DUTIES OF PARENTS.

It is at times necessary to censure and punish: but very much may be done by encouraging children when they do well. Be evermore careful to express your *approbation of good conduct than disapprobation of bad*. Nothing can more discourage a child than a spirit of incessant fault-finding, on the part of its parents. And hardly any thing can exert a more injurious influence upon the disposition both of the parent and the child. There are two great motives influencing human actions, hope and fear. But who would not prefer to have the child influenced to good conduct by the desire of pleasing, rather than by fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring when she sees any thing amiss, they are discouraged and unhappy. They feel there is no time to please. Their dispositions become hardened and soured by this ceaseless fretting. At last, finding whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

But let a mother approve a child's conduct, whenever she can. Let her show that his behavior makes her sincerely happy. Let her reward him for his efforts to please by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition under a careful spirit. Your child has been, during the day very pleasant and obedient. Just before putting him to bed for the night, you take his hand and say, "My son, you have been a very good boy to-day. It makes me very happy to see you so kind and obedient. God loves little children who are dutiful to their parents, and promises to make them happy. This approbation from his mother is to him a great reward. And when with a more than ordinary tone of affection, you say "good night my dear son," he leaves the room with his heart full of feelings. And when he closes his eyes to sleep, he is happy and resolves that he will always try to do his duty to his mother.—*Sat. Cour.*

Our worthy brother, W. M. Brown, is now operating at Winchester. He has been the instrument of adding about 30 to the church, with a fair prospect of many more.

Bro. Davenport, of Plymouth, Pa. writes Jan. 26, That bro. Wm. Lane had a meeting of days in this place during the present month, and much good has been done—more than 20 have been added by immersion and otherwise, and prospects are good. A number have confessed the Lord Jesus, but have not been immersed. May the cause of christianity prosper, not only here, but elsewhere!" Amen.

Bro. Henry Thomas, of Florida, Mo. writes Feb. 2, 1842: "The religion of Jesus is prospering in this country, Since June last, at the meetings that I have attended, there have been added to the Lord and introduced into his kingdom, 324; and at the same places many more when I was absent. The churches have commenced meeting every Lord's day, and obeying the Lord's commandments.

THE

CHRISTIAN MESSENGER.

March, 1842.

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THE CONVENTION.

SESSION SECOND—*Continued from page* 63.

After solemn prayer and praise, the full convention silently sat for a few minutes, then the venerable moderator of the former session arose, and said, By the kind providence of our common Father, we are spared to come together in time. To draw the cords of Christian union closer amongst ourselves, and to extend and promote it to the ends of the earth, are the grand objects of our assembling together. Let us choose us a moderator and a scribe, and proceed immediately to business.

It was quickly and unanimously determined; *nemine contradicente*, that the former moderator and clerk should be retained.

C—— rose and thus spoke: When we last assembled, I said that the Bible was the only divine athoritative constitution, or law, given to the world, as the means of saving them, and of uniting the saved in one body. I farther remarked, that no laws how wisely soever devised—no constitution, however good—not the Bible itself, could of themselves unite the church. I need not use labored arguments to prove this position: The Savior prayed to the Father that all that should believe on him through the word of the twelve apostles, might be one. "Even as thou Father art in

me, and I in thee, that they also may be one in us." Now if the constitution framed by the Lord could have united them, why pray the Father that he would effect this union?

Now if we can learn how God first effected union among his followers, we shall learn how he will effect it again. 1st. To his little flock of 120 assembled, and engaged in prayer, the Holy Ghost was given. They then received power from on high—then they remembered, and understood the words of the Lord, spoken to them while he was with them. This spirit was the key of knowledge which unlocked, and made known to them the mysteries of Moses and the prophets, that pointed to Messiah. It also made known to them fully the way of salvation through him. It was the Comforter to them all. Now they were prepared to preach the gospel in spirit and with power. Peter preached to the attentive multitude, that Christ died according to the scriptures—that he was buried and rose again from the dead according to the scriptures. He reasoned from the scriptures of the law, and the prophets and the Psalms. He so spake that 3000 believed that Jesus whom they had crucified, was the Christ; now they were convinced of sin, and their liability to the wrath of God.

This faith had not saved them from sin, its love nor power, for they cried out, "What shall we do to be saved?" But their faith was the very spring of action; for their fears alarmed, they fly to the apostles to learn the way of salvation. Peter told them, "Repent and be baptized in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise (of this Holy Ghost) is to you, and to your children, and to all that are afar off, (as the Gentiles) even as many as the Lord our God shall shall call." When they heard this they gladly received the word, and were baptized—*gladly*,

they were glad to hear of the way of escape—the way of salvation from utter ruin; and therefore obeyed the apostles in being baptized. In obedience they received remission or salvation, and being saved (*sozomenous*) they were added to the church. And they having received the promise of the Holy Ghost, were of one heart, and of one soul. Here is Christian union. Here is the first—the model church. Thus she continued till the apostacy commenced, and the man of sin began his reign, and ingulphed her in Egyptian darkness. From this dark labyrinth the Church is slowly creeping at the present day. In vain we expect christian union without the Spirit—in vain we expect the Spirit but by hearty faith, and humble obedience to the word. He sat down:

Then arose a venerable father, and with impressive solemnity said: If what our brother last up, has spoken, be true, and I feel no disposition to controvert one sentiment advanced, I am forced to acknowledge that we have been all wrong in our endeavors to effect and promote Christian union. We have been devising ways according to human wisdom, when the only true and effectual way has been strangely overlooked. That way our brother has plainly developed. If I understand him, the word of God is that which produces faith—faith, obedience, and through obedience we receive the Holy Spirit, by which Spirit we become of one soul, and of one heart, and of one body. This union has been partially overlooked in the hard and constant scuffles of sectarianism, and proselytism, which have been for ages the disgrace of christianity.

Something similar to the union described by my brother, I witnessed about the beginning of the present century in the West. Previous to this period there had been a great dearth of religion among all professors of it, of every name, through all the length and breadth of the land. Religious waves of strife and

contention for sectarian dogmas rolled mountain-high, and threatened the utter overthrow of religion, which had dwindled almost below formality. Infidelity revived and boldly stalked abroad with brazen front, and boasting courage.

There were a few who wept for the desolations of Zion. These, like the band of 120, met together with one accord in prayer. Never shall I forget their fervency in prayer and their tears and supplication at the throne of grace. The Lord answered and gave his Spirit of promise. Something almost miraculous followed. Old and young in scores would fall prostrate and helpless as men slain in battle, and lie for hours in apparently a breathless state. Then would they rise and exhort in a fluency and power unknown. I have even heard children of a few years, speak of the wonderful works of God to my astonishment and profit. Infidelity and sectarianism stood aghast, beholding these things—philosophers tried in vain to account for them on physical principles; physicians acknowledged that it surpassed their skill; and many of the priests would retire in deep meditation and fear. The different parties assembled together, preached, prayed, sang, and communed together in one spirit. They preached the same things, neglecting and forgetting their peculiar dogmas for the word of the Lord. The brethren loved one another. Happy days! But sectarianism marred this happy work. Yet I am persuaded more glorious things await us, and not far distant. I have but one difficulty resting on my mind with regard to what my brother has spoken, which is, whether the Spirit spoken of in Acts ii. is promised to us, or whether it was confined to apostolic times. He sat down.

Another aged father arose with the vivacity of youth in his eyes, and vigor in his person. I have, said he, diligently attended to my brethren who have

just spoken, and am not ashamed to acknowledge myself a convert to the sentiments they have advanced. In the mists of sectarianism I have been shrouded for a half of a century. I have long lamented the desolations of Zion, and have been daily pledding schemes for Christian union. But my old brother's simple views, like a strong gale, have blown away the mists, and whereas I was once blind, now I see. I see Zion's scattered children joyfully coming together from the four winds of heaven with songs and everlasting joy upon their heads.

That which the old bro. last up, says exists as a difficulty on his mind, has long been a puzzle to many; yet I will attempt a solution which fully satisfies my mind. In Acts ii. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This was a fulfilment of Joel's prophecy. "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy," &c. Peter made the promise of the same Spirit to all obedient believers—"And ye shall receive the gift of the Holy spirit; for the promise is to you," &c. Now, the gifts of the Holy Spirit, and the gift of the Holy Spirit are two ideas. By the first in the plural, are generally understood the miraculous gifts, as miracles, prophecy, &c.; by the latter, the Holy Ghost given to all that obey him. Now, it is evident that the promise of these miraculous gifts, was not "to you and your children, and to all that are afar off, (the Gentiles,) even as many as the Lord our God shall call." If so, either the promise has failed, or that Christians have ceased to exist; because these gifts have ceased. Now, as an advocate for the ancient gospel preached by Peter, I must believe that the promise of the Spirit was a part of it, and therefore, that promise is yet good to us afar off. If that promise is not for us, which can we certainly claim? The scrip-

tures no where say that the promise of the Spirit is annulled; though some think the miraculous gifts are to be expected no more. This they think is taught in 1 Cor. xiii. I shall not meddle with this controversy. There are diversities of operations, but one Spirit; and this the Spirit of promise—it is God in us. Ye are the temple of the Holy Ghost, as God hath said, I "I will dwell in them," &c. How often we read of Christians full of the Holy Ghost—Be filled with the Spirit, &c. The fruits of this Spirit are love, joy, peace, liberty, union, &c. How shall we get this Spirit? He will give the Holy Spirit to them that obey him. Let us obey—let us ask in faith, then we shall receive the Spirit—then, and not before shall we be one. Then, as ministers, we shall be useful, and teach the young how to live before we go hence. The work of union is the Lord's, and he will effect it in his own way, as has been declared. He sat down, deeply affected.

Another gray-headed father arose; Brethren, my thoughts are turned into a new channel. The subjects suggested are too important to be handled in haste, and not well matured. I wish to examine them with prayerful attention, before I utter a thought. I therefore propose that we now adjourn, and meet again on this day four weeks hence. It was ananimously agreed to; and after solemn prayer in the Spirit they separated. B. W. S.

WHY ARE ALL THE SECTS OPPOSED TO THE CHRISTIANS?

The true answer to this question may give offence to every party; yet irrespective of consequences, the truth must be told. There are many in opposition, who have been taught it from infancy, and have been kept from better information by their superiors till prejudice has dethroned reason, and closed her eyes from examination, These are pitiable and almost hopeless characters, to whom we despair of imparting any information. The true reasons, why all the sects stand in opposition to us, appear to be the following:

1st. Because we have taken the bible alone as the standard and rule of our faith and practice, rejecting all other books, and systems as of divine authority. This is directly opposed to the practice of the sects. Each of them has formed a book or system of opinions —their opinions of the doctrine of the Bible, and they have made them authoritatively binding on their party. Now the sects have been wrangling and warring with each other for centuries of years, each defending their own system, and laboring to raze the opposing systems of the others. Christianity has wept at the unhallowed practice; but infidelity has rejoiced. The strife of Christians is the food of infidelity, and sport of hell. The still small voice of truth could not be heard in the din of furious contention. Seeing the deleterious effects on society in general by this procedure, and viewing no end of the war between the sects, we were led to inquire into the causes of such conduct. We plainly saw that the different creeds, on which the different parties were founded, was the unhappy cause of these effects; consequently these effects would exist as long as the cause remained.

It is vain to hope that the parties can unite upon any of the various creeds or systems. These creeds are not christianity, but a carricature of it—Christianity never instigated to hatred, variance, emulations, wrath or strife—it never led its subjects to war and blood. It leads to love, forbearance, peace and union. We therefore determined to reject all human creeds, and systems as authoritative, and to take the Bible alone—heaven's own authorized constitution, as our only authoritative creed.

The sects war against each other because of their creeds. A, sees if B's creed prevails, his must go down. For the same reason all the sects war against us; for they plainly see, if our creed, the Bible, prevail, all theirs must go down. Their craft is in danger. "If we let him alone, all men will believe on him." They unite against us; but the union is of iron and clay it cannot stand. We rejoice to see the sects unite against us. "He that is not with us is against us." It presages good. The common people hear us gladly, and many are enlisting under the banner of heaven, Amen. The great struggle now is, which shall rule, the Bible or the creeds of men. The result will shortly be known.

2. Another reason why all the sects oppose us, is, because we plead for the union of all Christians on the Bible alone, and not on the human opinions of the Bible--on heaven's constitution and not on the constitution of men. We affirm that they cannot unite on any other platform than the Bible, and we appeal to matters of fact, which are powerful arguments to the unsophisticated mind. All are obliged to acknowledge that christian union is right, is the will of God--all see that party creeds cannot effect it. All the good of every sect are praying for the union of Christians, that the world may believe; they begin to see that on the Bible alone it can be effected. Human creeds have but a loose hold of their subjects at present, and soon will their ties be all broken, and christians all flow together on the Bible alone, as the Lord's freed men.

We are glad to see in the religious journals of the day, and to hear preachers in set discourses, proving that we also are a sect. Suppose they prove it, what do they gain? Why simply this, that we maybe wrong as well as they. Is it a good excuse for a drunkard to prove that his neighbor also gets drunk? They acknowledge sectarianism wrong, and that they are

sects; therefore they are wrong by their own acknowledgement: for they wish to prove us to be wrong, when they prove us to be a sect. Look at this. But who of us deny that we are a sect? The first Christians were a sect, every where spoken against--the sect of the Nazarines. The first Christians were a sect, separated from all, who did not acknowledge Jesus their only law giver, and who did not yield obedience to his known laws. They were a sect from all parties, both among the Jews and the Gentiles, and were therefore every where spoken against. Such a sect we wish to be, and claim to be; and firmly believe this sect will ultimately prevail. My brethren, though we be every where spoken against, yet let us give no just cause for it. let us be holy, as our Lord, and if we suffer reproach with him, we shall also soon reign with him.

3ly. Another reason why all sects oppose us, is, because we teach that the Bible alone gives sufficient evidence in itself to believe that Jesus is the Son of God and that it affords sufficient motives to engage to repentance, reformation and obedience, through which we receive the salvation of God. This is a stroke, a fatal stroke at the foundation of the doctrines of all the sects: for some affirm that faith is the immediate gift of God, or wrought in us by the immediate operation of the Spirit. That the sinner cannot believe till he is thus spiritually influenced and operated on. Others say, the sinner cannot believe but by the word made effectual by the Spirit. Some say he must continually pray for faith, till God gives it to him--i. e, He must pray in unbelief till he gets faith. They seem to have forgotten, how shall they call on him in whom they have not believed—and that "faith comes by hearing, and hearing by the word of God," "Let him ask in faith, nothing wavering for he that wavereth is like a wave of the sea—let not that man think that he shall obtain any thing of the Lord.

Now because we deny the immediate influence of the Spirit in producing faith in the sinner; therefore they represent us as denying the influence of the Spirit entirely in obedient believers. We teach that we receive the Spirit through faith and obedience, and that the world cannot receive the Spirit. We teach that the sinner must turn at God's reproof, and that he will pour out his spirit upon him, and not before, Prov. i. We teach that he gives his Spirit to no unbeliever, to no impenitent soul, to no disobedient person, to none that does not turn to him, and come to the Saviour in whom all fulness dwells. In a word, we have received the old exploded truth' "That he that believeth and is baptized shall be saved." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Though opposed for preaching these truths by all the sects, yet we rejoice in the truth, and its rapid march through the length and breadth of the land; and though forbidden to teach any longer these things yet we feel more disposed to obey God than man.

I have wondered why the sects should oppose us for teaching baptism for the remission of sins, when their own creeds contain the same doctrine. I am constrained to protest against such inconsistency. I use the soft, and inoffensive word *inconsistency*, yet a harder one might be justly used.

I have often wondered why Pagans should incorporate in their mythology or religion so much mystery, and so few tangible facts. But long since I have, by comparison, ceased to wonder. The *mysterious* and the *marvelous* are better adapted *ad captandum vulgus*, to captivate the vulgar, who must believe implicitly what their teachers say. It does appear to me that to teach the simple facts of the gospel *now*, is considered by many, as a departure from christianity.

B. W. S.

(The subject may be continued,)

MATT. x. 34—37.

Think not that I am come to send peace on Earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own house-hold." Luke says (xii 51—53) Suppose ye I am come to give peace on Earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided three against two, and two against three. The father shall be divided against the Son &c. In one or two verses preceding, the Savior said, I am come to send fire on Earth; and what will I, if it be already kindled? Equivalent to "O that it were already kindled!"

The ultimate object of Christ coming into the world was to make peace between the world and their God, or to reconcile the world to God—to make peace between Jew and Gentile, and to establish and bind the whole world in the cords of peace. This was to be effected, not by carnal weapons, but by the truth of God. But to the effectuation of this benignant design, the world was opposed. The truth was like fire thrown upon the wicked world, the scorching heat of it they could not endure. It inflamed their angry passions against the Lord, and against his Christ: and against all who embraced his cause. The truth was like a sword sent in power against the ungodly world. They would oppose it with violence even in their own families. The old father and mother on the crumbling brink of eternity believe and obey the truth. The son and daughter, young and in the vigor of life, with every prospect of honor, wealth, and pleasure, before them, oppose their parents. Or their parents, hardened in the long practice of vice, will oppose their Son or daughter, who in early life may embrace the truth. All that will live Godly in Christ Jesus must suffer persecution. From the beginning, it has been so, Cain slew his brother Abel, and wherefore slew he him? Because his own works were evil and his Brothers' righteous." The more holy, and devoted to the cause a man is, the more hated and persecuted he may expect to be. Witness Christ and his Apostles.

This proposition may at this day be controverted, because so few men of the character described, appear. That the character drawn above is not too vivid, the Lord confims by the following verses. He that loveth father or mother more than me, is not worthy of me. If for love to your wicked parents you reject the Savior you are unworthy of him; or if parents love their children more than me, they are unworthy of me. And he that taketh not up his cross and followeth me is not worthy of me. Our love to him must be so great, that though we lose the favor of our dearest friends, even our lives for his sake yet we will obey and follow him. Such love as this is stronger than death. And this is the love that constitutes a christian, or one worthy of Christ.

There is a great deal of verbal persecution among the professors of Christianity at the present time. But this is not persecution for righteousness' sake. It differs not from that war of words in the political world between what are called Democrats and Whigs; much trash and vituperative slang is emitted from their foul stomacks against each other. This will continue till a more healthy state of the body politic is restored. So among professors of Christianity, and in no better spirit. This will continue, till the health of the body be restored; or till pure religion shall triumph, and rule the world as the sun rules the day. Let not the pious despond; they shall not always blush, and be pained at the course of such persecutors; marvel not if the world hate you. The meek shall yet inherit the earth, where not one persecutor shall be found, nor one bitter word heard. He that endures to the end shall be saved. Let not persecution for righteousness' sake discourage; but let it stimulate to more activity in his cause; "for Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

B. W. S.

MATT. xii. 43.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there and the last state of that man is worse than the first. Even so shall it be unto this wicked generation.

The unclean spirit going out of a man indicates that the man has reformed from his wicked course or ceased to do evil. No longer can he indulge in wickedness, which once was his delight; he dreads the consequences; yet he is not a new creature not renewed in the spirit of his mind, and therefore no enjoyment in religion. He has neither enjoyment in sin, nor holiness: and therefore walks through dry places, where there is no water to quench his burning thirst, he is seeking rest, but finds none. Discouraged, he resolves to return to his house, whence he came out, his house of pleasure, wickedness and debauch and when he enters his house, he finds it perfectly accommodated for his reception. Then he takes seven other spirits worse than himself, seven other companions in wickedness, and they with himself enter into that house of revelry and wickedness, and the last state of that man is worse than the first.

The parable was spoken particularly of the Jewish nation, even so shall it be unto this wicked generation. When John came preaching the baptism of repentance there was a great excitement and reformation in Jerusalem, Judea, and all the regions round about Jordan, they went and were baptized by him in Jordan. The unclean spirit of wickedness was cast out; but they remained unrenewed; unchanged in heart, they had no enjoyment in heavenly things, nor in those of earth. Truly, they walked through dry places. At length they returned to their former course of uncleaness, and

it is well known they the became worse than ever they had been; and for their wickedness, were given over to destruction with their city, country and temple.

The parable well applies to backsliders and apostates from christianity in every age. How many have we known, who reformed from their drunkenness, blasphemy, lying, debauchery and wickedness, and were seeking rest in praying and other christian duties, yet their hearts remained unchanged. They walked through dry places, and found no rest; and at length returned to their former course, and their last end became worse than before. Like the sow that was washed, but returned to the mire; or like the dog, to his vomit again; so have these backsliders. Of all cases, these are the most desperate. But few of such ever find mercy. Observe their ways.

1. They become weary of their religion; it is to them a burden.

2. They look back with desire to their former house of feasting, and their former companions in pleasure.

3· They begin to mingle with bad or unreligious company, and enter with them into the house of dissipation, from whence they had come out. Miserable objects they are! Farewell, we may almost say; Farewell from heaven, and glory! Reader beware.

B. W. S.

ELDER BAILEY, No. 4.

Remarks on D. P. Henderson's notes, continued from page 122.

B. To all my other arguments that forgiveness is before baptism, I add that Cornelius and household received the Holy Ghost before baptism. If they received the Holy Ghost, they must have received pardon. Yet I acknowledge and admit that in this case it was miraculous.

C. My dear sir, is it any where said, that because they received the Holy Ghost before baptism, that they also received pardon before it? You have admitted this case to be miraculous. Is this an evidence of pardon? May not wicked men have these miraculous gifts? Hear our Lord on this point. "Many will say (indicatively) unto me in that day, have we not prophesied in thy name, and in thy name done many wonderful works? Then will I profess (indicatively) unto them, I never knew you, (I never approved of you) Depart from me ye workers of iniquity. Here were the miraculous gifts without pardon. Saul of Cis had the miraculous gift of prophesying; yet was he pardoned? Judas, without doubt, performed as many, and as great miracles as any of the twelve, yet do you believe he was pardoned, or a good man? The church of Corinth excelled all others in spiritual gifts; but they were far behind in order and piety. The apostle after speaking of those gifts, says, yet shew I unto you a more excellent way. This way was charity or love in 1, Cor. 13. He plainly intimates that these gifts may be in a person, who has not charity or love. "For though I speak with the tongues of men and of angels (all foreign tongues in earth and heaven) and have not charity, I am as a sounding brass and tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not charity I am nothing." Can these gifts be an evidence of pardon?

In 1 Cor. xii, 24. He lets us know the use of the gift of speaking in foreign tongues. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not. In the case of Cornelius and household, that gift was a sign to Peter and the six

brethren who did not believe before with him, that God had also granted repentance to the Gentiles; and therefore he commanded them to be baptized. Without this manifestation of the Spirit, neither he nor his six brethren could not have felt free to baptize them; nor would the church at Jerusalem have been satisfied with their conduct. This gift was also a sign to the unbelievers who may have been there, and it may have convinced them of the truth which Peter preached.

B. I may have been wrong in my views on this argument; But I have another which baffles opposition; and criticism! John v. 1. Whosoever believeth that Jesus is the Christ is born of God. If he can believe before baptism, he is born of God before it; if born of God, his sins are forgiven before baptism.

C. I ask my brother, is any man born of God before he repents, before he prays, or before he obeys the gospel? I am persuaded you will say, no,: for faith will produce these things of course; the one that believes will repent, and will obey the gospel. So say I, and one part of obedience is baptism.—My brother admitted before that faith may include all these and therefore baptism itself. Through these means, he is born of God and forgiven. Let us hear Paul, Gall. iii. 26. For ye are all the children of God (therfore born of God) by Christ Jesus; for as many as have been baptized into Christ, have put on Christ; therefore born of God. Surely faith includes baptism in this text. John doubtless, meant by a believer Chapt. v. 1. a penitent believer.

B. I prove that pardon is before baptism from the very nature of the Christian Religion. The object of christianity is to restore the love of God to man. So soon as this is done his sins are forgiven.

C. you are taking for granted what needs proof, that the love of God is to be experienced before pardon and before baptism. My dear sir, pardon is before the love

of God in us, in fact our Lord states it as a cause of our Love to God. "He says there were two debtors; one owed 50 pence, and the other 500, and whereas they were unable to pay, the creditor forgave them both, which, therefore, will love him most? The answer was, he to whom the most was forgiven. Our Lord approved the sentiment. Thou hast rightly Jugded. Is it true that an insolvent debtor loves his creditor, who is constantly dunning him, pay me what thou owest, and threatens him with judgment, and prison, if he does not? But if the creditor should say to the debtor, if you will confess the justice of my demands, that you are unable to pay them, and will only ask forgiveness, I will remit the whole. Would not this lay the debtor under eternal obligation to love him? Who will deny? Can we have the love of God in us, till shed abroad in our hearts by the Holy Spirit given unto us? Can we have the fruit of the Spirit before we receive the Spirit?

B. But Mr. Campbell says,———

C. Stop my friend, you need not tell me what Mr. Campbell, or any other great and good man says; they are neither inspired, nor infallible. Such great and good men have frequently, if not always been foremost in error. To the law and the prophets.

B. If John iii. 5, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,"—If this text means baptism, then all the unimmersed must be rejected from heaven—they must be lost.

C. O, how uncharitable! * Pedorantists reject from their church all Quakers, by this and similar texts. O,

* Note.—They cannot be justly offended at this name. It is appropriate. *Pedobaptists* is inappropriate, because they do not baptize or immerse the infants, but rantize or sprinkle them.

how uncharitable they are! Baptists reject all Pedorantists from their church. This is charity with a witness! Ah! in doing this, they may well join the other sects in the hue and cry against us. But of this, and many similar texts, I have already written in a number or two back.

B. I do not believe that the following texts refer to water baptism at all: Tit. iii. 5. Rom. vi. 7. Eph. v. 24. Heb. x. 22. 1 Peter iii. 31. Though in this I differ from common orthodoxy.

C. Better arguments than "I do not believe," are required to overset these texts. I believe also that the most of them do refer to baptism. My argument is of equal weight, at least, with yours. We will leave this subject in *statu quo.*

B. I think it is well, as a more important subject is on my mind, and respecting which you have, in my opinion, greatly erred. That subject is faith. Let us have a friendly conversation on this topic at another time.

C. With all my heart. I desire to have my errors corrected; and to correct the errors of my brethren.

(*To be Continued.*)

From the Palladium.

Mount Vernon, O., Dec. 27, 1841.

Br. Marsh—I thought I would write a few lines for your paper, on the dedication of meeting houses, which I will present in the form of queries.

1st. Did the dedication of Christian meeting houses originate in the apostolic or Roman Catholic church?

2nd. What particular grace or benefit does dedication confer on a house of worship?

3d. If no benefit is conferred, is it not an unmeaning ceremony? and if unmeaning, must it not be ranked among the unmeaning relics of spiritual Bybylon. Such as relics of departed saints, holy water, and pilgrimages to Jerusalem?

Lastly, If so, should it not be rejected by a plain people who have taken the Bible, and rejected the Mother of Harlots, with all her trappings and gewgaws?

I sincerely request the publication of these queries on dedication, and that you or some of your correspondents answer them. This I shall expect, in as much as our paper should not be one sided in discussing any religious point.

J. W. MARVIN.

THE SANCTUARY IN WINTER.

1. Do not suffer it to be winter within doors, however the thermometer may stand without. Take notice of all the broken panes of glass, and send notice to the proper authorities. Let green wood as an article of fuel, be an utter abomination in your eyes.

2. On the other hand, do not make a fiery furnace of your place of worship. People are stupid enough under preaching, without the soporific influence, which attends too great warmth.

3. Do not stay at home because it is cold; this is very cold treatment of your pastor, of the gospel, of your fellow worshippers, who ought to be warmed and cheered by your presence in spite of the weather. You will freeze to death morally, if you yield to this temptation.

4. Do not be in such a terrible hurry to get home; as some people are apt to be in winter. They verily flee from the sanctuary as a convict escaping from prison. The blessing is not commenced even, before some button their coats, seize their whips and hats, and put themselves in an attitude for a *sortie*, as soon as the apparently welcome Amen arrives. You will get

home time enough if your own is not the first vehicle that gets under way, or your person the foremost homeward.

5. But if you must hasten from the Sanctuary, then we beg of you to hasten thither, so as not to be the common talk as always coming late. Let not the first sounds of divine worship be lost by you, because you have not yet reached your seats. If your pastor must notice with sorrow your haste to retire, let him have at least, the off-setting consolation of seeing your prompt arrival.

6. We have been in sanctuaries where every blast of winter would make scores of windows rattle, to the sad annoyance of the speaker, and we have expected to hear the sleepers complain of being disturbed. Let the next unruly sash get so much of your attention, that it shall forever after hold its peace.

Finally, the next thing for a sanctuary, in winter and we have never heard it would be inconsistent at other times, is to have it full of *warm hearts.* This makes the preacher warm, makes the preaching warm —makes the house warm, even if other kinds of caloric fail. This warmth of heart is a sovereign antidote to many of the evils of the winter Sanctuary. Reader, let the failure not be in you, if your place of worship does not always abound in such hearts.—*Boston Recorder.*

A SHORT SERMON FROM A LAY PREACHER.

TEXT—"*Owe no man any thing.*

Keep out of debt. Avoid it as you would war, pestilence and famime. Shun it as you would the devil. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Dig potatoes, lay stone walls, peddle tin ware, do any thing that is honest and

useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, sweet sleep, pleasant dreams, and happy wakings, keep out of debt. Debt is the hardest of all task-masters, the cruelest of all oppressors. It is a mill-stone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of a man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful blue of the sky. It breaks up the harmony of nature and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles, it plucks the eye of its light, it drags all nobleness and kindliness out of the port and bearing of a man. It takes the soul out of his laugh, and all stateliness and freedom from his walk. Come not under its accursed dominion. Pass by it as you would pass by a leper, or one smitten by the plague. Touch it not. Taste not of its fruit, for it shall turn to bitterness and ashes on your lips. Finally, we say to each and to all, but we speak especially to you, young men, KEEP OUT OF DEBT.

QUERIES.

Wayne Co. Ia. Feb. 3, 1842.

Bro. STONE—I presume it would be nothing amiss, if you would notice the sudject of faith and works, or believing and doing; as some are endeavoring to establish a system of faith *alone* from the passages of scripture, where eternal life, salvation, &c.. are connected with faith, without other conditions there being named.

Brother G. Harrison wishes your views on Matt. x. 34, 35. We have nothing to boast of as regards the work of reform; yet, no doubt, many are growing in

grace and knowledge, and occasionally, additions to the churches are made. The awful destroyer, Partyism, still has, in a greater or less degree, its influence upon society and the world. V. H.

—

REPLY TO V. H. AS ABOVE.

Dear brother: You will find by reading the last two numbers of the Messenger, that your request has been anticipated, on the subject of faith and works. I refer you to them. To brother Harrison's request I will tnow attend. Even this has been partially noticed in the Nos. just referred to. Matt. x. 34, 35. "Think not chat I am come to send peace on earth. I am not some to send peace, but a sword. For I am come to tet a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Such is the depravity of man, that the current of their affections, propensities and practices, is enmity against God; it is not subject to the law of God, neither indeed can be—therefore must it be destroyed, or the soul be lost. The religion Jesus taught was directly opposed to these things, and was of course opposed by all those who followed the flesh, or minded earthly things. These same characters would consequently oppose those persons who embraced this religion, and abbetted the doctrine and practice of it. A war has ever existed between light and darkness, between the children of light and the children of darkness; and it will continue so long as sin and holiness shall exist. The children of darkness use carnal weapons—those of detraction and death; but the children of light use the sword of the Spirit, the word of God. By this they conquer. This simple weapon has more power than all the weapons of earth and hell. When lived and uttered in the spirit, it is more appalling

than the sky-rending thunders—more terriffic than an army with banners, to the wicked world. This constrains them to cry out, What shall we do to be saved? O, that God's people would put on the whole armor of God—and go forth in the name of their Lord to conquer the enemies of God. Every christian, the old and the young, male and female, is bound by their profession, as a good soldier to fight the battles of the Lord, and conquer souls to the obedience of the faith, that they may be saved in the day of our Lord Jesus Christ. That day, the gospel day will shortly close, and be lost in eternity. B. W. S.

Bro. STONE—I have a few questions on order to propose you, and then I am done for the present.

1. Has each individual congregation of Christians a right to control the public talent, or gifts of the members of the church, for its own edification and that of others, according to their judgment of the laws of the kingdom, or not? Or does the fact or truth of a member of a church, having a talent to teach, preach or exhort, place them beyond the control of the church?

Again; In the far west, there are many churches composed, mostly, of members from churches in other countries. Some of them were Elders in the churches where they formerly lived. Now, what is necessary to constitute those persons Elders of a newly formed church? Or, is it not necessary that every act, by which they were constitutionally made Elders in the first place and church, should be repeated in order to make them Elders in any other church? I think they should; but will withhold my reasons, choosing rather to hear you at present. W. R.

☞ The above will be attended to in the next No.

CAUSES OF DISUNION.

Jamestown, O., Feb. 16, 1842.

Dear Father STONE—You have labored for many years to unite Christians; and others profess to be laboring for the same end, and still they are divided, and sects are multiplying; prayers are daily made for union, and still they are unanswered. Every man who desires the conversion of the world, desires union. But how does he desire it? The answer to this question will show the reason why it is not accomplished. The Christian community is divided into sects, and each sect desires its own increase, and labors for its own increase. This being the case, there is an unwillingness to unite on any other plan than the one proposed in the creed or discipline of the sect; therefore, those who pray for union, virtually pray that all others may give up their notions or creeds and close in with ours; or in other words, that all may become Presbyterians, Methodists, Baptists, &c. &c.; and if any other plan of union be proposed, they feel themselves bound to oppose it, and do oppose it with all their might. It has been supposed that human creeds and disciplines were mainly the cause of this difficulty, and that they prevented a union, and if taken out of the way a union would follow. But this has been partially tried, and has failed to answer the purpose fully. Some approximation to union has been effected by it; but still a strong opposition to the completion of an entire union is manifested; and why? The answer to this question will be, that separate and individual interests have been set up, and by a union, they would be prostrated. Those concerned wish to sustain them, and therefore oppose union; e. g., Book concerns and periodicals, have been gotten up for the express purpose of propogating peculiar views, and of holding up the authors of those views as patterns—constantly quoting them as standards of orthodoxy in religion. As a matter of course all such *concerns* and *periodicals* would become useless were all united on the *Bible alone.* These shrines intended to decorate great men, and hold them up as standards of christian doctrine, would lose much of their value, and the craft of the workmen engaged in making and selling them would be in danger; and hence the numerous and pathetic appeals to the prejudices of the people, who have embraced those peculiar views. The cry is raised, that the opinions of our great leaders are likely to be called in question, and held in no higher estimation than the *mere opinions of men*; whereas, we and all the world have considered them as inspired, or as being in some sense super-human—much wiser than the men of this age.

But another difficulty to union comes in just here. We have men who go about telling their own experiences, and who exhort others to imitate them, and assure their hearers, that in so doing, God would bless them. These men, who preach themselves instead of Jesus Christ, are opposed to union on the Bible alone, they should be stripped of admirers, and be sunk down to the common level of men. This class of men are the most bitter opponents, and there are not a few of them. They all pretend to have supernatural abilities, and persuade the people that they are sent of God to save them, or that through them God manifests his power to save.—Here we find them collecting such as desire to be saved into groups around a mourner's bench, and then praying to God to display his saving power, And all this display is to prove to the people that *they are the great power of God for salvation?* Or, to express the design without a figure, they aim to make the people believe that they are *special favorites* of heaven, whom God will hear. Affectionately yours,

M. W.

A VERY DIFFERENT VIEW.—When Xerxes at the head of two millions of soldiers, halted with his hosts, and himself sat down and wept—it was because the thought occurred to him, that "in one hundred years all that mighty host will be dead." This was a very just reflection, and it is almost the only wise thing recorded of the heathen monarch. But Xerxes' vision extended no farther than their death. He wept for their mortality and his own; but he had no tears to shed for the destiny of these two millions beyond the tomb. From this view of Xerxes we turn to another; and we behold the *Son of God in tears.* He sat down as he drew near to Jerusalem, on Mount Olivet, which overlooked the city, and wept! The tears of the Divine Redeemer fell, not because that in less than one hundred years Jerusalem would be desolate, without inhabitant and the thousands which thronged the streets should be dead—but He looked beyond the tomb. *His* vision extended century upon century into the great future of eternity, and *Christ wept* because the thousands of that metropolis were rejecting the gospel of life and treasuring up the wrath of God upon their undying spirits. The reflection of the one was bounded by time; those of the other, by eternity.—*Morning Star.*

AN EXTRACT.

Our brother N Field, the Editor of the Israelite, in his address to Mr. Stockton, the Editor of the *Christian World*, says. We would also suggest the expurgation of the word, Disciples, as the appellation of our brother-hood, and the substitution of the word "Christian's. The old patrinomic name sounds better to our ear, and no doubt does to the ears of a large majority of our brethren. The innovation should be resisted; and for one we protest against it. Every family has a name, and why not adopt and use the family name, given to the disciples of Christ at Antioch? Do fix it right friend Stockton, before your next number goes to press.

REMARKS—We also have protested, and do protest against the family name "Disciples" instead of "Christians." I am glad to find brother Field so sensitive, and positive on this subject. His journal, called the Israelite, is vastly improved, and stands among the foremost among us. It is printed at Jefferson, Ia. semi-monthly at $ 2,00 in advance or $ 3,00 *at the end of the year.*

EXTRAORDINARY CASE.

Extract of a letter from J. McHatton, dated Leesburg, Harrison county, Ky. Feb. 1, 1842, to D. P. Henderson of this place.

"Beloved brother: The cause of our blessed Redeemer is gloriously triumphing here over sectarian errors; and sinners are still bowing by scores to the King of saints. I have just heard of a glorious triumph of truth at *Burlington, Boone county. In two weeks labor in that place, Br. Holton had the happiness to see every citizen bow to the authority of the blessed Savior, professional men and all, (babies excepted). I have had the pleasure to receive the confession of two intelligent young ladies since I wrote you, at Twin meeting house. I have not time now to give you a further detail. You will perhaps hear soon from others more satisfactorily. I hear from brother Brown every few weeks. Praised be the name of the Lord for his success! for it is through the truth. I hear that our young brethren have been assailed by the enemies of the ancient gospel. Tell them to call on J. McHatton, of Harrison county, Ky., in reference to the standing of W. M. Brown and Joseph

* Supposed to contain from 1000 to 1500 inhabitants.

Patton; and, if necessary, the certificates of a thousand respectable citizens shall be forthcoming, certifying to their moral worth and Christian character; and that they are young brethren of merit; but we should rejoice when we are persecuted for righteousness' sake, remembering that the Saviour has pronounced a great blessing on such."

CO-OPERATION.

Georgetown Jan. 7, 1842.

Beloved Bro. Crihfield.—The Congregations of the Lord at Georgetown, at Hebron, and Dry Run have made arrangements to have the Gospel preached in destitute places, and it is hoped and expected that the other Churches in the country will co-operate in this benevolent evangelical enterprize.

We have already raised several hundred dollars for this purpose, and the brethren seem resolved to act worthy of the high profession which they have made. The fund is raised and committed to the Officers of the congregations. These officers are to meet and make all the necessary arrangements for the expenditure agreeable to the design of the donors.

Reports are to be submitted regularly to the respective Congregations, setting forth the manner in which the fund has been expended.

On the 1st. of Jan. 1842 we commenced operation, we selected Bro. J. T. Johnson for the first mission, he accepted our invitation and repaired to Turkey Foot, where he labored from Lord's day until thursday evening following. The meeting was most delightful and triumphant; there was an accession of 17 members to the good Cause. Thus in a few days the small congregation at that place was built up, and established, and the prospects were good for many more. But the evangelist was attacked with Sciatic severely, and was compelled to cease his efforts. Bro. R. C. Rice was present part of the time, and rendered substantial and successful assistance. We hope the example of brethren of this county, will be emulated by the congregations every where. Without co-operation we can do but little, and we are resolved to keep competent evangelists constantly engaged until the funds are exhausted. May the Lord bless and prosper you in the good work, in which you are engaged.

Most affectionately,
JOHN W. CRUMBAUGH,
THOMAS J. SHEPARD,
H. C. GRAVES,
JAS. W. GRANT,
Wm. BELL Jr. (*Clerk.*)
Officers.

Extract from the recent Journal of Elder Isaac N. Walters, in Ohio.—C. Palladium.

"After the close of our meeting Elder Long and myself paid a visit to the churches in Preble co. in this State, and Union and Wayne co's. Indiana. Found them generally in a low, distracted and divided condition, in consequence of the course pursued by the Reformers or Disciples, (known as Campbellites.") (1.)

"Several preachers of the Christian church have united with the Reformers and are doing all they can to oppose the practices of our society." (2.)

"Henry Montfort of Eaton is a zealous Reformer, together with others who have gone out from us because they are [illegible]" (3.)

"In New Paris, same county, the Reformers have taken a large portion of the church and have established their ancient order of things; which I will name.—They meet every first day and attend first to doctrine

or teaching, then to fellowship, which consists in having two small boxes in proper places and every member must come forward, put in six cents, not any thing less, but as much more as they feel disposed." (4.)

"This is fellowship according to Acts ii. 42. This is a new kink in discipleism." (5.)

"Then they break bread, and have prayers, &c. How long they will keep up this practice of things time will determine.

We found Elders David Purviance and his son Levi determined to come out and contend for their rights. Also Elder John Adams says he cannot go with nor fellowship the Reformers any longer." (6.)

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NOTES.

1. The *Christians* there were as harmless as babes. They were not in fault.

2. Are none of those practices wrong? Are they the practices of the model Church of Christ, as in the scriptures?

3. *Us!* are these the old Apostles revived?

4. Do these censors do nothing for which they have not, "A thus saith the Lord?"

5. "This is fellowship." So thinks Doc. McKnight & a host of others, who were not inferior in learning and goodness to our worthy brother Walters.

6. This I could not have expected from one, who always before professed fellowship for Christians.—But names and opinions are powerful things.

Met at Barry, Pike county, Ill. in Christian conference, agreeable to adjournment [redacted], 1841.

1. Opening prayer by Elder James Burbridge.
2. Elder Wm Gilliam chosen chairman, bro. Job Sweet Secretary, James Green jr. assistant.
3. Opening address by Elder George Alkire.

4. Motioned and seconded that Elders, Deacons, Brethren and Delegates, all have equal privileges in the deliberations of this conference.
5. Chose a committee of four; Elders George Alkire, David Roberts, David Henry, Wm. Gale.
6. Committee report as follows:

1. How shall we best supply the destitute with preaching?
2. How shall we best sustain them that preach the word?
3. What territory shall this conference embrace?
4. By what name shall this conference be called or known?
5. Shall this Conference be composed of Elders Deacons, Delegates, and brethren?
6. What periodicals will this Conference patronize?
7. Will this Conference appoint a book agent?

1. Discussed by Elders George Alkire, Wm. Gale, David Henry. Decided that the Elders and brethren in the bounds of the Conference unite their efforts to supply the destitute with preaching.

2. Decided by brethren David Greene, James Grimes, Elders Wm. Gale, George Alkire. Decided, that the brethren contribute of their substance, to sustain them that preach the word.

3. Discussed by Elders Wm. Gale, George Alkire, James Burbridge, and others. Decided that the county of Pike be the territory that this conference embrace.

4. Discussed by Elders Alkire and Gale. Decided that the name be the Christian Union Conference of Pike county.

5. Agreed that Elders, Deacons, Delegates and brethren compose this conference.

6. Discussed by Elders Henry, Alkire and others. Decided that the Christian Palladium, Christian Messenger, and others.

7. Agreed that we appoint a book agent. Decided that Elder David Roberts be the book agent for this Conference.

Elder George Alkire presented a letter of commendation which was read, and on motion he was received into the Christian Union Conference of Pike county, Ill.

On motion the Conference adjourned until to-morrow at nine o'clock A. M.

Nov. 20th. 1841.

Met pursuant to adjournment. Elders James Burbridge and David Roberts, Elders of the Highland Church, Pike Co., Ill. Report as follows: That the church is increasing—twenty members have been added to the church since the month of April 1811.

Elder Wm. Gale, Elder of the church at Green Pond, Pike county, Ill. Report as follows: The church was organized, Feb. 18, 1838. Number of members when organized, were 8. It now numbers 87.

Resolved, That we return our thanks to the Baptist brethren of the church at Barry, Pike Co. Ill. for their liberality in inviting the Christians to hold conference in their house.

Resolved, That we accept the above minutes, and have them published in the Christian Palladium and Christian Messenger.

Resolved, That we adjourn to meet at Highland, Pike county, Ill. on Thursday before the 2d Lord's day in April, 1842.

WM. GILLIAM, Ch'n.

JOB SWEET, Secretary.
JAS. GREEN, jr. Assistant.

Brother Mattox's communication we cannot admit in our columns, because we say nothing about the Mormons. Had they been treated with silence, before now they would have been extinct as a people.

Bro. Cox's communication was evidently written in a hurry, and therefore it appears to us without point, and too long. We love him, and therefore wish not to print any thing from him so imperfect.

Bro. W. M Brown, Winchester, Ill. Feb. 21, writes, "Our meeting has closed in this town, and we intend going to Milton, Pike county, tomorrow. We had 36 additions to the good cause, and removed many prejudices. Bro. Gilliam and I went to Carrollton on Thursday last, and returned on Saturday. We immersed two persons in Carrollton, and restored Dr. Bledsoe to the congregation. We delivered three lectures, and then commended them to God and the word of his grace.

Bro. John A. Powell of Athens, Sangamon county, Ill. writes, "We commenced a protracted meeting in this place, embracing the fourth Lord's day in last month, the fruits of which were thirteen accessions to the church. We have just closed a protracted meeting on Cantrell's creek in this neighborhood, with the assistance of bro. Bowls—we gained nine accessions. The cause seems to be flourishing."

OBITUARY.

Bloomington, Ia. Feb. 14, 1842.

Father STONE—I now communicate to you the painful intelligence of the death of my aged mother, who fell asleep in death on the morning of the 8th inst, in the 75th year of her age, without a groan or struggle, after an illness of 8 days. She had ever been devoted to the reading, study and obedience of her Bible. Also a constant reader of your Messenger and bro. Campbell's Harbinger. Tho' she sleeps in death, she lives in heaven.

JOHN M'CORKLE.

☞ We, by advice of our friends, are requested to re-publish the "Apology of the Springfield Presbytery," with their "views of the gospel,"—their remarks on confessions of faith, and their last will and testament, with a few explanatory notes. The price shall be as moderate as we can afford—probably not exceeding fifty cents a copy: or it may be less to subscribers. Our agents friendly to the work will please to obtain subscribers, and send them on immediately, free of postage. When a sufficient number of subscribers shall be obtained, the work will be put to press.

B. W. STONE,
D. P. HENDERSON.

THE

CHRISTIAN MESSENGER.

April, 1842.

VOLUME XII. NUMBER 6.

BROTHER D. P. HENDERSON'S NOTES AGAIN.

Bro. HENDERSON.—I notice a few admissions of your preacher Baily, which appear to be singular. 1st He admits that baptism and the Lord's supper are saving ordinances, and yet he will not admit any to these privileges but the *saved* and baptized. 2. He admits that a man might be placed in such circumstances, that he could not be saved without them; as, if he knew it was his duty to be baptized, and would not submit—or if he had learned from *tradition* a thing to be right, and then refused, he would be damned—or if he were even to fancy a thing right, and then refused, he would be damned. I feel no disposition to examine these admissions, except to give one item a passing notice. If a man knew, that baptism was his duty, and would not submit to it, he could not be saved. Suppose this person was a christian who loved God, and was pardoned, (as he admits that all who should be baptized, ought to be,) suppose he knew that baptism was his duty, but would not submit how could he be damned? This has a strong squinting at falling from grace. But suppose this man was not a Christian—was not pardoned; and he believed that baptism was his duty, and would not submit, he