ, have put on Christ." Matt. xxviii. 19. "Go ye therefore, and teach all nations, baptizing them *into* the name of the Father, and of the *Son*, and of the Holy Spirit." The question I regard as finally settled by these passages. I am willing, however to admit; indeed I am well assured, that there is *a change of life*, that must in all cases precede baptism, in order that a person should be introduced into Christ; but I positively deny, that that change is the *new creature* or *new creation* spoken of by the apostle Paul, in 2 Cor. v. as above quo-

ted. I repeat it; that the creation takes place *in* Christ, not *out* of him.

You ask, "Where then do you and Mr. Bailey disagree?" I answer; That Mr. Bailey's course throughout his lectures, appeared to me to nullify and dishonor God's word. His position, from the start, was, "That God has no set way to proceed in conversion." This seems to be a darling theory in his imagination. This sentiment, taken in connection with another of like nature, to which your attention was directed, "that persons may be born of God frequently *after*, and ought always to be born of God *before* baptism," presents in their naked deformity the views of Elder Bailey on the new birth or new creation. The difference between his views and the apostles' teaching, are as great as light and darkness. With us, therefore, there is no agreement. His views not only send sinners into darkness, doubt and gloom, but appear to be dishonoring to the law of God—denying that God has any set way to proceed. This sentiment brought into existence from the poet's imagination,

"Tis a point I long to know,
And oft it causes anxious thought,
Do I love the Lord or no;
Am I his, or am I not."

Is not the quotation above adduced, the legitimate offspring of his views, "that God has no set way to proceed?"

I am opposed to theories of religion invented by men—I care not how long they have been sanctified by age, nor how much talent has been employed to bring them into existence. They may please and tickle the fancy—may appear consistent by the cunning and philosophy of men—may be imposed on the unsuspecting and credulous, as of divine authority. The truth has well nigh been reasoned out of existence, and fables instituted in its place—inferences for facts,

and effervescent ebullitions of phrenzied imaginations, for the divine influences of God's Holy Spirit.

The Ashdodical phrases employed in modern times, to transmit our thoughts on the subject of christianity, ought to be laid aside, and a pure speech employed. Had the apostles been instructed by the Lord, to teach metaphysics--to explain the nature of faith --to tell how many kinds of faith there were—raise doubts and fears in the minds of their hearers whether they had genuine faith or not,—doubtless we then should have been able to comprehend the force of the present *refined scepticism* that is promulgated by the *called and sent spirits* of our age.

In my first No. I promised to furnish you with some of Mr. Bailey's objections to what he calls "the doctrines of the reformation so called." Instead of doing as I then proposed, I now send you the notes which I took of all his lectures, so that you may have in a connected chain, what he said, and dispose of them as you think proper. I endeavored to use his own phraseology as near as I could, and you may depend on the general correctness of my notes.

Truly yours in the good hope.

D. P. H.

NOTES ON MR. BAILEY'S LECTURES.

A very great religious excitement had been effected in Jacksonville and in the vicinity, chiefly by the labors of W. M. Brown, a Christian Preacher. Numbers were daily added to the church, and the house of worship was constantly filled with people, anxious to hear the word. In the height of this excitement, Mr. Bailey of Winchester, a Baptist preacher, was sent for by the alarmed sectarians to operate against us. So Balaam was sent for to curse Israel. The Baptists having no meeting house in town, we kindly

tendered to him the use of ours. He accepted, and delivered, undisturbed several lectures against the reformation, so called. These bro D. P. Henderson noted down as delivered. It was agreed that Brother Brown would attend his lectures; and when Mr. B. had finished, he would attend brother Brown's reply. But as soon as he closed, he absconded, and would not attend to brother Brown's lecture in reply. No doubt he had reasons for not attending, and fulfilling his *engagement*. He attended a prayer meeting at the same time in town, with the Presbyterians. We will now attend to the doctrines stated in brother Henderson's notes, and at his request will make some remarks upon them.

1st. Of Remission of sins.—In his exordium Mr. Bailey remarked that truth was his object.—A noble one truly.—He added; 'I have no idea that I shall convince you, who have united with this church, no matter how I might exhibit truth. I apprehend there is too much sectarianism; too much party spirit to convince.' A desperate case! We then, in his view, are beyond the reach and power of truth. But as charity hopeth all things, we may hope that he meant, that we as a people were so well versed in the doctrine of the Bible, that the shafts of sophistry could not affect us.—The reason assigned by him, why he dispaired to convince us, almost forbids this hope; he says, There is too much sectarianism and party spirit amongst us. If these stand in the way of truth, and doubtless they do, wonder how the Baptists generally, and all the sects, have received any truth! And if sectarians, and party spirits are to be stoned to death wonder if the Baptists would cast the first stone! or would they, convicted in their own conscience of the same crime, with down cast eyes, retire. We are glad any how to see him so severely lash sectarianism. It appears that Mr. Bailey's efforts were not for our

benefit, but for that of others, who had not yet joined us, and who were yet within the reach of truth.

Baptism for remission of sins, though the doctrine of John the Baptiser, and of Christ himself, and of his holy Apostles, Mr. B. strikes at with vehement impotency. He says. if this doctrine be true, then all the unimmersed, have been, and must be lost. His apology for the unimmersed is strong, and tender, yet he himself will not recognize them as members of Christ's Church, nor admit them to its distingushing privileges!

Mr. B. seems to dream of two kingdoms of Christ, one on earth, the other in heaven; into that on earth the unimmersed cannot be admitted; but into that in heaven they may be. Daniel says that in the latter days, the God of heaven shall set up a kingdom which shall destroy all other kingdoms, and it shall last forever. The kingdom or church is but one, set upon earth, and consummated in heaven. If Mr. B. will not admit the unimmersed into the church on earth, how can he admit them into heaven? "as the tree falleth, so it shall be."

Mr. B. apologises for, and defends the unimmersed by making a strong appeal to the sympathies and prejudices of the congregation in their favor. If immersion be for the remission of sins, then all the unimmersed have been, and will be lost forever. Therefore he might say the doctrine cannot be true, it must be set aside. Though they cannot be admitted into the church on earth, yet into that in heaven they may be admitted? Why? can it be because the last is less pure? This is acknowledged to be the most powerful argument against our doctrine. But the scriptures stand firm. He that believeth and is baptised shall be saved—but do the scriptures say any where, He that believeth, and is not baptised shall be saved.

This argument loses its force, when we consider, that

at a certain time all the millions of Jews forsook the right way of the Lord, except 7,000 who had not yet bowed the knee to Baal. Elijah preached that all idolaters would be lost. No doubt there were many apologists for, and defenders of these people, by appealing to the sympathies and prejudices of the congregation. If Elijah's doctrine be true, then what has become of our fathers? are they all lost? what will become of us their children? must we too be lost? such apologists would mightily move upon the hearts of the people.

Do we not remember another period in the Apostacy, which period comprehends us, that all the world wondered after the beast? It would be strange, should no apologists rise up in their defence. I mention these things to show that such appeals are poor arguments against glaring truth. We leave the unimmersed where the scriptures of the New institution leave them. We shall be among the last to murmur against God, if he saves them, and gives them equal to those who have borne the burden, and heat of the day. Our wishes and hopes for them are not inferior to Mr. B's. But more of this hereafter.

2. Another argument of Mr. B against Baptism for remission of sins, is to set aside those texts on which we rely for the truth of the doctrine; as John baptised *eis aphesin* for the remission of sins: and Peter says. Repent and be bapized in the name of the Lord Jesus *eis aphesin* for the remission of sins. These texts he sets aside in short metre. He understands them to be, "baptized *into the doctrine of remission of sins.* Whence did he learn this? not from the scriptures, but from Doct. Fishback, who learned it from a pedobaptist, prof: Stuart. And from whence did he learn it? I cannot answer positively, but negatively; not from the Bible, whether written in Hebrew, Greek, or English. It is a mere assumption.

I might as well say, the blood of Christ was shed *eis aphesin* (the same words) not for the remission of sins, but into the doctrine of remission of sins.

But this argument appearing too flimsy for even common minds, he gives it another translation, as repent and be baptized *eis aphesin, on account of the remission of sins.* Repentance and baptism are in the same connection and relation. If we must be baptized on account of, or because of remission of sins; so we must repent or be sorry, because our sins are remitted! Of this criticism I have written above. Enough is said.

He also labors to set aside Acts 22. Arise and be baptized and wash away your sins. *Wash away your sins.* This, says Mr. B. means simply to wash away the sin of omission, merely an emblem or figurerative expression. The text reads thus in the plural *sins*, not sin, as that of omitting his duty to be baptized. Had Saul but one sin cleaving to him, which needed to be washed away? were his sins forgiven piece meal, some before baptism, and some after? But we are glad that our friend B. has admitted the truth, that through baptism one sin is washed away.

B. W. S.

(*To be continued.*)

ON MATT. v. 17—19.

"Think not that I am come to destroy the law or the prophets. I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

In this verse are several ideas worthy of all attention, for the want of which many have erred.

1. Did Christ come to destroy the law or the prophets? No. He came to fulfil them, as he expressly declares. To fufil signifies the accomplishment of

the types and prophecies concerning himself. 'And he said unto them—that all things must be fulfilled, which were written in the law of Moses, in the prophets and the Psalms concerning me. And he said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day." Often we read in the New Testament of the Son of God, that it might be fulfilled which was spoken by Esaias, or some of the prophets. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer and die, he hath so fulfilled. Acts iii. 18. From these and many similar passages, it is plain how the law and the prophets were fulfilled and accomplished, in his birth, life, death, resurrection and ascension.

Christ also fulfilled the law in all its commands. He was born of a woman, made under the law, and continued under it till he died. He lived and died in the Jewish church. He knew no sin, and challenged the world to convince him of sin. If he was sinless, he must have fulfilled every jot and tittle of the law in its demands. It was necessary that he should be sinless, else he could not have been a lamb without spot. and therefore not an acceptable offering for sin, and thus he would not have fulfilled the typical law of Moses. That to fulfil the law means to keep the law, hardly needs proof, yet I will present a few texts to establish the sentiment. Rom. ii, 27. And shall not the uncircumcision if it fulfil the law, judge thee, who dost transgress the law? Gall. v, 14. For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself. Rom. xiii. 8. For he that loveth another, hath fulfilled the law.

2. Another idea of importance is communicated in this verse. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Luke states it as a fact, that heaven and

earth shall pass away in the last time. Luke xxi. 33. And Peter says, the heavens shall pass away, and the earth also shall be burnt up at the last day. 2 Pet. iii. 10. From this we learn that the law must continue till the end of time before it shall be entirely fulfilled. There are some things written in the law, which have not yet been fulfilled—some predictions and some types yet remain unaccomplished, with respect to the world, which must be fulfilled before the destruction of the law.

Obj. Did not Christ abolish the law by his death, Was he not the end of it? Did he not nail it to his cross, taking it out of the way? Is not the law wherein we were held, dead by the body of Christ? How can these things compare with the idea of its continance to the end of time? And that Jesus did not come to destroy it?

Ansr. The objection is formidable; yet unappaled we will approach it. It is acknowledged on all hands, that that part of the law, commonly called ceremonial and judicial, or the political and levitical part is done away or abolished. But it is contended by many that the decalogue or ten commandments, written and engraven in stones on Mount Sinai, is yet in force, and binding upon all. I will simply remark, that all the parts of Moses' law is called the first or old covenant including the two tables of the covenant or ten commandments. Deut. ix. 9, 11, 15. In that he saith a new covenant, he hath made the first *old*. *Now* that which decayeth and waxeth old, is ready to vanish away! Heb viii, 13. 2 Cor iii, 7.–But if the ministration of death, written, and engraven in stones, was glorious. For if that which was done away was glorious, "He taketh away the first that he may establish the second." Heb x. &c. From these and similar texts, it appears that the law or Mosaic covenant, is annulled or dead: that law being dead wherein we were held, a part of

which law, is "Thou shalt not covet. Rom, vii. As a covenant, or institution we who are under the new covenant are not bound by it. This yoke is taken from the necks of the disciples of Christ. They have taken his yoke upon them, and learn of him: They are no more bound to the law, than is a wife bound to her dead husband. The law has dominion over a man, as long as IT liveth; but when the law is dead, the man is freed from obligation to it.

I have before illustrated it thus. In the commencement of the commonwealth of Kentucky they formed and adopted a constitution for their Government. After a trial of it for some years, it was found deficient to answer the purpose. They then formed and adopted another, in which all the good items of the first were incorporated. Now the first was annulled by the adoption of the second. So the first covenant was done away by the introduction of the second. In the second are all the good items of the first incorporated. We are no longer to learn of Moses, but of Christ, the great Teacher from heaven.

Yet are there many things in the law, or five books of Moses, detached from the old covenant, which yet are to be fulfilled, and consequently, not annulled.

Verse 19. The Savior adds. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

Let it be observed, that Christ taught obedience to the law by precept and example. He did not absolve, during his life, any of the Jews from obligations to do all the commands of Moses. "The scribes and pharisees sit in Moses' seat; All therefore whatsoever they bid you observe, that observe and do." This obligation never ceased, till Jesus officiated as priest, when

he offered himself—then the priesthood being changed, there was made also a change of the law. But after that change, it would be improper to do, or teach the commands of Moses. This was the great error of the Judaizers. "We are not under the law, but under grace."

To be Continued.

For the Messenger.

PALMYRA, Mo., Dec. 1841.

AN ADDRESS TO MY BAPTIST BRETHREN

Letter No. 1.

Brethren:—It is known to most of you that I was once a member of your denomination, and it is also known to many of you that I have left your denomination. My reasons for so doing, I propose to give in a series of short letters or essays, of which this is the first. And in the course of these letters I will tell at least a part of my experience. My father was a Calvanistic Baptist preacher of the strictest sect of that school. He died in that faith, after having preached it forty years. My venerable and pious old Mother is yet in that denomination; for whom I cherish the warmest, the most devoted and filial affection. What eloquence there is in that word, Mother! what tenderness, what associations arise in the mind at its pronunciation! Woman, behold thy son! Man, behold thy Mother! were among the last words of him who was the oracle of wisdom, perfection and benevolence. If I forget thee, O, my mother, then let my right hand forget her cunning—If I forget thee, then let my tongue cleave to the roof of my mouth. I also have four brothers baptist preachers, or else preparing to preach; so that you will see I belong to a baptist family. I am

descended from an ancient branch of the Great Protestant family. Wherefore, I beseech you of your clemency to hear me patiently, and judge me scripturally, with righteous judgment. I told my experience some twenty-four or five years ago to my father and his church and was received upon it, and was immersed by him in a creek near Wilson's Meeting House in Muhlenburg county, Va., I was licensed by him, and his church, and a bro. Pennington to preach. I was also regularly ordained by the Baptists. I was considered by them an orderly member for twelve years, and an orthodox preacher. On all which accounts, I consider myself entitled to a hearing, at least from you. Being young and inexperienced I had more zeal than wisdom. But by the help of God I have continued in grace until this day, witnessing to both small and great, repentance towards God, and faith in our Lord Jesus Christ.

Yours in the hope of eternal life.

J. CREATH, jr.

To the Churches of Christ in Ky, who taketh the Bible alone as their rule of faith and practice.

Holy Brethren; many of you have I addressed directly, or through your Evangelist, submiting to you the request of your Brethren made at the annual meeting at Paris Ky. in Sept last, comparatively few have responded to this christian enquiry, will you not, Brethren write to me and let me know how it fares with you, that our hearts may be made to rejoice at the hearing of your christian advancement? and that in return you may hear from all your Brethren in the State. For the satisfaction of those churches, which may not have read a communication from me on the subject, I subjoin the queries proposed to the churches. I do hope, that every church may, without delay give me the information required as fair as proposed. Address me at Flat Rock, Bourbon Co. Ky.

1st The name and location of your meeting hou se.

2nd Your present number of members.

3 Number received in the last 12 Mo. from the world and sects.

4 Name of your Evangelist.

5 How many Lord's days does he meet with you a month.

6 How many Lord's days does your church meet each month.

7 Names of your Bishops or Elders.

8 Number of Deacons.

9 How many male heads of families are members with you.

10 How nany have reared an altar to the Lord in their families.

Respectfully, and affectionately submitted by your brother in hope of Heaven.

WM. P. PAYNE.

Harrodsburg, Dec. 17, 1841.

Brother STONE:—You are aware that a church of Christ was constituted, many years since, probably as early as the year 1820, at the Mud-meeting house, about 3 miles southwest of Harrodsburg. In 1827, bros. F. Palmer, T. M. Allen and L. J. Fleming, held a meeting in Harrodsburg, during which 6 or 8 persons were immersed. Of that number my wife and myself only lived in Harrodsburg. No other persons belonging to the church ever resided in Harrodsburg until about the time of the constitution of the church here in 1838. There were however, three other persons living in town, who had formerly been members of the Baptist church, and had embraced the views promulged by bro. Campbell. These five only were the advocates of the Bible alone, until the spring 1838, when our beloved brother, John T. Johnson visited our town, and under his labors about thirty persons, I think, were immersed, and a church then constituted of between 50 and 70 persons and organized with 3 bishops and two deacons. The larger proportion of this church were individuals from the old Christian church at Mud meeting house; the others being from the Baptist church, and part of those added at that meeting.

Since the organization of the church additions have been made at various times, until the present number on our church book is about 220. A new church has been constituted about a mile and a half west of us, and many of our members have taken letters and joined there, being more convenient to them; others have removed farther, and some have been cut off, leaving us at present 165 actual members.

Since our constitution the church has seldom failed to meet to attend to the Lord's supper. In the last two years I do not believe there has been one omission of this duty, though we are frequently without an Evangelist. The members (or many of them) have been regularly advancing in the knowledge of the scripture, and in piety, corresponding with their advancement in knowledge. We now have, and have had generally preaching at 11 o'clock on Lords' day, prayer and exhortation at night, and a meeting for the examination of the scriptures every Monday night, and one other evening of the week exercises in singing. We have a large Sunday school which has been regularly taught for the last two years.

It has been my happiness to witness the confession and baptism of a number of our S. S. children. Thanks be rendered to our heavenly Father, that it is our privelege to bring our children up in the nurture and admonition of the Lord.

Brother STONE, I do feel thankful for the privilege of readingyour reply to brother T. Carr, contained in 1st No. of the Messenger just received. There are some few of our brethren in this section, who are holding off from us, because they have not yet learned to view the scriptures as the church generally do. Shall it be said of those, who nobly came out at the darkest hour of the commencement of the reformation, and bodly took the stand on the word of God, refusing to be known by any other name than that of our master, and before many of us had ever heard of brother A. Campbell, Campbellism or the reformation (so called:) shall it, I say, be said of those, that because some of our brethren think in some respect differently from us, and may even be so inconsiderate as to speak harshly of sentiments entertained by their brethren that therefore we shall give up our profession, desert the good cause of our master, and join with those, who have ever been our bitterest opponents, by opposing practically union among christians?

Shall we forget that we have always contended for universal love, for great forbearance towards each other? willingly bearing up the cross under every species of abuse, vilification and slander? Shall we forget that we are all pupils in the school of the great teacher, and that we all have much, very much *yet* to learn, and that unless we bow ourselves *meekly* at the foot of our great lawgiver, we will not, *yea* cannot receive the engrafted word, which is able to save our souls? How many alas, who vainly imagine that they are yielding themselves entirely to the guidance of the Word, are only receiving so much as agrees with their pre-conceived views, and quietly put the rest aside. I would earnestly conjure our beloved brethren every where, and especially those who at an early period came out for union, now to stand fast in practice, unwavering, unmoveable, and always to be found abounding in the work

of the Lord, and not to go to the discordant elements of sectarianism, and be found fighting with those that openly advocate disunion among the followers of the Saviour. May our Heavenly parent pardon in great mercy those, who professing to be *his friends* are striving to divide *his children*.

With reverence and much affection, your brother,

P. T. ALLEN.

Boon County, Mo. December 22, 1841.

Bro. STONE.—We have had a number of additions in this section of Missouri.

Extract of a letter from Bro. J. R. McCall dated New Orleans Nov. 19, 1841, "Among those who have been immersed there have been upwards of 40 Methodists, one preacher, and the prospects of another.—25 Roman Catholics, one educated for a priest, and 15 Presbyterians, so you see how the word of God prevails with the world and the sects. There have been about 400 converts to the Bible doctrine in this State and Mississippi since I last wrote you.

Dec. 30,—I have just received a letter from Bro. T. N. Gains of Richmond, Ray County, Mo. He says "I have been baptizing more or less, almost every Lord's day, and have constituted a church 12 miles north of Richmond, with 14 members in Bro. Milo Nuckles' neighborhood and prospects flattering for the success of the truth.

T. M. ALLEN.

Jacksonville Ill. Jan. 21, 1842.

Dear Father STONE—Our meeting in Carrolton has closed, the results of which are as follows.

19 Methodists, were immersed, and united with the Brethren on the Bible *alone*, 9 Baptists joined with us on the one foundation, and 6 Presbyterians made the noble surrender of their confession of Faith and submitted to the "bath of regeneration."

Several of our brethren who had gone astray we in-

fluenced to return to the Lord and renew their covenant. And in all we had 124 additions, during a series of 37 lectures. Bro. Gilliam of this town was my faithful fellow laborer.

The Baptists commenced a protracted meeting in which the Baptists and Methodists united, to oppose us; but all in vain. "Truth is mighty, above all things, and will prevail?" Slander with her hundred tongues employed all the sects in Carrolton against me. Pray for me, that I may be humbled before the Lord more and more.

I will furnish you a few notes on my tour to the West, for your next No.

W. M. BROWN.

Bro. Hawkins of Eminence Ill. of Dec. 24, 1841, writes; the Church of Christ here is still in a prosperous condition the brethren are well united, about 20 additions since september last. We now number 150 members. The church at Postville in this county is also increasing very fast.

Bro. Taylor and J. W. Cox's communications received, but crowded out of this No.

A PEDO-BAPTIST CHURCH IMMERSED.

'The Swansea Cambrian a weekly newspaper, states that, on Sunday last, the 13th of June, the members of an Independent church were baptized by being immersed in Swansea river, about four miles from the town. The Rev. J. Spencer, of Lanelly. delivered a sermon from John i. 15, and the ordinance was administered by Rev Daniel Davis, in the presence of from 8 to 10,000 spectators, and the evening, those that were baptized, 120 in number, communed together at the Lord's table in their own chapel, near Mynydd-bach.'—*Religious Herald.*

THE

CHRISTIAN MESSENGER.

February, 1842.

VOLUME XII. NUMBER 4

THE CHRISTIAN EXPOSITOR.

Rom. i. 16, 17. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, *eis soterian*, in order to salvation, to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith."

There are several ideas included in these verses worthy of all acceptation, important truths expressed necessary to be understood, in order to have a right knowedge of the whole epistle.

1. How is the Gospel the power of God unto salvation to Jew and Gentile, that believe in Jesus?

2. What is the righteousness of God spoken of in the text?

3. How is the righteousness revealed from faith to faith.

1. How is the gospel the power of God unto salvation?

Solomon says, "In the word of a king there is power" Eccles: viii. 4. But there is no more physical power in the word of a king, than there is in the word of a common man. The authority of a king, and his power to execute his word, give it all the power it has. He has power to kill, and power to save. Suppose by his word the sentence of death is passed upon a number of his guilty subjects, and they cast into a dungeon, and chained there, to await their doom.