ren were there from a distance, and were much edified, comforted, and built up in the gospel.

There were 9 additions, 7, by obedience, 1 reclaimed, and 1 from the Baptists.

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## OBITUARY.

ROCKVILLE, INDIANA June 25, 1844.

MY DEAR FATHER,—It is my painful duty to inform you of the death of your dear daughter Tabitha R. Harris. She fell asleep in the arms of Jesus on the 23d inst. amid the tears and prayers of a bereaved family and numerous acquaintance.

You have long been waiting to hear the sad news of her departure, and I trust yourself and the family are so prepared, that you can bear without repining the loss of one we so much loved, and who was devotedly attached to her old father and relatives until the last hour of life. She bore with christian patience the pains attending a long illness without once murmuring or complaining at the chastening hand of the Lord.

Nine days before her death she requested brother Harris to send for me, supposing in a short time, she would leave earth for the world of spirits. From that time till the day of her death, we watched with painful anxiety the slow approach of the conqueror, and while he delayed the last fatal stroke, her happy spirit was mingling with kindred spirits in heaven, and enjoying the earnest of the promised possession. Eight days before her death, she shouted aloud the praises of the Redeemer, and for twelve or thirteen hours, she spoke incessantly and so loud as to be heard by her neighbors. It was a scene that will be remembered by many, as long as life lasts, and her exhortations, praises and prayers will, in the hands of God, be the means of bringing many hardened sinners to repentance. When her friends would enter her room, if unconverted, she exhorted them to fly to the Lamb of God that taketh away the sin of the world, and to be buried with him in baptism—if they were christians she urged them to continue faithful unto death, assuring them that she would meet them in a better world. We were greatly comforted in our sorrow; though grieved, yet we grieved not as those that have no hope, for those who sleep in Jesus will God bring with him from the grave to heaven.

"I would not live always; no, welcome the tomb,
Since Jesus has lain there, I'll enter its gloom."

She often spoke of her dear absent father and mother, and of the pleasing prospect of meeting them in glory. A little before her departure, she become entirely composed, with a heavenly smile on her countenance, her spirit took its flight without a struggle or a sigh.

B. W. STONE, Jr.

She was baptized about 12 years of age, was a serious devoted christian till her death. She was the wife of Elder P. E. Harris of Rockville Ia. aged about 43 years.

B. W. S.

THE

# CHRISTIAN MESSENGER.

Vol. xiv. August, 1844. No. 4.

## CONVERSION OF THE WORLD—No. 4.

I purpose reviewing the periodicals as far as they come under my observation, relative to the *conversion of the world*—the personal coming of the Lord, and mistakes associated with these subjects. If the world is to be evangelized by moral means, they will supersede the necessity of physical means being used by heaven's majesty. If truth is to prevail, to the subversion of error, then will there be no personal *advent* of Messiah. There is a proneness in man too often to reason by his feelings or decide by his wishes. Young converts and visionary theorists feel the force of truth, and expect all others can see—will see and feel the force of such truth as has captivated their hearts, without taking into consideration the bars, the insufferable obstacles in the way of light. What can light do with a man taught to revere the Prophet of Mecca from his birth, and imbued with a hatred to the religion of Christ? What can truth do with a people devoted to a crucifix—an image—and can see Christ in a bit of bread; who, when they no more have the power of *reasoning* with Dissenters by the potency of fire; piously burn their Bibles? In our last communication, we made some remarks on our good brother Mathes, about destroying the *man of sin* by the Bible. Forsooth, the man of sin is destroying the *Bible* as fast as it comes within his reach: but according to the views of many good brethren, the Bible is to destroy him! It may be said, it is a harmless error. Can error be harmless? or can there be safety in receiving and propagating a falsehood? It is tacitly saying, "*Peace and safety*" when sudden destruction is approaching apace.

Great names in the Christian church have vetoed the doctrine of a personal reign of Messiah, and our credulous brethren following in the perilous *wake*! Editors in special

are dealing out their opiates; thus shaping and moulding the church into a *reformation*, that is calling for *reform*—thus preparing the last hope of a ruined world, for the most fearful disappointment. Half inebriate with the *fumes* of Babylon, they are harping upon, "Christianity restored," when we are approaching a *time of trouble, such as never was.* Our thoughts have lately been called to this important subject, the destruction of the *man of sin*; and that our good brother of the "Record" is not alone; we quote a scrap from the fragments of a pamphlet called "the High way of Holiness." This brother says, "The Lord will destroy (the *man of sin,*) "By the word of his mouth, and the brightness of his coming;" that is, by the gospel, and the bright intellectual Christian light, which will beam from it at some time, so as to shew the man of sin, and consume him."

Our brethren err, by taking it for granted, that moral means are meant, when these expressions are used, "spirit of his mouth—breath of his lips" &c.

Paul says the Lord will "consume" the man of sin "with the spirit of his mouth" and shall destroy him with the brightness of his coming." In Wakefield's translation; pre-eminent for its perspicuity, the passage reads thus, "Consume with the breath of his mouth." This agrees with Isaiah, xi, 4. The Prophet speaking of Christ says, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." See Rev. xix. "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress and wrath of almighty God." Now, because the words; "Spirit of his mouth"—"rod of his mouth"—breath of his lips."—"Out of his mouth goeth a sharp sword," are used, it is taken for granted that a moral victory is intended; but the context shows entirely the reverse, in every passage we have quoted. The words, *slay, smite, consume, destroy &c.* never stand associated with the conquests of truth—never found in the messages of peace and good will to man; but in the array of wrath against the wicked. We would like to see some of our spiritualizing brethren, who are unwittingly in fraternity in faith with the *man of sin,* about a spiritual coming of Christ, take up this vexed question, and tax their wits for a consistent plan of destroying the son of perdition by moral means; leaving him neither root nor branch. Will they counteract by the "Ancient Order" the strong delusion that



God has promised to send, and by some moral panacea send life into the precincts of moral death. Brethren you have to overrule the *Fiat* of heaven's majesty, if you evangelize the son of perdition.

But we will give a few quotations relative to the fall of Anti-Christ. Paul says, "the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them." Now the clergy are saying *peace, and safety,* and our brethren chanting their lullabies to a credulous people. Associated with this *destruction,* is a revelation from heaven "in flaming fire, taking vengeance on them that know not God, and obey not the gospel." Can this fire be called for, if moral means—the Bible—the gospel, destroys the man of sin? See what absurdities your teachers are palming on your credulity, and you with a Bible in your hands! 'Tis time you were calling your teachers to account—you are already within the circleing rounds of the mighty whirlpool.

Associated with this sudden destruction, are other considerations, overlooked by the great conservitors of the moral weal of the world. I surely need not say to a Bible student, that the beasts of Daniel and John, are figures of some despotic governments, tyranizing over the civil as well as the religious world; and that the man of sin is nothing more nor less than the same power shewn in another figure. See their fall, Rev. xvii, and xixth chap. The doom of Babylon and of the man of sin are identically the same. Heaven says, "Come out of her my people"—"double unto her double according to her works." Mistaken men are saying we will destroy her by the *Bible*—by the *gospel!* But heaven's inspiration says, "Therefore shall her plagues come in one day death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. The kings—(clerical dignitaries) shall bewail her, and lament for her, when they shall see the smoke of her burning. What! Is this the work of the Bible? Shame on the infatuated pulpit and its infatuated hearers! "And out of his mouth goeth a sharp sword"—and he treadeth the winepress of the fierceness and wrath of Almighty God." "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses bridles, by the space of a thousand and six hundred furlongs." Is this the conquests of truth?? Our teachers and editorial brethren have taken a very superficial look at these things;

therefore they are to come as a thief! And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—"These both were cast alive into a lake of fire burning with brimstone." Who but the man of sin, to whom God has sent *strong delusion*, can pervert such scriptures into images of peace and good will? Relative to Babylon, holy writ says, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you of her." "And again they said Alleluiah, and her smoke rose up forever and ever." By physical power is Babylon to fall—by physical power the son of perdition is to be destroyed—and what is to stand when God ariseth to shake terribly the earth! After this, the thundering Alleluiah—"*The Lord God omnipotent reigneth.*" Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come.

We will in some future day take up the marriage of the Lamb. S. M. McCORKLE, *a Layman.*

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[For the Messenger.]

## A COMMUNICATION.

Beloved Brethten:—Many of the popular preachers, who have sworn their religious allegiance to earth-born creeds and names, have now for several years, been exciting much prejudice, among their parties, and in the world, against the express command of our Gracious Savior in reference to "baptism for the remission of sins," and against those who have dared to preach the very words of the Holy Spirit on that subject. They have said, (may the Lord forgive the slander,) that we have found a "short way to Heaven"—and that baptism for the remission of sins is a soul destroying delusion. And yet they tell us that "justification by faith *only* is a most wholesome doctrine." In evading the command to be baptized for the remission of sins in the name of Jesus Christ, they have resorted to those passages of "holy writ" which attribute salvation to faith, or to the belief that Jesus Christ is the Son of God, leaving out those passages which attribute it to the blood of Christ, the grace of God, to baptism, works, prayer, &c. And although the word "only" or "alone," is not found in any one case so used to cut off baptism—although the Apostle clearly says, "you see then how that by *works* a man is justified and not by faith *only*," that "by works was faith made perfect," and that "faith without works is dead"—they will pretend seriously to say, that these scriptures mean "faith *only*," and thus exclude baptism!



Well, if we could grant their argument, it would only prove them guilty of slander and falsehood: (awful crimes,) for certainly faith, repentance, confession and baptism, all taken together constitute a *longer way* to salvation than faith only! And certainly if *faith alone* is a safe doctrine. faith repentance and baptism must be more safe.—If they are safe, we are more so; if they are deceived, we are still safe—bless the Lord for it. They add the word *alone* to cut off baptism, and the effect is that prayer, repentance, confession, and any other good thing, are cut off with it, leaving faith *alone*. We add nothing, and baptism by a stern necessity remains connected with faith, repentance, and the remission of sins, as in Acts ii. 38, xxii. 16; Mark i. 4; Luke iii. 3, 7; xxiv, 47; Eph. v. 26; 1 Pet. iii. 21, &c. &c.

But my object, when I sat down was to call the attention of your readers to the concessions of our most popular and bitter opposers on this subject, made during the late debate. It would have made you thankful to the God of truth, to hear the opposing champion compelled to contend that those baptized by us have the remission of sins, and eternal life even before we baptize them.—He had to acknowledge our practice to be safe, whether his, is or not, in order to get an argument against baptism for remission, as you will see on p. p. 444 and 445 of the printed debate. After quoting John iii. 18. "He that believeth on him is not condemned"—and verse 36, "He that believeth on the Son, hath everlasting life." Mr. Rice says, "The Savior does not say, he that believeth may or shall have life if he will be *immersed;* but he *hath* everlasting life—*he has now in actual possession.* Look now at the predicament in which Mr. Campbell is placed. He asserts, that until immersed, the believer is condemned, and, of course, has not everlasting life. What says our Lord? "He that believeth HATH everlsating life." My friend will not immerse an individual till he professes to believe. He asks him the question, do you believe that Jesus Christ is the Son of God? He answers in the affirmative. Now if he has told the truth, he *has* everlasting life, and his sins are remitted. My friend cannot, on his hypothesis, get him to the water until his sins are forgiven, and he is in the actual possession of life everlasting. The passage calls for no criticism—it is perfectly plain."

The same sentiment is found in his recapitulation, (p. 539,) and indeed it is urged throughout the discussion, as his first, best argument against baptism for remission.

It any one thinks that these texts referred to by Mr. Rice, cut off baptism, because they do not name baptism, let such an one remember, that on the same principle, they cut off prayer, repentance, confession, and indeed every good thing but faith—stripping, and leaving faith alone. And remember also, that Mr. Rice has flatly contradicted this conclusion himself, and fairly acknowledged its want of truth, after using it as he has above.—He answers his own argument, defeats his first object, contradicts his creed, and opposes the whole "faith alone" world, for no better reason, that I can see, than to abuse us, or find fault of those who say what the Bible says on the subject. Please give his language on p. 529—and let the reader compare it with what is now before him.

P. 529. "In the close of this address, I am constrained to declare it as my clear and solemn conviction, that the views on this subject, published by Mr. Campbell, have fatally deceived thousands of souls. They have been taught to believe, that in order to secure the remission of sins and acceptance with God, it was only necessary for them to believe that Jesus Christ is the Son of God, and to be immersed. When they have made "the good confession," as it is called, and been plunged under the water, they are induced to believe, that their sins are actually pardoned, and that they are *saved*. They go on through life, fondly dreaming that all is well, and that they are on their way to Heaven. Thus they are under a fatal delusion; for it is certain, if we regard the plainest declarations of God's word, that their belief of the fact, that Christ is the Son of God, and being immersed, afford no evidence of remission of sins, or acceptance with God."

For the addition of the word "only" in this extract, (which is evidently made to disparage our teaching, and which Mr. Rice must have known to be totally without any foundation in truth,) he must answer to God in the awful judgment. But in comparing these extracts the reader will see, that when Mr. Rice wanted to oppose baptism for remission of sins, he thinks the declaration—"He that believeth on the Son hath everlasting life" is clear proof. Mr. Campbell's converts are pardoned, and in the actual possession of life everlasting,—and that "Mr Campbell" on his



hypothesis cannot get them to the water until their sins are forgiven. But when he desires to speak evil of Mr. Campbell he can assert most positively, that "it is certain if we regard the plainest declarations of God's word, that their belief of the fact, that Christ is the Son of God, and being immersed, afford no evidence of remission of sins, or acceptance with God."

My dear reader, I must express my gratitude that this *faith alone* doctrine has not yet obtained in practice—those who preach it, and try to make an argument against us out of it, are unwilling to depend on it. They must feel conscious that with all their *faith alone* assumptions, they will be lost if they do not add works, holy living, prayer and praise, to their faith—I hope and pray that no one may ever depend on it for life, lest they be found with those who hear the sayings of Christ and do them not.

Ah! my brethren, we cannot do too much good—let us add all the graces of christianity, save all we can by a Godly walk and pious conversation—and then we can rely upon God—that he will say well done good and faithful servant, enter thou into the joys of thy Lord.

A. KENDRICK.

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WOODFORD COUNTY, Illinois June 13th, 1844.

## CO-OPERATION.

DEAR BROTHER'S STONE AND HENDERSON:—Believing that you take great pleasure, as also the brethren generally, in hearing from the churches, I take the liberty of informing you that the brethren of this region of country, (feeling a deep concern for the welfare of the churches, and an ardent desire that they may be built up and established in *love*, edified and strengthened; till they come to the perfect stature of men and women in Christ Jesus, and that the wicked may be drawn out to hear the word of truth, and be induced to obey it)—met in the Walnut Grove on last Lord's day, for the purpose of co-operating upon some efficient and practicable plan to effect these much desired objects. Six congregations were represented by their messengers, who after conferring freely on the subject, adopted the following plan of operation for six months, (viz:) In the bounds of the co-operation are five regular public speakers, who agreed on their part to pursue a system of Itinerating in those congregations, so that one of them will be in each

congregation on every Lord's day, and so arrange their appointments that the same man will preach but once a month in the same place. Every second round will be a round of protracted meetings, which will be once in two months in each congregation. In the end of the time will be a general meeting of the co-operation when all the preaching brethren, deacons and messengers of the co-operation will meet, the former, to recount their labors and successes, and the latter to discharge the obligations they are under to communicate in all good things to him that teacheth.

The messengers on the part of the congregations agreed to sustain the loss of time, that each laborer incurs while fulfilling the above engagement by paying him one dollar per day for his time thus expended; for the laborer is worthy of his hire—O! that the Lord would move *mightily*, *move* upon the *hearts* of his people and *arouse* them to their duty on this and all other subjects of which they have been negligent. O! that he would *unscale* their *eyes* that they may *discern* who is the *giver* of what they possess!—O! that he would open their *hearts* to understand, that they are but *stewards* of what they possess, and that God will hold them accountable for its use, punish them for its abuse and reward them for its proper direction; till then and not till then, will the *empty* treasuries of the House of the Lord be filled; till then will Zion *languish* and her boughs be *unfruitful*; but when all Christians shall *see* and *do* their duty in filling up the empty treasuries of the Lord, she will be as a tree planted by the rivers of waters; she will yield her fruit in her season, and her leaves will be for the *healing* of the nations. Will brethren *ponder* these subjects *well*, converse much *about* them, and *speak* often *upon* them, until we meet at our *annual meeting* in Winchester on the Friday before 3rd Lord's day in September next? and there make a free and full interchange of our thoughts and reflections on this subject, and by so doing greatly edify each other, and advance the good cause. JOHN H. ROBBINS.

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## QUERIES.

What should the church of Christ do in a case when one of the members through his disorderly walk, has left it to keep from being exoluded? Should this same unruly spirit, make application to the church meeting at some other place for admission and fellowship without any letter of commendation or much sign of reformation, ought the church to receive him into their communion?

REPLY.

A most singular opinion indeed has been advanced in our hearing, that any member of the church has a right to withdraw from the fellowship of his brethren, when there are charges of immorality against him. The church is a voluntary association in the first instance. In becoming members, we first give ourselves to the Lord and then to one another. There is nothing compulsory—nothing obliging us to cede away our rights in leaving the world and uniting ourselves with the body of Christ; but after that union is formed we belong to each other, and it is perfectly anarchic for one member to leave that body without the consent of the other members. They must either give commendation to the member leaving, else they must excommunicate. This shifting and shuffling off responsibility on the part of some churches has well nigh ruined them. The disgrace of being excommunicated is cautiously avoided both by the church and the offending member; hence the discipline of Gods house is not felt. On this point we need to be very careful. The law of God *must* be observed. The church must act—must exclude all such restless and belligerent spirits, and let the world know that those who walk disorderly are put away from among them. Have no fellowship with such, but from them turn away.—

The answer to the second query is plain; no other church should receive them until they are reinstated in fellowship with the church from which they were excluded.

D. P. H.

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CARLISLE, KY. July 9th, 1844.

## LETTER OF JOHN ROGERS.

DEAR BOTHER HENDERSON, yours of the 30th of April come to hand in due time; and for reasons, which I need not name, I have not till now, seated myself to write to you.

And even now, I cannot answer all you have written; but will occupy this sheet upon a subject, which I know lies near many of our hearts, and to which you make some reference in your letter.

I allude to the terms of the Union between us, who were formerly stigmatized as Stoneites and those stigmatized as Campbellites. Upon this subject I have a right to speak, for I was an actor in the whole affair, and ought to know as much about it as any man living. Besides I will not concede that any man in Kentucky, or any where else, entered more cordially, or rejoiced more heartily in this Union than I. And this day, (God knows my heart,) I would rather sacrifice my life than to see it broken. And yet it cannot be disguised, that there are influences at work, calculated to weaken it, if not to sunder it. To prevent a result, therefore, so much to be deprecated, permit me to speak freely to you, and through you to the whole brotherhood, of the causes which led to this Union—of the terms of it—and of some of those matters, which in my judgment, are inimical to it.

I professed the christian religion in the fall of 1818, was immersed by B. W. Stone, and united myself with those who were every where spoken against, as Stoneites, New-lights, Atheists, Deists, Disorganizers, Arians, Socinians, agents of hell, &c. Among the first lessons taught me by our great and good father Stone, were the all sufficiency of the scriptures, as the only rule of faith and practice, the only basis of christian Union,—that all party names, and party creeds, are anti-scriptural, and schismatical in their tendency;—that all schims in the body of *Christ* have grown out of a departure from the letter and spirit of the holy scriptures; and that, as a matter of course we can never be united but by an abandonment of our party names, creeds and spirits, and a return to the simplicity of the truth as it is in Jesus; that in order to church fellowship nothing more should be required than a credible profession of faith in, and love to Christ, and a course of conduct corresponding with such profession.

These and many other corresponding principles, I received most cordially into my heart, and rejoiced in them exceedingly. I had learned that God is love, and that he who dwells in love, dwells in God, and God in him—that love is the end of the commandment, the fulfilling of the Law—the soul of christianity. My young heart bounded with love



to God, the church and the world. I wept over the schisms among christians. I sighed over a world lying in wickedness. And buoyant with hope and love, I resolved to devote my life to the advocacy of the great principles of christian Union. And though I have met with many difficulties in my onward course, I have never doubted that we took the true ground. I reasoned then, as I reason now: "If we are right in our religious views and practices, we have the only book in the world that proves us right—and if we are *wrong*, we have the only book in the world that can set us right."

At the time I joined the church, the Trinitarian controversy was rife in Ky. I entered into it with great ardor, and felt that I was able to meet any knight of orthodoxy and take from him the armor wherein he trusted. I still believe we were able to get the better of our Trinitarian opponents, before the public. But here candor obliges me to say, after an experience and observation of 25 years, that I regret, I ever said one word upon that subject. And the same candor requires me to say, that although I regard Father Stone, taking his whole life together, as one of the greatest and best of men, and one of the most consistent, and uniform and useful Reformers that has appeared in any age, as one to whom great injustice has been done by his cotemporaries;—Still, if he never had permitted himself to be drawn into the Trinitarian controversy—had he resolved to speak of the Father, the Son and Holy Spirit in scripture language, much as he has done, he would have accomplished vastly more. This is my deliberate judgment.

While we were closely engaged with the various orthodox parties in Ky., upon the various points of difference between us, the C. Baptist began to be published. I got hold of it, and became a constant reader of it. I was delighted and instructed. I admired the talents of brother Campbell, I found him with the talents of a giant, advocating many of the great principles for which Father Stone had been contending for near 20 years. I thanked God, and took courage. I was peculiarly delighted, and instructed with his advocacy of the Bible as the only foundation of Christian Union.—I regarded this as the great principle of Protestantism,—as the fundamental principle of our reformation. I longed to see christians united; for I had learned that the conversion of the world is based upon it. When, therefore this great and good man stood forth among the Baptists, and

before the world, proposing a cessation of hostilities, and showing us how we might harmonise upon the scriptures, in relation to the Trinitarian controversy as well as upon all other points of difference, I was in raptures. For years I had been trying to understand the snbjects of Unitarianism and Trinitarianism. But alas! the longer and more closely I studied them, the less I knew of them. I was lost in the fogs and mazes of these subjects. My heart, and head had both often ached in this unprofitable warfare. History disclosed to me the fact that for fifteen centuries it had been pending; and that evil and only evil had grown out of it.—That during the first and second centuries. "There was not the least controversy about those capital doctrines of christianity, which were afterward so keenly debated." Mosheim' vol. 1, p. 150. "That the method of teaching the sacred doctrines of religion, was at this time most simple, far removed from all the subtle rules of philosophy; and all the precepts of human art." Page 98, vol. 1. McLaine's Translation of Mosheim.

I was sick, and tired of a controversy that promised nothing but the defeat of all concerned. When therefore, brother Campbell proposed a peace, I was ripe for it. What were the terms? Let us hear. "Now suppose that all these (Trinitarians, Arians, Socinians, &c.) would abandon every word and sentence not found in the Bible on this subject, and without explanation, limitation or enlargement, quote with equal pleasure and readiness, and apply on every suitable occasion, every word and sentence found in the volume, to the Father, to the Son, and to the Holy Spirit; how long would divisions on this subject exist? *"It would be impossible to perpetuate them on this plan."* Christian Baptist vol. 4, p. 174. I said, *amen*, from my heart. I heartily subscribed the sentiment and have in my humble manner been endeavoring to act upon it ever since, and I hope by the grace of God to act upon it till I die.

But, from a great many pertinent passages on this subject, to our purpose we quote one or two more. From an article headed "Trinity," vol. 7, of the Christian Baptist, Page 208–10, we select the following: "I have been asked a thousand times, "What do you think of the doctrine of the Trinity?—what do you think of the Trinity?" Some, nay many think that to falter here is terrible; that to doubt here, or not to speak in the language of the schools, is the worst of all errors and heresies. I have not spent, perhaps, an hour in ten years, in thinking about the *Trinity*. It is no term of mine.—I teach nothing—I say nothing, I think nothing about it, save that it is not a scriptural term, and consequently can have no scriptural ideas attached to it. That the more the Trinitarians, Unitarians and simple Arians contend, the less they know about it. This is one of those *untaught* questions, which I do not discuss, and in the discussion of which I feel no interest."



Now then, let us call up before us, the state of the parties before our Union. In the year 1828 there were great excitements among the Baptist churches. Hundreds, and thousands were immersed, and a great proportion of them were greatly under the influence of the views taught by brother Campbell. About 1829 or '30, multitudes were separated from the Baptist churches, and were constrained to set up for themselves. Here then, were the parties in the field, occupying substantially the same ground. The Reformed Baptists (so called,) were contending for the scriptures as the only rule of faith and practice; that creeds and party names were causes of division—that to believe with all the heart that Jesus Christ is the Son of God and Savior of sinners; and to own him by being immersed into the name of the Father, the Son, and the Holy Spirit, are the only requisites to church membership.—That subsequently, to speak of the Father, Son, and Holy Spirit, and all other matters of controversy, in the language which the Holy Spirit teaches; and to live soberly, righteously and Godly in this present world, are the only requisites to the continued enjoyment of church fellowship here; and a place in the church triumphant hereafter.

Now these were substantially the views for which we were contending. What was to be done? We were ready all the time for Union on the Bible. For that was our capital position. We were mutually teaching the same great truths---telling the world that Christians ought to be one—that human creeds were among the great causes of division.—And yet, though we had no name nor creed to separate us, we were not united. We consulted; a meeting was called at Georgetown; the brethren on both sides found themselves prepared for Union, and resolved to go into it. A big meeting, to be continued for four days at the same place, was appointed embracing the Christmas of 1831; another at Lexington of the same length embracing New-Year's day, 1832.

At these meetings the principles of our union were freely

canvassed, *which were such* as we have rsferred to, as taught in the scriptures, and so powerfully advocated by bro. Campbell. We solemnly pledged ourselves to one another, before God, to abandon all speculations, especially on the subject of the Trinity and kindred subjects; and to unite on the plain declarations of scripture on the questions on which there had been so much worse than fruitless controversy.

Bro. B. W. Stone, and J. T. Johnson, had united as co-editors of the C. Messenger, and were foremost in this good work of union, Eld. J. Smith and myself were appointed as Evangelists to ride through the churches to promote the good work. In that capacity we served the churches for three years. Thousands of converts to the good cause, were the fruits of the Union and co operation of the churches and her many Evangelists, during that period, and I look back to those years as among the happiest of my life. No one ever thought that the Reformers so called, had come over to us, or that we had gone over to them; that they were required to relinquish their opinions, or we ours. We found ourselves contending for the same great principles of christianity, and we resolved to unite our energies to harmonize the church, and save the world. Such are the facts, and such are my feelings and views, in regard to this union.

I entered into it upon principle. I think immense good has grown out of it, that had it never taken place, our cause in Kentucky would be far in the rear of the position it now occupies.

Shall I now make some slight reference to those things which I think tend to weaken it? I approach this subject with great hesitancy. Nothing but love of consistency, of truth, and union could induce me to say a word on the subject.

That the brethren on both sides in Kentucky, have very generally acted in harmony with the terms of the Union, I am happy to believe—that Father Stone has occasionally said more than he should have done I must concede; yet I doubt not he thought himself justified from the speculations from *another quarter*. Perhaps some few others of our brethren have indulged a little too far; I must say in all candor, I have frequently heard from those from the trinitarian ranks as objectionable theorizing about the Father, Son and Holy Spirit, amongst us, as I ever heard under the old dispensation!



It is not long since I heard a good bro. of quite respectable talents, undertake to prove to us that Christ is very God, and very man. It seemed to me his speculations were of the most objectionable sort. "To us (said he) there is but one God the Father.' Now, said he, Paul does not say to us there is but *one God!* but that to us there is but one God the *Father!!* Now this is worse than old fashioned trinitarianism. I do not object to our brethren being trinitarians of any grade, but I do say that according to the terms of our union, terms proposed by bro. Campbell himself, and as I believe in perfect harmony with the scriptures, no man ought to be insisting upon his explanations, in regard to these controverted questions. Bro. Campbell says, speak the same things, and we will finally think the same things. That if we speak of all these difficult, and controverted matters, in reference to tho Father, Son and Holy Spirit, in the language of the Book, we *must* harmonise.

But now the hard question; Has bro. Campbell, and other leading brethren among us acted upon this excellent advice? Let facts show. That bro. Campbell has the right ot every other man, to *change* his ground we admit, but I presume he professes to occupy, on this subject, the *same* ground he has occupied for many years. Well, in his C. Baptist, he tells us, the term Trinity is unscriptural, and therefore can have no scriptural ideas attached to it—that it is an untaught question. Yet, our great and good brother adopts a new style, as it seems to me, as unscriptural, as that he repudiates. He talks about "*society in God*," "*three beings* in one God"—"a plurality of existence in the Divine nature."

Now, it does seem to me, that this style is more mysterious than any thing the scriptures say on this difficult subject. And if bro. Campbell's reasoning be true, as this phraseology is not scriptural, *no scriptural ideas can be attached to it.* Is not the use of such language then, clearly in violation of bro. Campbell's own plan of putting down division?

I could multiply specimens of such unscriptural style, connected with frequent intimations that might be construed to imply that he has no fellowship for those who are not in some sort Trinitarians. Yet this cannot be, as he says, "*no man is to be debarred the christian church, who does not deny in word or works, the declarations of the Holy Spirit.*

We complain of bro. Campbells' reference to us in his

late debate with Mr. Rice. He speaks of his seeking to save some of those speculators,—asks, "Whither has fled the Newlightism of former days? How long will its speculations be remembered that floated on the winds of thirty years?" Says, "They (the pleaders for the reformation) have disposed of it." All this is said in connexion with the name of the venerable, and venerated Father Stone, and in a way calculated to make the impression that he, and we all, were a most heretical people. We complain of this.

That bro. Campbell has given us much light upon some subjects, we cheerfully acknowledge, *but that we are improved in piety, we have no reason to believe.* Shall I offend by this plainness? I intend it not. We only ask justice. We only ask that the great principles of our union be sacredly observed. That our great, and good bro. Campbell, and all of us, strictly observe the phraseology of scripture, in speaking of the Father, the Son, and the Holy Spirit. "Let us all be cast into the same mould; that is, speak, and hear the same things, and there would not be a Trinitarian, Arian, Semi-Arian, Sabellian, Unitarian, Socinian, or any thing else but a christian, on this subject, or an infidel in the world. Men would on this principle, learn to appreciate and love one another, to estimate human character, on the real standard of piety and moral rectitude, unfeigned obedience to the law, guileless benevolence to all men, and pure christian affection to the household of faith, would be the principle of appreciation of human character."

"Never can this state be induced until a *pure speech* be restored—until the language of Canaan be spoken by all the seed of Ahraham." To all this we say, Amen, and Amen. Let these principles of our union as set forth by bro. Campbell, be sacredly observed—let the character of our venerable Father Stone be appreciated, by them, and all will be safe.

That I may not be misapprehended in this communication and therefore subject to improper odium, permit me to say distinctly, that I am not a Unitarian or Trinitarian, in the Sectarian import of these terms—that if I have leanings to the *speculations* of either party, they are in favor of the Trinitarian side. I do believe there is more danger of making too little of Christ, than of making too much of him.

Will the Harbinger and Christian Journal publish this communication, with such remarks as the editors may think fit? And will our teaching brethren generally speak out, and say if I have not presented the true grounds of our union, and the principles which should be sacredly observed in order to maintain it and bring about the union of christians every where, and the conversion of the world?

Yours, as ever,

JOHN ROGERS.



## REPLY TO ELDER JOHN ROGERS.

Dear Brother Rogers:—I might, were it necessary, offer to you other reasons, than those assigned in my sentimental epistle of April 30, for asking your indulgence to a correspondence embracing not only the points presented in your letter, which lies before me; but also that of others, regarded by us mutually of great importance at the present crisis. I may however to be excused at present from this task, although I believe I might not only elicit more information from you, and save myself from any imputations, that might be attached to me, as having a desire to awaken the repose of old prejudices, that have for years been asleep by so doing.

But I shall proceed at present, to notice some things in your kind and affectionate epistle, that now goes to the press with this reply; and I devoutly invoke the blessing of the Lord upon them both.—And here allow me to remark, that although greatly your junior in years and in knowledge, yet I have a distinct recollection of the important events in our history, chronicled in your letter, and to the truth of which I take pleasure in adding my testimony. I was also an actor in those scenes as early as 1832. In July of that year I was immersed in Elkhorn near Georgetown by Father Stone in the presence of your fellow-laborer Elder John Smith, as well as that of Elder John T. Johnson, then co-Editor with Brother Stone of the Christian Messenger. I then united with the congregation in Georgetown, and as you remark, I have the means of knowing much of the principles and terms of the Union of Christians that took place in 1831 and '2. I was also identified in Illinois with the Union, and have, since that time endeavored, according to my humble ability, to maintain the terms on which it was formed. I believe now, as I then believed that the Un-

ion was acceptable to God—that it was abundantly blessed by him, and still would be, were we to follow out closely, diligently and zealously, the great principles then espoused, and on which we acted in harmony.

Years before that Union took place, I had been examining the subject of christianity—had read much of what had been written on the character and influence of the Bible, as well as the great necessity, and positive will of God, that all true Christians should be ONE. From other sources I had derived much information on that subject, and had a living example in my Father's family of the great advantages of Christian Union, effected by the word of God, and that alone. I had the pleasure and mortification both, of attending the Baptist association, held at Silas meeting house in Ky. during which time I heard a more full developement of the subject, and became thoroughly convinced of the inutility of human creeds to bind together, and keep together, the church of Christ. I noted the conduct of many old gray headed Preachers on that occasion, and contrasted the Spirit of Christ, and the spirit of party. I heard old Fathers Campbell and Creath, and to this day I take pleasure in remembering the Christian Spirit manifested by them, and but for what they said and did, I should have conceived myself at any other than a place where the awful name of God was venerated, and the Savior's prayer for the unity of his disciples regarded. At this association I heard the principles of Christian Union—the necessity for it freely discussed, and witnessed also with mortification, the fiendish spirit of Sectarianism, manifested in tearing and rending asunder the Savior's body. But I am not writing a history, and must cease from this strain. Those, who formed the Union in Ky. understood it—felt its importance, and largely in bygone years, shared its great blessings. Many were its first fruits, and among that number, do I this day turn my heart to God in thankfulness, that I ever was allowed to open the Bible, and learn the great lesson of Christian Union, based, not upon any human theory, or system of human divinity—not upon opinion or inference, but upon facts, upon testimony, upon truths—great and heart-thrilling truths, designed to purify the human heart, and dignify and elevate man to his proper rank. I love to think of the scenes—the early scenes of that Union. There were life and power attending the proclamation of the gospel during those early days. Christians then loved one another truly, and



sinners trembled, and turned to the Lord. The Spirit of God and of gory rested upon the saints. Its heavenly fruits were borne by them, and they shared together the joys—the unspeakable joys of being united in one body, and with one mouth and heart glorified the name of God.

Shall any notes of discord ever destroy this harmony? God forbid! Shall any imprudences of brethren ever waste away the foundation of that Union? Shall we ever forget and contravene the principles that led us out of Babylon into Canaan? I hope—I pray NEVER—NEVER! "If I forget thee, O Jerusalem, let my right hand forget *her cunning*. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalm xcxxxvii, 5–6.

You speak of no improvement in piety, since the Union was formed on the part of those with whom you stood associated, of this I can say but little. This much however I must say, that of late there has been a falling away among us. I often ask myself where is that piety—where is that burning zeal, and true devotion, that characterized the Saints soon after the Union was formed? and echo answers where are they? They appear to have "fled with the Newslightism of former days and to have left in their place, the love of the world, the love of debate, and a cold, dull, speculative and philosophic religion.—A change, alas! how great!—I repeat, we united upon facts, not opinions. Our opinions and speculations were to be held as private property, and we were to speak and write in Bible terms, phrases and ideas, leaving our opinions at home.

I am sorry that you and many others have discovered a discrepancy in some talented men at this point; but as we style no one as our leader, except Jesus Christ, we fear not that so much evil will grow out of the departure as many others may think. The only way to remedy the evil is to speak out at once, as you have done. Error always creeps and crawls at first. It cannot stand up and look one full in the face; so departures from facts to opinions, from the faith to inferences, from time to time, will so augment, that error will soon stand alone—will soon walk and make its appearance, dressed to suit the taste of the times. This is always to be feared, if we reason analogically.

You however, have blown the alarm, which I doubt not will be heard and responded to.—Modesty on my part at least for the time being, keeps me from adding *more* and

*worse* discrepancies, lately discovered, to the list now inventoried and filed in your letter. I have however laid them aside, and trust that I shall have no occasion to make them public. The future will decide my course on this point.

I close this miscellaneous Epistle by entreating all our brethren, to stand fast in the liberty wherewith Christ has made them free, and be not entangled with any yoke of bondage.—Keep the unity of the spirit in the bonds of peace.

Remember the salvation of sinners is predicated upon our being united in one body—animated by one spirit and striving together for the hope of the Gospel. Let us for the Lord's sake be at peace among ourselves, and do all we can to awaken the sleepy virgins, and convert more sinners to God. Time is short, eternity is at hand. Awful, solemn thought!

As ever your brother,
D. P. HENDERSON, Jr. Ed.

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## A LETTER TO THE CHURCH OF CHRIST, SCATTERED ABROAD THROUGHOUT THE UNITED STATES OF AMERICA.

MY DEAR BRETHREN:—Your edification in Christ Jesus your fellowship in the Spirit, your union with all saints, and your prosperity in the Lord, have long been the wish and prayer of my heart, and labor of my life. In the prosecution of these divine objects, I see in a retrospect, my many imperfections; I blush at the remembrance, and pray my Lord, and beseech my brethren, to forgive. Knowing that the time of my departure is near, I wish to write a few things to you, which may be profitable after my decease, and which may speak when I am dead.

About the beginning of this century my mind was uncommonly exercised on the subject of religion. I then evidently saw what I yet see, that the sects in which the religious community was divided, were anti-scriptural, and insuperable mountains in the way of the progress of truth. With others in the same spirit, I set myself against this evil, and determined before God to exert my feeble powers to remove it from the religion of heaven, and promote Christian union, both by my example, and by my endeavors in the cause of truth. The odds were fearful—a handful against the formidable array of long established parties. In Israels God we trusted, and "*forward*," was our motto. Beyond our most



sanguine anticipations the cause of union prospered. One thing astounded us; the clergy of all the sects, who should be foremost in every good work, were our bitterest opposers. We had to combat for every inch of ground we possessed, and for every fortress we gained.

In this mind have I continued to this day; and yet feel the same spirit to labor in the good cause, but the flesh is too weak to sustain the burden, after a warfare of nearly half a century.

My dear brethren, we have advanced, and become a great people. Now is the time of danger—now there is need of humility, watchfulness and prayer. We begin to be respected as a people, and begin already to vie with others in numbers. A Jonah is sent by the higher powers through the length and breadth of the land to number Israel. O that the fate of Israel of old may not be ours! If it proceeds from pride, and if God has regard for us, we may expect a diminution in our ranks. Instead of thanksgiving and praise to God, because he has so wonderfully prospered our labors in uniting so many thousands, it is to be feared that pride may yet succeed, and spoil all our works. Israel were often seduced from the true worship of God to the idolatry and communion of the nations among which they dwelt, and this always took place in the days of their prosperity. So we may be so captivated by the doctrines, forms, popularity, and respectability of the sects around us, that we may try to accommodate the truth of God to their prejudices in order to gain their favor, and eventually to enlist them on our side, and join in our mighty union. Such union is no better, if as good, as that of the Romanists, who are exceedingly zealous for union. A union of ten pious, uncompromizing persons in the truth, is better than 10,000 of the contrary character. Truth must never be sacrificed for the union of numbers. Truth preached and lived in the spirit will cut its way through all opposition.

But what is truth? The Bible, and the Bible alone—not opinions, which men have formed of the Bible, whether comprised in a confession of faith, or in a christian system, or in thirty-nine articles, or in a discipline. Our union first commenced on this ground; and sectarianism first received its deadly wound from this weapon, and by no other will it die the death, if its death is to be effected my moral means. If we begin to magnify our opinions, and make them tests of fellowship, we depart from the foundation laid in Zion

and shall be under the necessity of becoming a sect by forming a book of opinions as our creed, and demanding a subscription to it as the basis of union. This must be a progressive work; it cannot be effected at once. There is too much light in the world at present for its growth—"here a little and there a little," must precede its introduction. My dear brethren, watch and pray, lest you fall into temptation, and mar the work of God. Stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage.

On this foundation I have been immoveably fixt for many years, and shall remain for the few days I may live. Some of my own brethren may think, I do not advocate christianity; it may be so; for I confess myself a fallible creature, and therefore, I warn my brethren not to receive any thing I have said or written as truth, unless sustained by the infallible word. They who think I am not advocating christianity may be wrong, for they also are fallible, and must not be trusted without careful examination by the word.

I well remember that when my mind was opened at first to see the truth as stated above, I said that if all the world should depart from it, I never would.—When all my fellow-laborers had departed from it, and left me alone, I still felt and repeated the same words, and still repeat them.

A factionist I never can nor will be. Should I stand in the way of the present reformation in the opinion of any, it will not be long. Let them publicly withdraw from me their fellowship. To cast me out of the church they cannot, without they cast out all those, who receive the Bible alone, and who are anti-sectarians.

The sects have their churches, like the States of Greece, closely concatenated, though sometimes the chain is broken. Are we beginning to imitate them? Do we begin to yield the power and right of the churches to the clergy? It may be a harmless thing in the present generation; but posterity may writhe under the galling chain. What means so much written on organization? The first link is loose—unfastened—and that link is love. Without this, the churches may be chained together by human device; bet this is not the organization of the head of the Church. We may devise plans of organization, but they will all prove fallacious. Human bonds may bind human beings, who have not the spirit; but spiritual bonds cannot bind together such persons.



The great secret of Church government and organization has been almost overlooked. It is the indwelling of the Holy Spirit in each believer, and member of the church. The fruits of this Spirit are love, joy, peace, long suffering, gentleness, goodness, meekness, fidelity, and temperance; against such there is no law. No law of heaven, nor of earth will condemn them.—There is no condemnation to them that are in Christ, who walk not after the flesh, but after the Spirit—the Spirit which dwells in them. Such a church as is composed of such members, is easily governed by the law of Christ, and they need no other. But those of the opposite character, who have not the Spirit, and who walk after the flesh, are not subject to this law, nor indeed can be. The works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revillings, and such like—such shall not inherit the kingdom of God.—We greatly lack the Spirit; where that abides, there is order and good government. Where that is not, there is confusion, and every evil work; there is the cry for better organization—for a more perfect system of Church government. The simple rules given by Christ will not answer the purpose to govern the carnal and worldly professors of religion. Let us be filled with the Spirit and walk in the Spirit, and the simple government of Christ will be all sufficient.

Should it be enquired, What is that government for the church, ordained by Jesus Christ? This shall be the subject of some future No. B. W. S.

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## THE CHURCH.

The first church of Christ established on earth after his resurrection is found in the first chapter of the Acts of the Apostles, which church was composed of 120 members only. "The number of the names together were about an hundred and twenty." These names were those of the eleven Apostles. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Among them were Barsabas or Barnabas, and Matthias, who was afterwards chosen an Apostle to fill the place of Judas Iscariot. Of all this number we find not one infant, and what is said of this church excludes the idea of an infant being a mem-

ber of it. For it is said, These *all* continued with one accord in prayer and supplication. Infants cannot feel that accord, nor engage in prayer and supplication, all acknowledge.—Besides, this church of 120 chose an Apostle by casting lots or votes. This could not be the work of infants.

Again, they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. It may be said, that those filled with the Holy Ghost were the Apostles alone. But the scripture says, they were *all* filled with the Holy Ghost; and this was the fulfilment of Joel's prophecy.—"Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. If infants had been of this number, and prophesied with the men and women, the miracle would have been more extraordinary and convincing than that which appeared among the adults. But no mention is made of it, and no one contends or believes that it was a fact.

The result of Peter's preaching on that occasion was glorious Many were pierced to the heart, and cried out, what shall we do? Infants did not thus act. "Then they that gladly received his word were baptized—(no infants yet,) and the same day there were added unto them about 3000 souls; and they continued steadfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers. We see no place for infants yet, for such worship cannot be performed by them. Could it be proved that infants were in this church, it would afford an irresistible argument that they should eat the Lord's supper, and thus would be settled the doubt of pedobaptists. All that follows in Acts ii. 42 to the end equally exclude the idea that infants were members of this church.—The last sentence is incontrovertible. "And the Lord added to the church daily the saved." Acts v. 14. "And believers were the more added to the Lord, multitudes both of men and women."

In favor of infant church membership, it is argued, by divine appointment they were members of the old church, by what authority are they excluded from that in the New Institution?

Answer. Suppose under the old constitution of Kentucky females were admitted to the same privileges in government as the men—they had equal right to vote at the poles, and to hold and exercise all the offices of the government as the males. In process of years the constitution was altered, and these rights were indirectly taken from the females. The qualifications of voters to fill the offices in government was, that every male of twenty one years and over had a right to vote for officers in government; and that every male over 25 years old had a right to fill offices by the election of his compatriots. The women might argue, we once had the right to choose representatives in the government, and to be chosen as such. By what authority are we excluded from these privileges under the new constitution? It no where says that females shall no longer enjoy these privileges.

I grant; The constitution no where says in direct terms that women are excluded from the privileges; but indirectly it does exclude them: for the qualifications for these privileges as stated in the constitution, are inapplicable to females. We may say that infants were allowed the privilege of Church-membership under the old institution; but in the new, they are indirectly excluded, not possessing the qualifications required to be in those who are admitted to be members of the church.

The whole Jewish nation were members of the old church, and pleaded before John the Baptizer, their right to all church privileges. John did not admit their plea to be valid. If the old and new churches are the same, how could the 3000 believing Jews be added to the church? Could they be added to that, of which they had always been members? We think not.

A part of the inhabitants of Kentucky might still adhere to the old constitution, which admitted females to an equal share in government with the males; but they are evidently not recognized as citizens of the commonwealth, but as traitors in opposition to it. So the Jews, a part of the world, still adhere to their old constitution, which admits of infant church-membership. But they are not acknowledged citizens of Christ's church, but aliens, and traitors in opposition to it. So in part are to be viewed all those, who adopt the old constitution of the Jews, or blend it with the new without divine authority. This is a subject of importance, and should be calmly considered, and not hastily passed over through prejudice or prepossession. B. W. S.

## QUERY, BY C. R. BLANCHARD.

Suppose an Evangilest of the church at Jacksonville should be on a preaching tour, and come to the church at Hendersonville, and present his credentials, certifying his good standing at home. The church here invites him to tarry and preach for them a few days. During his stay, he commits a crime worthy of exclusion from the church. Now what must be done in such a case?

ANSWER.

Let him be immediately called to give an account before the church. If he refuse to hear and submit to the church, let the church withdraw their fellowship from him; for so are we commanded, "to withdraw from every brother that walketh disorderly;" whether he be a member of the particular church with which we stand connected or of another. Let them immediately give the church at Jacksonville an account of the whole transaction—of the crime charged against him, the testimony and the judgment of the church.

QUERY 2D BY THE SAME.

Is it lawful for a person to refuse his membership with a congregation within a half mile of his house, and go seven miles across a prairie to another church of the same order?

ANSWER.

The church near him may not have as good teachers, nor officers—it may not have the same spirituality and devotion—it may not have the same proper order, as the one at a distance. Many circumstances may incline him to be a member of the distant church rather than of the one near him. We have no authority to curtail his liberty; though it would look better for him to be a member of the nearest church. Were all the churches living and walking in the Spirit, such cases would not occur. The case you named is an evil, growing out of a greater evil. Destroy the greater, or the root, and the branch will die. This is the only remedy.



QUERY 3D, BY THE SAME.

It is said, God repented, and that man repents. What is the difference?

ANSWER.

Repentence is sometimes taken to mean grief or sorrow for sin, or for an improper act committed.—Sometimes it signifies reformation from a wrong course, and sometimes a change of purpose; as Esau found no place of repentance or of changing his fathers purpose in blessing Jacob. Now it is evident that neither of these definitions of repentance can apply to God. Samuel said to Saul, "The strength of Israel will not lie nor repent; for he is not a man that he should repent." 1 Sam xv, 29. God is represented as having the physical parts of man, as feet, hands, head, eyes, ears, &c.,—so also of having the moral parts of man, as grief, sorrow, anger, &c. He speaks thus of himself in order to accommodate his instructions to the weakness of men. He cannot suffer, nor is there a shadow of turning in him.

B. W. S.

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## SECOND COMING OF CHRIST No. 1.

Among those professing Christianity, the second coming of Christ has been a prominent subject from the days of our Savior to the present time, and was spoken of by our Lord and his Apostles as near at hand, without saying how near, or how far distant. It was spoken of by them for the encouragement and comfort of the disciples, John xiv 1. "Let not your hearts be troubled: ye believe in God believe also in me. In my Fathers house are many mansions: if it were not so I would have told you. I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so

shall we ever be with the Lord, wherefore comfort one another with these words." 1 Thess. iv 16. Nothing could be better calculated to comfort and support the disciples in their sufferings and persecutions than these promises, that they should finally be with their Lord, whom they so much loved, and for whose cause they suffered hunger and thirst, and scourgings, and imprisonment, and banishment from their homes, and separation from their dearest friends and relations, and frequently put to death in the most cruel manner.

Nothing could be more likely to comfort those suffering disciples, than the promise of their Lord, that he had gone to prepare a place for them, and that he would come again and receive them unto himself, that they might be forever with him.

But the exact time of his coming was wisely kept a secret from them; for had they been informed that two or three thousand years would elapse before his coming, the comfort and encouragement designed, would have been considerably lessened by the information. We find in Mat. xxiv, 3, that when the disciples on the Mount of Olives asked him. What shall be the sign of thy coming, and of the end of the world? he gave them these signs, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," vs. 29—but when he speaks of the exact time, he says, "But of that day and hour knoweth no man, no not the angels of heaven, (neither the Son, Mark xiii, 32) but my Father only," vs. 36. From this text, we learn at that time, it was not revealed to any person, when the Son should come the second time; signs were all the Son could give his disciples. We need not wonder then, that the disciples looked for his second coming as a thing near at hand, so much so that the apostle Paul found it needful to exhort the Thessalonian church not to be soon shaken in mind or troubled, as that the day of Christ is at hand; let no man deceive you by any means: for that day shall not come, except there come a falling away first. The apostle Peter in his second epistle, chapter iii, seems to anticipate that the coming of the Lord would be so long deferred, that in the last days ignorant scoffers would conclude he was not coming at all, and would say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."



Notwithstanding the apostles were kept ignorant of the exact time of Christ's second coming, during the time in which they wrote the epistles, yet afterwards the apostle John received a revelation in the Isle of Patmos, in which we think enough is revealed to enable us to learn as much as would be profitable for us to know; by comparing it with what the other apostles have written. I do not wish to be understood as rejecting any part of their testimony, for though they did not know all the facts in the case, yet what they did know and write is the truth.

We propose to investigate what the New Testament teaches on this subject, and to learn from its sacred pages, when we may reasonably expect the second coming of our Lord and Savior Jesus Christ. In doing this it will be necessary to discuss briefly some of the doctrines advocated at the present day; in doing which we wish to avoid giving offence to any who may entertain different views from us.

We shall present a few questions for their benefit, hoping they will solve them if possible at their leisure; and if we have fallen into error, we shall be very happy to be corrected, in a christian manner. Our object is to arrive at the truth, gathering it from the word of truth. In the progress of our investigation we shall confine ourselves to the New Testament, believing that the old Jewish prophecies, owing to their figurative language, are susceptible of being misconstrued to favor conflicting opinions. We think we shall be justifiable in examining this subject at present, knowing that the past and present year are very prolific in divers doctrines; and as they cannot all be true, it is our duty to search for the truth in the word of truth.

In the progress of our investigation we desire the reader to distinguish between testimony, argument and opinion. We are willing you should meet our testimony, with testimony, and our arguments with arguments, and our opinions with opinions; but we are not willing you should set up your opinions alone against our facts, arguments, and opinions; and after all cling to your opinions, as though they were infallible and strong proof, when opinions are no proof of any thing, no matter how well founded.

Before we close this article, we desire to recommend the reader to study the xx chapter of Revelations, as in our next we shall endeavor to gather some information from it.

J. B. R.

## TRANSLATION OF A LETTER FROM THE BISHOP SCOPIE (ISCUPE) TO THE PATRIARCH OF CONSTANTINOPLE, DATED MARCH 3RD, 1844, AND BY HIM PRESENTED TO THE PORTE.

*Most Holy Prelate*:—I know not what terms to describe to you the numerous horrors which the wicked and cruel Albanians have fearlessly committed and which still continue to commit to this very moment, in the country of Sanmacovan, as well as in the other districts of the diocese of Scopie. Behold, oh! Heaven and shudder! Pity, oh! pity on the Christians! Pity the young men and young girls! Can Heaven behold such wickedness and suffer it in silence? These monsters tie the men to posts, and then violate their wives and daughters in their presence. They then hang the men up by their feet, and force their own wives to suffocate them with the smoke of burnt straw. Old women of eighty and girls of ten are alike dishonored. They impale boys and roast them like their sheep, saying, "In Chivzi Pasha's time you did not prepare the Bairam sheep for us to eat. This is now rewarded: we eat you. Call Chivzi Pasha to your help." They tear the clothes off the girls, and oblige them to stay up all night in a state of nakedness to serve them withwine. Some of the husbands whose wives have been violated were constrained to bear torches meanwhile in their hands! Oh heavens and earth! how can ye suffer such abominations? Alas! alas! the poor Christians run about the squares and streets half naked, not knowing where to seek for refuge. They wail and cry, but no body can help them. Such are the scenes which surround us. And I pass over in silence the exactions, the pillage, the murders, and the continual abjurations of faith. Open the ears of your soul, holy prelate, and listen to what I write, for until the present this bisphoric has existed, and Christianity could maintain itself, but now all is lost. In the country of Gehoca, the inhabitants, old and young of a village composed of seventy families, have abjured their faith, not being able to resist any longer the indescribable sufferings, tortures and murders inflicted by the savage, sanguinary and brutal Albanians. To-day five hundred Christians of different villages presented themselves before me their Metropolitan. Some having been previously burnt over the fire, had been brought with difficulty in carts; others, who had been pitifully beaten could hardly support themselves. In the deplorable state to which they had been reduced, they raised their



mournful voices, asked remedy for their misfortunes, and saying, "We cannot return again to our villages, we would rather be burned alive than do so; for what should we find there? We have neither cattle, food, children, nor honor: and if no help be given to us, we are ready to drown ourselves in the river Barden; yet we have always been faithful and obedient subjects, and have paid regularly the taxes." I saw them in this heart-rending condition and shed many bitter tears.

* * * * * Most worthy prelate, expression fails me, my hand trembles, my spirit is troubled, and I must, despite my wish, be silent.

I am, with profound respect, &c.,

SISSIUS, *Bishop of Scopie.*

[*Christian Journal.*

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## RELIGIOUS NEWS.

*Hendersonville, Brown co. Ill., July 8th, 1844.*

FATHER STONE:—May I, through the Messenger, speak for the country between Rock and Mississippi rivers? I do not know a place in the west where an Evangilist would do more good than in that section. Nor do I believe that there is any portion of the west, which has a greater demand on the churches. It will soon be the most populous and the richest part of the State. Its great water power, rich soil and good timber, invite to its bosom the farmer, the mechanic and the manufacturer, of which classes Pennsylvania and Maryland have sent several thousand. Will the churches send them a preacher.

I have been a trip up to the State line, and preached in a number of places where none of the brethren had been, and wherever I went the call for christian ministers was great.

In the north near the State line, resides bro. H. Howe, who goes all the time in Stevenson and Carrol counties, and partly in the Territory. At Cherry Grove are bro.'s Maffit, Tripp and Smith, who have charge of the church, and preach but little elsewhere. At Genessee Grove is Bro. Yager, who is also an Elder and goes but little from home.

Now, Father Stone, will you say something to induce some brother to make a tour in the north? There is no doubt but there can be a great amount of good done there in a short time. O that the Lord would grant you special blessings in your declining days.

Your brother in Christ,

CYRUS R. BLANCHARD.

P. S. In Knox co. we have three churches numbering in all about 175.

C. R. B.

*Lewiston, Davis co. I. T., June 30th, 1844,*

DEAR BRO.'S STONE AND HENDERSON: A few of the brothren met together at the head of Chiquest, on the 26th of July last, and came to gospel order pledging ourselves to the Lord and to one another to keep the commandments of our Lord and Savior as made known in the sacred scriptures, according to the best of our ability--20 members united upon this principle, since which time the daily walk of our brethren has put to silence the ignorance of many. Some that had been our inveterate opposers have been convinced of the truth, and are now walking orderly among us, having become obedient to the faith, and promise fair to be of much advantage to us in the cause of our Royal Master. Since our constitution we have gained 2 from the Baptists, 4 from the Methodists, and 4 from the world, and several have been united from other churches, one only has been excluded. Our present number is 68 and the prospect is still promising. Our congregations are large and attentive. They are deeply affected with the doctrine of the Bible—we meet every Lord's day to break bread (no preventing cause,) and teach and admonish each other to live in love and speak evil of no man, to be kind and obliging--and greater love we have never seen since first we believed the truth. With a few exceptions the brethren will divide the last loaf, and are determined to do as well as say, and show their faith by their works—godliness is certainly according to the scriptures greatly on the increase here. We purpose holding a meeting of 8 or 10 days continuance, as our provender will do to feed. We particularly request bro. Wm. Brown, of Jacksonville, to attend at this place and if he can to let us know by the Messenger when he can make it convenient, and we will make the arrangements accordingly.

Yours, in hope of eternal life,

C. RALLS, E. REYNOLDS, } *Elders.*

E. M. KIRKHAM, C. TROWBRIDGE, } *Deacons.*

Brother Brown is in Kentucky, and will not return here for some length of time.

EDITORS.

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*Springfield, June 20th 1844.*

BRO. HENDERSON--Since I last wrote to you some six or seven have obeyed the Lord, by being baptized into his name.

Yours,

A. J. KANE.

THE

# CHRISTIAN MESSENGER.

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## THE SIXTH INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

Y. P. And do you admit such to be Christians, who are sincerely engaged in obedience to all God's commandments but one, which is immersion, of which as a duty they are in ignorance, and in error involuntary, through the cunning craftiness and sophistry of their teachers? Do you admit such into communion, and into the church?

O. P. I certainly do admit them to be good men; but whether such can be properly called Christians, admits of doubt; or whether they can be said to be members of Christ's church—of his family—or of the body of Christ, requires stronger faith, than the scriptures warrant; for they declare that In (*en*) one spirit, we are all baptized into one body—baptized into Christ Jesus. This plainly implies that no unbaptized person was a member of the church, according to the order of heaven, in the time of the Apostles.

No alien is called a citizen of the United States till he has taken the oath of allegiance. He may be a good man, but not recognized as a citizen—as a member of the American family. His ignorance of his duty to take the oath of allegiance, may palliate his conduct in neglecting it, but does not entitle him to citizenship; he may think another plan, not prescribed by the government, may do as well; but this alters not the case—he may have been taught and may honestly think, that the oath is unnecessary, because