

# THE EVANGELIST,

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he, who believeth not shall be condemned.*

MESSIAH.

NO. 1.

CINCINNATI, JANUARY 7, 1833.

VOL. 2.

## *On the Restoration of the Ancient Gospel.*

### LETTER NO. 1.

To Mr. R. M. C—— ., Kentucky.

BELOVED—Two things I acknowledge are due you long ago, a letter and an apology; the first of them I hereby discharge, though I fear you are likely on reading it, to say "*poor pay.*" The second, however, I mean to liquidate from a different source; for although I could sprinkle my whole page with drops of verbiage from the perennial of excuse; though I could tell a long story about business, innumerable letters from all points of the compass, cares, labors, fatigues and exposures above the measure of a constitution that nature never made very strong, yet I adjure it, and tell you to pay yourself from the coffer of your own brotherly bosom.

You want to see in the Evangelist, sir, something of '*a man's own time;*' well; I am willing that my periodical should possess variety up to the very notch warranted by the profit and pleasure of my readers; but be it faithfully remembered that though I yield thus far to your wishes on a point which you suppose to be not devoid of interest, yet I do not hereby hold myself responsible for any regular series of papers on any particular point which may hereinafter be introduced for entertainment.

The restoration of the Ancient Gospel, Sir, was a great event; it has now spread far and wide; it has carried salvation wherever it has gone; it has terrified the whole sectarian world; and has been productive of the most singular religious phenomena;— but no regular account of its original re-appearance has yet. been submitted to the brethren; I have dealt in generals rather than particulars; and have spoken of things in the gross rather than in the detail; but nothing could be more novel and interesting in the religious world or more worthy of notice than many of the circumstances which fell cut at the time of its first annunciation.

It has been asked; what is meant by the two words, Ancient Gospel; and what is it that has been restored to the world and to the Church?

The Apostle says, 'I am not ashamed of the Gospel of Christ,' &c.; again, 'whom I serve with my spirit in the Gospel;' and again, 'help those women who laboured with me in the gospel:'—in these and many other places, the word Gospel means the whole divine institution of Christianity.

But the Apostle says in another place: 'For I delivered unto you that which also I received; 'how that Christ died for our sins according to the Scriptures, and that he was buried and rose again the third day, according to the Scriptures, Cor. 15th chap. These facts the Apostle styles the Gospel, but it was not in this import of the word that the Gospel was revived in 1827; for the *death, burial and resurrection* of Christ for sin was as much believed in anterior to that period as they have been since.

Again the Apostle says, that the Gospel was prophecied to Abraham, Gal. 3 chap, and explains it to mean the Messing (righteousness) of Abraham come upon the Gentiles and the reception of the spirit through faith. In another place, 'Go preach the Gospel to every creature:' and to the Jews who refused to obey and even to hear, Paul says, 'seeing ye account yourselves unworthy of eternal life, lo! we turn to the Gentiles:' In sixty places in the New Testament, the word Gospel is joined to *preach, preached, and preaching*; and in all these places it signifies the good news of *pardon*; reception of the *Spirit* by faith; and *eternal life*. The first two of these matters are for the immediate reception of the convert, but the great moving power in the Gospel, is *eternal life*; and this, Sir, is the sense in which the Gospel was restored: There was a time, and only a few years since too, when no man baptized ostensibly for the *forgiveness of sin*; and no one, before the restoration of the Ancient Gospel, ever witnessed such a thing as baptizing for remission, that the convert might *receive the Holy Spirit*' As for *eternal life*, there was something new even here. The sects universally teach that we are to be saved by *faith*, and the word saved, in their use of it, relates to heaven and eternal life. But the Ancient Gospel assures us, that that salvation is not by faith, but by obedience. It is said, therefore, that Christ is 'the author of eternal life to all those who *obey* him.' The Devil believes, but men must obey also.

Give me these three things, Sir, Remission of sins, the Holy Spirit, and Eternal life; and I will, under Christ, reform the old world and make a new one; but it is most certain, that the *direct* exhibition and *practical* application of these things to their proper purposes, have been suspended in the world for many centuries; and if ever a thing be dropt from either religion, society or science, no man, Sir, can vouch for its re-appearance. It may be recovered; and it may not be recovered; and the time and manner of its resuscitation may be singular and unexpected. The mechanics, by which certain immense masses of stone were elevated to the places which they occupy in the pyramids of Egypt, are wholly lost; and so, also, is the ancient art of painting upon glass; the aurora Lorealis and the variation of the Compass both remain yet to be explained; but whether a thing has never yet been found out, or whether it has been lost, and requires only to be recovered; the following may be adopted as a universal rule,

Observation must first determine the actual existence of things, before reason applies them to their proper purposes.

I shall illustrate this maxim, Sir. Euclid demonstrated the theorems, or most of them, which are contained in the book of elements known by his name; but it remained for the moderns to apply them in the formation of scientific instruments; the measurement of the earth, and of the bulk, and weight, and motion, and distance of the heavenly bodies: it was necessary, however, that his observation on these should proceed our *reason* which has applied them to the purposes of modern science.

Again, all the principles of Republicanism had been ascertained and discussed by hundreds of the first spirits of Europe and America, long before Jefferson and others gave a practical effect to them in the famous instrument of our national independence.

Now, from the times of the Reformation by Luther and others, Sir, when men began again to speak freely on original Christianity, all the particular items of that thing which has been denominated the Ancient Gospel, had been noticed, talked of, and written upon by men, and critics, and commentators, and scholars of every degree of em-

nence; but it is perfectly demonstrable, I apprehend, that the *direct* exhibition and *practical* application of it, did not occur until 1827.

In the spring subsequent to the restoration, Mr Thomas Campbell, sen. came on to the field of labour, and in a letter to his son Alexander Campbell, hearing date, New Lisbon Ohio, April 9th, 1828, which it pleased that gentleman to hand me—this distinction in the state of the case is admirably pencilled out, as follows:

'I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. It is one thing to know concerning the art of fishing—for instance, the rod, the line, the hook, and the bait too; and quite another thing to handle them dexterously when thrown into the water so as to make it lake; we have long known the former (the theory) and have spoken and published many things *correctly concerning* the Ancient Gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of his immediate relief and complete salvation; but, I must confess that, in respect of the *direct exhibition* and *application* of it for that blessed purpose, I am at present, for the first time upon the ground, where the thing has appeared to be *practically exhibited* to the proper purpose—Compel them to come in, saith our Lord, that my house may be filled. Mr Scott has made &c.

No man, Sir, better, understood the state of religion in Christendom generally, and in our own reformation particularly, at this juncture, than did Mr Thomas Campbell senior, and though the restoration of the Ancient, or, as some would call it, the Original Gospel, is a matter of unbounded notoriety and known perfectly to hundreds of my brethren who witnessed its annunciation; though the fact is ascertainable by other facts and occurrences, and documents both written and printed, as will hereafter be seen, yet the description here given by the above gentleman, with that also of his son. who has likewise taken notice of it, (M. H.) is not to be disregarded in a historical fact of such importance as the restoration of the Original Gospel.

I would, here, say something to guard you, Sir, against misapprehension in relation to the word *theory*, as used by the excellent gentleman above named; but we shall by and by have occasion to notice it in what we have got to say on the things written concerning the Gospel antecedently to the time of its restoration;—I am tired—Adieu.

SCOTT.

P. S. Perhaps you will think the following anecdote a good one. The audience was crowded to overflowing, and composed chiefly of the children of professors: the preacher urged the '*one fact*' to the utmost, and in the *finale*, cried aloud, 'Do not my audience believe, that Jesus Christ is the Son of God—the God of their fathers? I am persuaded they do, if however, there be one of a contrary sentiment present, let him speak out and I exonerate him from the obedience which I now urge. All was still as death, for never had they been so handled; when a decent looking man, with apparent modesty and great *sang frond* arose in the congregation, and in the most respectful tone of voice said, 'Sir I do not believe that Jesus Christ is the son of God.' You are an honest man, replied the preacher, and would doubtless obey the Gospel did you believe it.' 'I would' replied he, and forthwith turned round and in the most emphatic language conjured the people to obey their Saviour, Herewith I exclaimed, an Infidel preaching to the children of Christians! this is the fruits of our divisions; the whole house was struck with astonishment. and in forty-eight hours sixteen obeyed the Gospel.

S.

**THE LUMINARY.****NO. 1.**

Besides the blessings which have directly flowed from the Ancient Gospel, the restoration of it has brought to us many collateral benefits, among which it is not the least, that it has greatly limited the debatable ground which lay between the Reformers and other parties of professing Christians.

Formerly the points in issue were so numerous, and absolutely so remote from both reason and scripture, that even the most discerning, and those who most of all longed for unity in the church, did not dare even to entertain the most distant hope of ever seeing the professors of Christianity united. Eternal election, reprobation, eternal justification, eternal foundation to the church, eternal decrees, free will, free grace, special grace, sovereign grace and falling from grace, faith of assurance, special call, effectual call, general call, trinity, unity, quaternity, special atonement, general atonement, irresistible grace, &c. were the subjects which universally engaged the attention, learning, and piety of the Christian world.

The Ancient Gospel, however, has of late been proposed as the bond of union: this has limited the debate to a small and very definite number of propositions viz. *faith, repentance, remission, &c.* and renders all contention about free will, reprobation, &c. &c. wholly useless. But it may be objected, that the settlement of the Gospel propositions, though of acknowledged importance, is possibly as remote, because perhaps as difficult, as that of any of the above questions which it affects to supersede. Admit it for the sake of the case: still the reformation is to be valued for having removed from the field of discussion an infinite number of unprofitable subjects which time has proved never can be settled by the professors of our religion: and we rejoice in God that its march forward, during five years, has been marked by such unrivalled success as to compel the supporters of a corrupted profession to quit their mutual quarrels, and to meet *us* on our own ground to try the scripturality of the premiss, influential and universal doctrine of

**REMISSION  
AND  
THE HOLY SPIRIT.**

We have just received from our beloved brother Hicks of Lexington, seven Nos. of the *Western Luminary!* containing seven pieces over the letter C, written in opposition to brother Campbell's extra on Remission, and to my own discourse on the Holy Spirit: the first two are directed against the discourse, the last five against the *Extra*, the whole forming a stream of light, the bare emission of which, the Editor of said Luminary hoped, no doubt, would forthwith whelm or put to sudden rout the powers of darkness now operating in society by means of the Ancient Gospel!

The three main propositions of the discourse are the following:

1. That Jesus, our blessed Lord was personally a Missionary to the Jewish nation; that his mission terminated On that people, and that the end of the mission was to proclaim the Gospel and to teach those who believed it.

2. That the Apostles were missionaries to the whole world, Jews and Gentiles; that their mission terminated on mankind; and that its end was to *proclaim* the gospel and to *teach* all such as believed and obeyed it.

3. That the Holy Spirit was a missionary to the church; that his mission terminated on that Institution and that the end or design of it was to convince the world of sin, *righteousness* and *judgments* to comfort the disciples and to glorify Jesus, the Messiah.

The last of these propositions is that which has given the critic most pain.— In the course of my sermon the question of the Christian church's origin is attempted to be settled: this is shown to have taken place when God acknowledged Jesus for his son, and when Jesus had called the Apostles: in this manner and at this time, was the church founded, and all other Christians are said to be built upon these Apostles and prophets, Jesus himself being the chief corner stone.

But the gentleman, who is supposed to be Dr. Cleland, imagines because these things are stated, (and I hope proved.) that therefore it is denied there was any church until the times of the Messiah, i. e. because I point out a definite commencement to the Christian church, ergo it is denied that there was any Jewish church! Now Mark says, 'the beginning of the Gospel of Jesus Christ:' would it be good logic to say ergo, 'Mark denied the law of Moses;' or if a man asserted that the moon rose to-night precisely at 6 o'clock, would the Dr. infer that he therefore denied the existence of the sun? The Dr. denies that the Spirit is given as my discourse asserts; must I conclude that therefore he denies the Spirit altogether? surely no: and neither ought the Dr. to assert that the existence of the Jewish church is denied, because I point out the commencement of the Christian church.

But we shall let the writer speak for himself: however, least the reader be overwhelmed with the force of his arguments, we shall first let him hear the force of his words.

"Ignus fatuus, damnable heresy, cheerless, soul-chilling, miserable, theological dogma, proof only for fools, modem heterodoxy, new light men, theological mechanician, wiseacres, you must outer into the 'womb of waters' spirit of the devil along with you. disgusting features of Campbellism, miserable phantasies, miserable absurdities, visionaries, voraciousness for heterodoxy, swallow a modern *camel* head, legs, and purtenance thereof, discordant and shapeless materials, empty sound, tied up the spirit, prating and denunciation, water, water, water"!!!

Observe reader, I have not collected the above in order to furnish you with a correct specimen of Presbyterian refinement generally: for as a single error in a person is not to militate wholly against his general character, so the *coarseness* of an individual, even though he have on his side all the advantages which ministerial distinction, classical education, and age and experience can confer, is not to be attributed to, and made condemnatory of the entire sect to which he

belongs. Here follows what the gentleman has to say of my incidental, but I hope scriptural thoughts on the commencement of the Christian church, after which he pays some attention to the proposition concerning the spirit:

"There is a pamphlet in circulation, entitled 'A Discourse on the Holy Spirit, by Walter Scott; 2d edition, enlarged and improved—printed by Alexander Campbell.'" This enlarged volume contains 24 pages 12 mo. and is considered by the party as a fair specimen, or symbol, of the Campbellite notions. It purports to treat of 'Three Divine Missions,' their designs and terminations.

It avers that 'the Lord Jesus was sent personally only to the Jewish *nation*: The Apostles to the *world*; and the Holy Spirit only to the *church*?' and that here 'their respective embassies terminated accordingly,'"

Whether the Jews are to be classed with the church or the world we are not told; but it is presumed the latter, as the author *denies* that the church had any foundation, origin or existence before the day of Christ's baptism: or in his own words, 'The first stone of the *Christian* temple was laid by God—on the day when he said 'Behold my beloved Son.'" 'God laid Jesus, Jesus laid Peter, and Peter and his fellow Apostles laid Jews and Gentiles living stones upon this great foundation.' Or in other words a little plainer, 'Every establishment must rest upon some foundation; God therefore laid Jesus as the foundation of the Christian building and he is the rock truly! the first person Baptized by Jesus, was the first stone laid on this well tried rock; now that first person was most probably Simon son of Jonas, and for this called by Jesus, Peter (stone.)'

Here then is the commencement of the Christian edifice both the foundation and superstructure.

Such a theological phantasm as this, deserves no serious attention: a very few *hints* may suffice to dispel such an Ignus fatuus."

I shall put down the critic's hints numerically, that the reader may obtain a distinct apprehension of their variety, force and immense pertinency.

1. 'This sermonizer errs not knowing the Scripture nor the power of God.'

2. Christ the *only foundation* of his church was 'foreordained before the foundation of the world;' and in his book—the book of life—'all his members were written, and in continuance were fashioned before him, whereas yet there was none of them.' They were chosen in him before the foundation of the world.

3. His body, the church, is but one, comprehending all saints on earth and in heaven. This church is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone;' in whom all the building including all the old testament, as well as the new testament saints—fitly framed together, groweth unto a holy temple in the Lord.

4. This chief corner stone, this only foundation, foreordained before the foundation of the world—was revealed to Adam and Eve after the fall, Gen. iii 15, and they doubtless and *not* Peter, were the first living stones built on this foundation; which was also the foundation of righteous Abel, of Enoch, who walked with God; of Noah, the preacher of righteousness, of Abraham, the friend of God and the father of all who believe: and of Moses who was in the *church* in the wilderness, see Acts vii. 38: Comp. Exod. xix. 5, 6; and of Job of Samuel, of David, and Daniel, and all Gods ancient saints and servants,

who died in faith, and are now resting in heaven, waiting for the redemption of their bodies.

5. But. how do all these ancient saints get to glory? What place have they in the spiritual temple, if excluded from the foundation, as they must be, if that was never laid till centuries after their mortal existence, and Peter the first of the human race saved, being the first person baptized by Jesus, and so the first stone laid on this well tried rock? tried by whom? Not any, it seems before Peter—not even Abraham, the father of all them who believe; no nor good old John the Immerser himself, who was the harbinger of Christ and who introduced him into his public ministry.

6. What will you call a 'a damnable heresy,' if not that which excludes from the only foundation, and consequently from eternal happiness, and shuts up in eternal misery, all the ancient saints, and all who have not, by immersion, came forth new creatures, from '*the womb of waters?*' How contracted and degrading, how cheerless and soul-chilling such a miserable theological dogma, if really believed, that sees no foundation—no spiritual temple—no part of the body of Christ during the whole course of forty hundred and thirty years, up to the day, when the Saviour of sinners entered upon his public ministry! and then lo! the first person baptized by Jesus was the 'first stone' of the spiritual edifice.

7. Surely this man must have forgotten how it is written that Jesus himself baptized not but his disciples, John iv. 2., i. e. Jesus himself baptized no person; that rite was administered by his disciples. But that first person '*was most probably*' Simon, son of Jonas. So then!! most probably! very powerful evidence to be sure, to support such a stupendous fabric? Would it not have been as much to the purpose if the words '*most probably,*' which appear in the parenthetical form and express nothing more than conjecture, had been left out and then the sentence would be mere assertion only, which an acute writer says '*is proof for fools.*'

The above are seven hints dropped to dissipate the theological phantasm of the church's origin at the appearance of Messiah as settled in the sermon: what the gentleman says on the proposition concerning the 'Mission of the Spirit to the Church,' will be given in a subsequent No. In the meantime we shall make a few observations in the order of the writer.

*'Whether the Jewish nation is to be classed with the church or the world, we are not told: but it is presumed the latter, as the author denies the church had any foundation, origin or existence before the day of Christ's baptism.'*

*'Denies the church had, &c.* This unfounded assertion arises I would hope from no other source than the ambiguous use of the word church: he thinks there has been only one. I say there have been two: what he would call his *church* I know not; but the two cognizable by me, are the *Jewish* and the *Christian churches*; the first built by Moses, the second by Christ: and as no two Divine Institutions or establishments exist authoritatively in the world at the same time, before the Christian church was founded the Jewish nation was the church; when Christianity went into operation the Jewish nation ceased to be the church; hence the Apostle's distinction of '*Jews, and Gentiles and the Church.*'

1. '*This sermonizer errs, not knowing the Scriptures, neither the power of God.*' This is the gentleman's first hint and a broad one certainly; there *is* no reasoning against this, this is *ex cathedra* and irresistible, positively irresistible! we admit the proposition therefore without proof 1

*'Foreordained before the foundation of the world, &c.* In the 2d, 3d & 4th hints, *foreordination* is mistaken for fact, and the foundation of the church consisting of *one* stone, without either Apostles or Prophets, is carried off and laid in eternity, then revealed in time, Adam and Eve and not Peter, being made the first living stone and laid upon it! after them all the old and all the new testament saints.

To confound things that are distinct and, in reasoning, to string up a multitude of propositions without proof, is the common error of weak minds; error seldom fails to confuse those who fall into it: the gentleman confounds *time* with *eternity*; he lays his foundation in the one and builds his house in the other! he looks like a person who lays his foundation upon land and builds in the sea, or who puts down his corner stone in Europe and rears his edifice in America! I can easily conceive of the three Divine Institutions of the human family,—the Law of Moses;—and the church of Christ, and I can conceive of the first originating in the time of Adam,—the second in the time of Moses, and the third in the time of Christ; and I can even conceive of the Father's determining from eternity, these three Institutions should successively be founded and built; but that the corner stone of any of them should belaid in eternity and the superstructure built in time is to me wholly incomprehensible. Indeed it is unreasonable and unscriptural.

Having confounded *time* with *eternity*, the gentleman was in a proper mode to confound together the things *of both*; and so jumbling all things from Adam to Jesus—the world, the law, and thy gospel; the church of Moses with the church of Christ; the saints of the one with the saints of the other, and both with the saints of neither. He cries out in a great pickle 'How are all the ancient saints to get to glory?' but without waiting for an answer, exclaims: 'What will you call *'a damnable heresy,*' if not that which excludes all the ancient saints from the one foundation, from heaven, and confines them in eternal misery!' The idea of the church commenting *only* in the days of the Messiah if therefore denounced as a *Contracted, degrading, cheerless, soul-chilling, miserable theological dogma.*'

I am astonished that a gentleman with so fine a taste for antiquity and venerable things, should tarry so long in any institution of so humble and recent an origin as the Presbyterian Church. I am sure he will not argue that the foundation of that Institution was laid in eternity.

*'Most probably!'* The Dr. fastens upon these two words in my discourse, and would make his readers believe, that I had pitched the *'stupendous fabric'* of the church upon a mere probability. The person who condescends to use vulgar and coarse language in religion: who has no more distinct apprehension. of the Law and the Gospel than to confound them together: who uses propositions without proof, and writes proof without propositions: who asks question) and waits not for his opponents answer: who draws conclusions against his fellows from premises of his own selection; in short, the person, who in spite of the force of nature, age, experience and education, will write as this man does, mar well be supposed capable of a *captandum vulgus*, and to utter himself as occasion serves for the mere purpose of misleading his readers. It is no where as-

serted in my Discourse that the church is *probably* founded on *Jesus* and the *Apostles*, the first of whom was Peter: I say it is *positively* founded on them: 'but it is said that the first person baptized by Jesus, *was probably* Peter.' whether this was the case does not affect the question about the *origin* and *foundation* of the church: the church *originated* when God said '*Behold my beloved Son;*' she was *founded* when the Apostles were called: she took her *public standing* on the 'Day of Pentecost,' when the spirit came to her; and from that time the Master workmen proceeded to rear the building as co-workers together with God.

'*But Jesus baptized not*' The critic thinks I must have forgotten this Scripture. I wonder whether he recollects the first part of it, 'Jesus made and *baptized more* disciples than John;' but I said the first person baptized by Jesus was *most probably* Peter:' now whether Peter was the first or the last baptized by Jesus, does not affect the question concerning the church's origin and foundation. It is certain Peter was baptized and that he was baptized by Jesus, i. e. by his authority, which is the sense in which 'Jesus is said to baptize:' Peter and his fellows were all chosen from among the disciples, (see Luke,) when Jesus called to him his *disciples* and from among them choose the twelve Apostles. Now if these disciples were baptized, the apostles were also baptized, being chosen from among them; and if the apostles were baptized, then Peter was baptized because he was one of them; but whether he was the first, and whether he was baptized by Jesus in person, or only by one acting for Jesus and by his authority, we are not told.

---

## SACRED COLLOQUY.

No. 12.

MARY LOCKE was endued by nature with a sensibility of the most delicate kind; moreover she was possessed of an extensive poetical taste; and John, who had a vein for song, was ever composing and ever keeping his sister Mary employed in correcting his effusions. Mr. St. and the other guests arrived just as she had finished the following hymn to the tune of Logan Water, which, she said, partook a little too much of the ballad for a hymn.

1

No more the scented Hawthorn breathes  
Perfumes along the vernal gale:  
No more the flowering Summer's wreaths  
Adorn fair Harden's happy vale,

2

Autumn no more his fruits mature,  
Waves joyous to the golden day;  
Wild Winter with his looks demure,  
Has blown him and his fruits away.

## 3

The blackbird tuned his cheerful lay;  
 Fair Harden's scented groves among;  
 The Thrush and Mavis closed the day,  
 Ere half their tales of love were sung.

## 4

The Linnet piped it on the down;  
 The Laverock bore his songs on high;  
 The Nightingale when day had flown,  
 His loves poured round the nightly sky.

## 5

But tho' their choral songs he dead;  
 Tho' Autumn's quit the ripened hill;  
 Tho' Summer too and Spring be fled;  
 I feel my Saviour present still.

Mr. St's. exposition of the *technia* of Scripture occupied more than a dozen pages, and was intended for last No. but it was impossible to obtain for it an insertion, and even now, it is too much to give at once in a pamphlet so small as the Evangelist. The reader, however, will see his *modus* from what is herein published, and the remainder will be given as opportunity admits.

Mr. St. I have said, brethren that the *technia* of Scripture are, purify, purge, faith, conversion, righteousness, regeneration, justification, salvation, sanctification, &c. &c.

The *technia* of sectarianism may be regarded to be the following: eternal sonship, eternal justification, inward light, reprobation, final perseverance, falling from grace, initial justification, trinity, unity, triune God, irresistible grace, effectual calling, general call, special call, special atonement, appropriating faith, eternal election, faith of assurance, &c. all of which are so many will-o-the-wisps to lead the people from the intelligible words of God, the Father and of our Lord Jesus Christ.

But to the Scripture terms in question; let us begin with *katheridzo* and sometimes *agnidzo*—to purge, cleanse or purify; these words occur a vast number of times in the New Testament, and are rendered into latin by the verbs *purgo*, *mundo*, *purifico*. I have turned up to all the places and find them translated into English indifferently by cleanse, purge, purify, and their derivatives, cleansing, purging, purifying.

Like all other verbs in the English language, cleanse, purge and purify have a literal and figurative use. In the Jewish religion they were used literally of the body—cleansing, or making clean the body. In the Christian religion they are used figuratively and of the mind—cleansing or making clean the mind. Dr. George Campbell has the following on these two uses of *katheridzo*, *The clean in heart*, E. T. *The pure in heart*. 'I admit, says he, that this is a just expression of the sense, and more in the En. idiom than mine. My only reason for preferring a more literal version of the word *katheridzo* here is, because I would in all instances, preserve the allusions to be found in the moral maxims of the New Testament to the ancient ritual, from which the metaphors

of the sacred writers, and their other topics are frequently borrowed, and to which they owe much of their lustre and energy. The laws in regard to the cleanness of the body, and even the garments, if neglected by any person excluded him from the temple. He was incapacitated from being such a spectator of the solemn service at the altar. The Jews considered the imperial heavens as the archetype of the temple of Jerusalem. In the latter they enjoyed the symbols of God's presence, who spoke to them by his ministers, whereas, in the former, the blessed inhabitants have an immediate sense of the divine presence, and God speaks to them face to face. Our Lord preserving the analogy between the two dispensations, intimates that cleanliness will be as necessary in order to procure admission into the celestial temple, as into the terrestrial. But as the privilege is inconceivably higher, the qualification is more important, the cleanliness is not ceremonial, but moral; not of the outward man, but the inward. The same idea is suggested, Psalms 24. When such allusions appear in the original, they ought, if possible to be preserved in the version. *Dissertations*.

Purify, purge or cleanse, then has a moral signification in the Christian religion, and is used in relation to the mind: it occurs in the following scriptures: '*purifying their hearts by faith,*' '*purify your consciences from dead works,*' '*a pure conscience, your pure minds,*' '*when he had by himself purged our sins,*' '*because that the worshippers once purged should have had no more conscience of sin,*' '*purged from his old sins,*;' &c.

Mr. Locke. Pray Mr. St. is there any difference between the import of the phrases, *pure heart* and *pure conscience*?

Mr. St. There is a real difference, but the truth of this distinction, for a man may have a pure heart and an impure conscience, is discerned only by a reference to the theory of the Gospel and to that fundamental thoughts in it, namely, the destruction of the love, practice, state, guilt, power and punishment of sin.

Mr. L. You suppose then, Mr. St. that the love and practice of sin may be destroyed in a man; and the conscience and burden of his former iniquities still remain?

Mr. St. Undoubtedly, hatred to sin is not pardon of sin, neither is repentance pardon; a person may in some cases, repent and never be forgiven: Dr. Dodd most sincerely repented of the crime for which he was executed, but the king of England absolutely refused him pardon, though petitioned for it by a large proportion of the British population.

But again; a man who has been in the habit of contracting debts may discover his folly, abjure the evil practice and rejoice in his own reformation: but mark, my dear brother, neither his aversion to his former practices, his reformation, nor the joy which his better behaviour affords him can at all release his conscience from the burden of his former contracts: his mind in regard to them, can be put to rest only by paying them or by having them forgiven or remitted: Now it is precisely so in religion; the heart is cleansed from the love of sin by faith in Christ, the practice by reformation, but the conscience is *purged only by pardon* and this distinction between cleansing the heart and cleansing the conscience throws great light on many scriptures; explains some of the sectari-

an phenomena of the present day, and shows in an eminent degree the value of the restoration of baptism for remission. Hence baptism, in which we receive an actual pardon, is styled 'the answer of a good conscience,' i. e. before pardon, the conscience being still impure, does not answer or respond to the pure heart and life of the convert, but when he is pardoned then all these answer to each other, he is clean every whit.

C. Mr. St., is not the sinner's heart purified by the Holy Spirit, do not the Scriptures say so?

Mr. St. The Scriptures do not say that either his heart or his practice or conscience is purified by the Holy Spirit? but all these are purified by faith, repentance, and baptism, that he may receive the Holy Spirit. It is the doctrine of Christ not to give us the Holy Spirit to make us clean, but because we are clean; not to make us pure, but because we are pure, and this is one of the glorious secrets of the *ancient gospel!*

C. Do you think then, that all professors of Christianity, however pure their heart and conduct by faith in Christ may be; are nevertheless troubled with a conscience of their former guilt, if they are not pardoned as our religion directs.

Mr. St. You will see from my exposition that an unbaptized person, as a Presbyterian, Methodist, Episcopalian may by faith in Christ and reformation be as pure in heart and life as the man that is baptized as was the case with the ancient religious Jews; but there is no way of purifying the conscience but by pardon\*. It does appear to me then that professors of Christianity, who are not immersed for remission, though they do love and practice righteousness as much as the immersed, are nevertheless troubled with a conscience of their former sins; and this I learn from the following facts, first, that they have not been pardoned as the law of Christ directs; and secondly, that they are constantly confessing former sins, but the apostle says this is unnecessary when the worshiper is cleansed and—

---

\* The word purified is used in Scripture of the *heart*, the *practice* and the *conscience*, and this is the whole extent of its signification in our religion: the above points out an essential difference between a righteous man like Cornelius, or a Jew, or a sectarian professor of Christianity, and the man who is disciplined to Christ on the plan of the original Gospel. I shall close by observing, that the above interesting distinction between the perfection of the heart and the conscience, teaches all reformers to honor and to treat with gentleness and affection the pure hearted in all denominations. Their purification is of God, their errors are from mistaken and wrong Christian teaching: may the Lord pity and forgive us if we have injured any such, and to His name be glory through Jesus Christ.

## **RESTORATION OF THE JEWS.**

### **No. 4.**

It is supposed by some that next year, 1833, is the period fixed by Scripture for the commencement of that last war, which is to involve the fortunes of all the kingdoms of this world. It will from its beginning increase gradually, and, successively enlisting the nations, will spread over the earth until it accumulates upon the holy land and Jerusalem in particular, where the kings of the earth, on the great day of the Lord, shall receive at his hand the punishment due to their vast delinquency.

The prophet Zachariah, 13 chap, tells us, that the earthquake which John, in the Apocalypse, informs us is to convulse the world, will on that clear obscure day, turn all the land of Judea south of Jerusalem from Gaba to Rimmon into a plain; but that Jerusalem shall be exalted and inhabited in her piece: Mount. Zion, on which the city stands is to survive the general shock and remain unmoved: at the last judgment the righteous and the wicked will be collected on this vast plain;\* while Jesus and his innumerable followers will sit upon thrones on Mount Zion and distribute rewards and punishments to these who pass in review before him, the kings and legislators of the nations, the nations themselves, both great and small, naked or clothed, rejoicing or ashamed, according as they have good or evil in their day and generation. Oh how desirable to be found not '*naked*,' as Paul says, but '*clothed*' on that eventful day. Reader be wise.

### **FIRST PROPHECY OF ISAIAH.**

Isaiah 3d chap. The word of the Lord that Isaiah the son of Amos saw concerning Judea and Jerusalem.

And it shall come to pass in the end of days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people. They shall beat their swords into ploughshares, and their spears into pruning hooks: nations shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.'

---

\* Perhaps we shall make this idea more plain by and by,

**COMMENTARY.**

Mount Zion was called the *Mountain of the Lord's house*.— The Psalmist says it shall never be moved, but shall abide forever; and we have seen that Zachariah has foretold it shall survive the day which will break the mountains of all the earth, and the hills south of Jerusalem in particular, which are to be made a plain from Geba to Rimmon.

To the house of the Lord, then, situated on this mountain, all nations shall How to walk in the light of the Lord, but on the day which shall introduce the Millennial slate of things, God will judge the nations and rebuke the many people who shall be gathered against him at Jerusalem, and after that 'They shall beat their swords into ploughshares and their spears into pruning books.

*Ed.*

'The glories of the millennium kingdom of Christ, or the kingdom of the mountain, form the principal subject of this prophecy. In the *end of days* or at the termination of the great period of 1200 years, the Jewish church will begin to be restored to her right of primogeniture. She will join her younger sister the *Gentile Church*; and will unite with her in receiving Jesus as the Messiah. Jerusalem will become a kind of spiritual metropolis of the *fifth great monarchy*, that of the Lamb: the glory of the Lord will be in the midst of her: and she will be acknowledged by all nations to be the joy of the whole earth.

The return of the converted Jews will however be opposed by the faction of Antichrist and his congregated vassals. These the Lord will rebuke in his anger; and after cutting off the irreclaimable part of the *confederacy*, will cause the rest to lay down their weapons of war, and to humble themselves before Messiah the King.'

What Faber means by the confederacy is doubtless the same which John styles the *Dragon*, the *Beast* and the *false Prophet*, who are to send forth unclean influences over the earth to gather together the kings of the earth against the great day of God Almighty. These powers are to be leaders in the war of Armageddon and to head the armies that oppose the MOST HIGH. Their destruction by the living Word, Jesus the Messiah, is foretold by John in the following strong terms. 'And I saw an angel standing in the *nun*, and he cried with a loud voice saying to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, bond and free, both small and great. 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. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. Then both were cast alive into a fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh.—*Ed.*

---

## ON THE RESTORATION OF THE ANCIENT GOSPEL.

### No. 2.

SIR:

You see I am willing to gratify you as soon as possible: where did we leave off? Yes; at *theory* and *practice*; well, in the extract inserted in my first epistle, you have doubtless noticed *four* expressions as the most remarkable, 1st. *Theory*; 2d. *Practice*; 3d. *Direct exhibition of the Gospel for its proper purposes*, and 4th *Many things spoken and published concerning the Ancient Gospel*. We shall attend to those things in order, and first of theory.

*Theory*: Let me define this word; it is derived from the Greek *Theoria*, and signifies, says Daily,' the contemplation of an art or science without practice:' this definition is easily understood, and may be illustrated in the following manner. If two triangles have each two sides and the angles contained by each of these two sides all respectively equal to one another, then the third sides and the other two pairs of angles will also be respectively equal to one another. Now, the contemplation of the above triangles with a reference simply to the fact of their perfect similarity is called *theory*, and a knowledge of their similarity is styled *theoretical* knowledge, and the man who possesses this knowledge is called a *theorist* if he makes no practical application of it to the necessary and useful purposes of life.

*Practice*: what does practice mean? If the person, who has investigated the above problem, applies his knowledge to some useful purpose in the arts, or business of life as in the measurement of a lake, a river, or marsh; this *is practice*; his knowledge is then called practical knowledge, and he himself is called a practitioner and a practical mathematician. It is of the greatest importance to add theory to practice; practice is defined by the above Dictionary-maker '*actual exercise*,' and by Mr. Walker, '*use*,' or the use of a thing.

Now to apply all this to the case in hand, the restoration of the Ancient Gospel.— The contemplation or investigation of the Gospel with a mere reference to its principles and privileges without making any practical application of them, is *theory*; and a knowledge of these principles and privileges is called *theoretical* knowledge, and the man who possesses it is styled a *theorist* if he applies it not to the great purposes of Salvation.

But again, if a man who has investigated the Gospel of Christ in regard to its privileges and principles, proclaims it for its proper purposes; and afterwards administers these privileges on their proper principles; this is called *practice*, the knowledge of such a one is called practical knowledge; and he himself is practically a preacher of the Gospel.

You ask than whether it was *theory* or *practice* which was introduced in 1827; II

is answered, and answered emphatically too, not theory, but practice, 'the direct exhibition and practical application' as was said 'of the Gospel to its proper purposes.' The Restorer, after proclaiming in the name of Christ, remission, the Holy Spirit, and eternal life, did upon due confession on the part of the converts, baptize them for the remission of their sins, that they might receive the Spirit through faith, telling them to abide in the commands of Christ in the hope of eternal life, which he will certainly give to all those who obey him; and would to God, sir, we were as certain of heaven, and eternal life, as that God and Christ, whose names he forever adored, did thus, restore this glorious matter to the Church and to mankind.

But, sir, do not mistake me; do not imagine that it is by this even insinuated, that, in 1827, any one was the sole depository of all the theoretical as well as of all the practical knowledge of the Ancient Gospel in the world, or even in our own reformation; for although the practical exhibition and application of the Gospel originated with myself; yet, thousands of things had been spoken and published *concerning* it, and the different items contained in it, before 1827. This, however, you will better understand, when I come to speak of the sources, actual and imaginary, from which the proclamation of it was at that time derived.

But, sir; not to dismiss the subject of *theory* and *practice*, I would say that the history of this affair which is doubtless an interesting one, resolves itself ultimately into the two following propositions.

1st. The history of the practical development of the Ancient Gospel in 1827, and

2d. The history of the Theories, and things spoken and published on the subject anterior to that period.

*Of the first of these propositions:* You will grant, sir, that none can have a better right to know the history of the practical restoration of the Ancient Gospel than the person who restored it; and as for the second proposition, nothing is claimed exclusively in regard to it: though it may appear that the state of the case is very plain here also.

I shall conclude this epistle by observing, that, to a very great degree, party preachers are *theorists*, i. e. they preach the gospel, but do not administer its blessings of remission, and the spirit as Christ directs.

Before 1827, we also were theorists, i. e. neither did we administer remission and the spirit as the law of Christ directs; in the ancient order we were not theorists, but practitioners as will be shown, but in the Ancient Gospel we were nothing but theorists: however it ought to be observed that many are theorists not willingly, but on account of the imperfection of their knowledge: to illustrate, Aerostation signifies the art of navigating the air, and great anxiety has been manifested by all ranks in several parts of the world, England, France. America, &c.; to see the atmosphere made subservient to the great practical and social purposes of carriage and travelling; but although the principles of this art have long been known and universally talked off, yet no Aereonaut has hitherto appeared to give to these principles such an application to the purposes specified as to cause the Balloon to be of any general use. When, however, that fortunate spirit shall appear who shall accomplish this matter, and successfully navigate the atmosphere at all seasons and in all kinds of weather, in the storm and in the calm, then the achievement will win for him the admiration of mankind: But why is not this already accomplished? Just because of the imperfection of our present knowledge. And this was doubtless the reason why the Ancient Gospel was not restored before 1827: it was because of the imperfection of our practical knowledge of the Gospel. for as a very successful proclaimer of it observed to me the other day, 'The value of the Ancient Gospel for converting the world, could never be understood and appreciated until it was practically tested and proved; just as the blessings of remission and the Holy Spirit cannot be fully appreciated until after they are received.' SCOTT.

P. S. Father Campbell staid with me 5 months upon the association ground and was both a witness and partaker of the labours, exposures, dangers and abuses to which we were subjected in our endeavors to restore the Ancient Gospel. But, sir, you cannot easily imagine his unfeigned joy, when, for the first time, he beheld our long and sore enquiries consummated and rewarded in the practical development of the blessed Old Gospel: you may indeed imagine it, but I, to whom he is very dear, witnessed it, heard it, rejoiced in it: Glory to God, and to his Christ. S

---

**JESUS.**

*"Malus ut arboribus decori est, ut vitibus uvoe,  
 "Utque rosae campis, ut lilia rallibus alba,  
 "Sic Christus decus omne suis."*

CANT. C. H.. VOL. 2, 3.

Some object, possessed of real beauty, or endowed by imagination with fictitious charms, engrosses the affections of every human being. The tender infant delights in the maternal bosom: the hoary miser glories in his hidden treasures. The ardent lover, and the artful politician; the military chieftain, and the peaceful artisan; the lowly rustic, and the haughty monarch, bow with equal devotion, though at different shrines; and all pursue, with unwearied diligence, that fancied GOOD, from the possession of which, they anticipate perfect felicity; and which constitutes for a time, the *ultima thule*—the most distant aim of their ambition. No dangers and difficulties, however threatening; no temporary privation, however great, can quench the ardour of their zeal, or stay the constancy of their perseverance; and disappointment itself serves, not to terminate pursuit, but only to change its object.

Whether it be a faint remembrance of his primeval glory which induces man thus to seek to better his condition, and to retrieve his fortunes; or merely the consciousness of present suffering and privation, which forms the motive by which he is impelled in the pursuit of happiness, certain it is, that this eagerness of desire for more than he possesses, these incessant exertions to fill up the measure of his joys, serve to show that he is a *fallen* and an *imperfect* being. For he cannot be absolutely perfect, to whom any thing is yet to be added; and as desire always implies its object, man ceases to be imperfect only when he has no longer any thing left to wish for. And it is therefore, because he is conscious of his deficiency, that he labors to supply it by adscititious worth, and hopes that the possession of the beloved object will supply his wants and render him perfect and complete.

Yet how rarely does he realize his expectations! How seldom does he secure the wished for blessing! How often does it fly before him, as the setting sun before the approaching shades of evening, never to be overtaken! How often does it allure him to a vain pursuit,

"As rising on its purple wing,  
The insect green\* of eastern spring,  
O'er emerald meadows of Cashmere,  
Invites the young pursuer near,  
And leads him on from flow'r to flow'r,  
A weary chase, and wasted hour;  
Then leaves him, as it soars on high.  
With panting heart, and tearful eye."

And even if obtained, how oft,

"The lovely toy, too fiercely sought,  
Has lost its charms by being caught;  
For every touch that woo'd its stay,  
Hath brush'd its brightest hues away,  
Till charm, and hue, and beauty gone,  
'Tis left to fall or fly alone."

Or if it does not thus perish at the moment of fruition, how soon is it found to be inadequate to supply his wishes! How totally different it proves to be from that happiness for which he so anxiously sighed!—The glittering bauble which the child so wishfully desires, ceased to gratify when it is once obtained.—The possession of a world could not make him *perfect* who wept because he had not more worlds to conquer!

Yet is there one amidst the throng, whose pursuit has not been vain, and who has not experienced the bitterness of disappointment. His Beloved is more than another Beloved, the chiefest among ten thousand, and his love is better than wine. To him, IMMANUEL is the source of supreme enjoyment, and the unfailing fountain of perennial delight. The draughts of pleasure which he receives from Him contain no bitterness, but are purer than the streams of Lebanon. The grateful food which he provides is sweeter to the taste, than the clusters of the vine, with all the pleasant fruits. As the apple-tree among the trees of the wood, so is his Beloved among the sons: and beneath his shadow he sits down with great delight. To him he is the Lily of the valley, and as the rose of Sharon—the rose without a thorn. The beauty of his character is his study all the day: his faithfulness and truth, his joy in the night season; and like the sunflower, which,

---

\* The blue-winged butterfly of Cashmere, the most rare and beautiful of the species.

though fixed to the soil by its root, turns continually its head towards the sun,\* he loves to look off to Jesus, and to contemplate the object of his affections. For by him alone he feels himself ADORNED, in him alone made PERFECT: no anxious wish for happiness is now unsatisfied, but all his wants, and deficiencies are forever removed; and he feels himself COMPLETE in him who is the head of all principality and power, and who is made to him wisdom from God, righteousness also, sanctification and redemption.

He delights not in the boasted excellence of Athenian wisdom and philosophy:—the speculations of Aristotle, the reveries of Zeno, or the bold pretensions of Epicures. He has learned to despise a philosophy which betrayed its weakness, and acknowledged its inadequacy to supply his wants, by imposing an absolute silence upon desire, and asserting that the destruction of the wish for happiness was equivalent to enjoyment. He pities a wisdom which brought no salvation; which taught men to derive their gods from the world, instead of deriving the world from God, and to worship thirty thousand divinities, the creation of human fancy, and the workmanship of mortal hands. To him the wisdom of the wise is foolishness, and the strength of the mighty weakness; for Christ has become to him the *wisdom and the power of God*. In him he finds laid up all the treasures of wisdom and knowledge, and his soul rejoices in his inexhaustible riches, the depths of the riches both of the wisdom and knowledge of God, whose judgments are unsearchable, and his ways past, finding out.

He covets not the applauding voice of men, whose scrutiny reaches only the exterior, whose acclamations fail to silence the clamors of a disapproving conscience, and whose flattery fails to soothe the dull cold ear of death; nor does he dread their condemning frowns, for God has justified him, and being *declared innocent* by him who trieth the heart and reins, he has peace with God through the Beloved who has become the Lord his righteousness.

He needs not to seclude himself from the haunts of men. in the shades of retirement, the monastic cell, or the solitude of the recluse, for Christ has sanctified him in body, soul and spirit: has *separated* him from the vices of the world, and *set apart* its blessings for his enjoyment.

Nor does he seek that sovereign good in vain attempts to appease an awakened conscience by the mortifications of the cloister, the severities of penance, or the voluntary humilities of an austere devotion: for his Lord has borne his griefs and carried his

\* Caput illa suum, guamois radice tenetur,  
'Vertitur ad solem.'

sorrows, and through him he has redemption, *even the forgiveness of sins*. He is his rock of strength, his refuge, and his salvation; and to him there is no name so delightful as the name JESUS.\*

In a word he engages not in the pursuit of wealth, for the unsearchable riches of Christ delight his soul: he longs not to be a conqueror of the world, for all things are his, whether the world, or life or death, or things present, or things to come; he strives not to gain an earthly crown for Christ has prepared for him an heavenly diadem: he seeks not an alliance with the noble and the great, for with a pure heart, and robes washed in the blood of the Lamb, he has taken his seat among the sons of God; and while he beholds the vain pursuits of men, with all their crimes, their miseries, and their disappointments, he finds new charms in Him, who is his shield, his trust, his treasure, his love his life, his all.

Were life forever like a calm and tranquil sea, or a fair and cloudless sky; if man, like the sun-dial had no hours to mark but those which are serene and bright;† even then the pleasure which he enjoys in Christ, would be purer, more perfect and delightful, than the tumultuous and illusive joys possessed by the most favoured of the favourites of fortune. But it is at those gloomy periods of terror and alarm, when the storms of adversity arise, and the gay sensualist, who basked securely in the sunshine of prosperity, is filled with despair, and can find no refuge, it is then that the Christian can rejoice in the Lord, and joy in the God of his salvation. It is in the hour of darkness, and distress, and desolation, that he finds himself indeed COMPLETE in him who is light, and life, and glory. It is when he walks through the valley of the shadow of death that he fears no ill, for his rod and his staff comfort him:—it is then that he can exclaim: Oh! happy day, that brings me into the assembly of the spirits of the just, and delivers me from ail the troubles of this mortal coil! for I am going to my Jesus, the lover of my soul, the son of the Highest, in whose presence there is life everlasting, and at whose right hand there are pleasures forever more.

## 1

The one we love! when flaming bright,  
Blushes the east with rosy light,  
And, in gay robes, the feathered throng,  
Tune with delight, their mating song;  
Oh! who with rapture's holy fire,  
Can then the glowing breast inspire?  
The one we love!

---

\*SAVIOUR.—'Thou shall call his name Jesus, for he shall save his people from their sins.'

† Horas non numero, nisi serenas.

## II

The one we love! when noontide heat  
 Bids to the shady, cool retreat,  
 When sultry plains with ardour glow,  
 And murm'ring rills forget to flow,  
 Oh! who can calm the throbbing breast,  
 And sooth each anxious care to rest?

The one we love!

## III

The one we love! when parting day  
 Speeds to the mountain's top away,  
 And cloth'd in golden vesture flies  
 On painted clouds to other skies,  
 Oh! who can purest joys convey,  
 And more than all our toil repay?

The one we love!

## IV

The one we love! who silently  
 The pale moon rules amid the sky,  
 And dewy leaves and lovely streams  
 Are silver'd by her gentle beams,  
 Oh! who before the slumb'ring eyes,  
 Can bid delightful visions rise?

The one we love!

## V

The one we love! Our bosom's Lord!  
 Our long'd for, and our true reward,  
 By day, by night, shall be our joy,  
 And all our sweetest thoughts employ;  
 Still shall our tongues his praises tell,  
 And in our hearts forever dwell

The one we love!

ALUMNUS.

### CORRESPONDENCE.

From the beloved Dr. Richardson, Wellsburgh, Brook county, Va. 'Dear Walter, may mercy and peace be multiplied to you. In your Sept. No., you touched upon one most prevalent error; that 'conscience must dictate in matters of religion,' or that whatever a person thinks right becomes so to him; this is a grand pillar in Methodism, and ought to be shaken. They make a God of conscience, itself merely the creature of education (as is proved by Paley,) let differences and discrepancies be ever so great, the word 'conscience,' heals all. In short, this cabalistical word among them makes *even* the word of God of none effect.

The manner in which you have disposed of circumcision is new to me: and the idea that *faith* has come in the room of *flesh*, explains every thing.

I fear zeal here has considerably abated, but thanks be to God, that amid disappointments and general unfaithfulness, we have one at least in whom we can trust;—our rock—our fortress—our deliverer—our strong tower. — One who remaineth faithful and merciful: who cannot deny himself,—the excellent! whose glory is above the Heavens. *I am writing a little piece for you, which I hope to send shortly.* My love, &c.

From the approved in Christ, brother Reynolds, Troy, N. Y. 'Dear brother: may the Lord prosper and still more abundantly bless the brethren in your parts, and when it is well with you pray remember us. The good cause is prospering here and in Manchester, although opposed and persecuted, as much perhaps, as in any other place.— Last first-day, came Mr. Hoxford 12 miles to be buried with Christ for remission: two were received from among the baptists, and next morning at sun-rise we met at the fountain and introduced 3 into the kingdom. In Manchester over 37 members; in this place 42.'

From brother John M. Hopkins, Missouri, 'Dear brother Scott, I take this opportunity of informing you that the reformation has reached this place. I had almost despaired of being again united under the New Testament discipline; but on the 16th inst. I had the high satisfaction of doing so with 15 persons. I am from Ky. two years ago; and when there, enjoyed the teachings of the brethren Creaths, Hewitt, Smith, Morton, &c. &c. Our teachers here, are brothers Flinn and Sullivan of the Christian party, determined to know nothing among us but the record of Heaven. May the Lord prosper you till the sects and the world are reformed. Yours, &c.'

From brother Pepper, Bracken Co. Ky. 'Sir, the following in relation to a little land of brethren in this place is at your service. We are a part of a baptist church, who about 3 years ago, disentangled ourselves from the popular traditions, that we might learn from our Saviour the faith and obedience of the Gospel: we want teachers, but meet every Lord's day. Brothers Holton and Abernethy have visited us, the last of whom baptized 18; one of them 74 years old, with 4 of her grand children, the youngest one 11 years old; but for this we have been sorrily berated by the Methodists and Baptists, who rail our saviour a water saviour!! I regret there are not more teachers in the field, and wish you to say something of this in your Evangelist. May you receive the glorious crown. Yours, &c.'

Brother, pray the Lord of the Harvest, that He would send forth labourers. He alone can do it.

The following is a piece of pleasing news from brother Dorsey, Pitt. 'Dear brother, I must, &c, I have lately been on a visit to the churches located between Pitt and Wheeling: from the honorable report I had of them, I had a long time desired to see them: accordingly I set out and proceeded via Washington. Here I found the disciples wore of the first intelligence, skilled in the word of righteousness, and able to confute and convince the gains-avers: the church 60 in number, meets about 4 miles from town, and is in a very flourishing condition, and such is the excitement and interest produced by the truth that from 150 to 200 attended on the first day to witness the order of the Christian church, and to hear the brethren: the brethren received me with all cordiality, and though personally unknown to them, entertained me with the hospitality of real Christians.

2. I then proceeded to Claysville, where I found the brethren all active to the great matters of eternal life.

3. I need not say any thing to you of those at the Dutch fork; the decency and good order which prevail in their assemblies, with their works of faith and labours of love, are known to all the brethren; their number is about 70.

4. I next visited Wheeling, the church here was planted by Charles Ensel: I found them living witnesses to the truth of the Gospel: truly they were like a city set on a hill.—a pillar to uphold the truth: witnesses for God, and contending strenuously for the Institutions of Heaven.

5. I then turned my face homewards by the way of——; and I would to God I could speak of the church here as I have of the others. I hoped to find them all alive, zealous in the cause of truth, interesting in their meetings, affectionate, loving, and hospitable to strangers, but alas! I found them quite the reverse,—cold and formal in their meetings and careless and indifferent about each other. In a word I found them the very opposite of what I expected. Nevertheless I became acquainted with a few as fine brethren here as any I had met with in my whole route.

6. I next visited Bethany—the first time I had ever been there; bro. Campbell received me cordially, and I was exceedingly gratified in finding a good many strange brethren there: I found them indeed all that I could wish.

7. But to Pitt: our church has indeed come out of her tribulations, with her garment washed: could you witness the love, honour, union and affection that prevails, surely it would remind you of olden time: she is now fully awakened to the importance of letting the word resound out from her, and by word and deed to extend the knowledge of the Lord. The brethren pretty regularly go out to proclaim; and brother Mackerel himself goes forth and even assists others to go forth to preach and build up the churches. The richest blessing be thine, ever, &c.'

It will afford pleasure to my beloved brethren in Pittsburgh, and particularly to those of Bethany, to learn that Dr. William Irwin, late of Pittsburgh, has obeyed the gospel;—he came forty miles down the river for that purpose, to our city, where he had resided during last spring.

From brother William C. Irwin, Lewis Office, Brown county, Ohio. 'Dear Brother Scott, According to promise, I have assumed my pen to write to you, &c. In regard, however, to the welfare of my mind, I have only to say, as I before remarked that I feel happy in the assurance of having obeyed the command of my saviour, of having now believed and obeyed the whole doctrine of the Apostles as taught by Peter, when three thousand Jews, from the conviction of their own understandings, were added unto them at one time. When I was with you, you desired to know whether there were in my neighborhood any of the apostolic mode; in reply I then said there were none, but since my return a brother in the bonds of love informs me, that at the distance of about three miles, there is a small church of from 20 to 30 members.

Remember me to all the brethren, with whom I am acquainted in the love of Christ,—especially sisters Scott and Crane, also brothers Crane and Challen,

Your brother.'

### ITEMS.

1. I intend to publish a new edition of my discourse upon the Holy Spirit immediately: if any of the brethren have any thing to communicate on the subject, they must do it forthwith.

2. The important and very interesting questions which came to my office some time ago on the subject of the Holy Spirit, will receive all due attention in our next number.

3. Bro. Challen visited the village called the Rising-Sun, about eight days ago, and immersed sixteen persons.

4. We have got up a fine thriving church at Carthage: members, forty in number, meet on the First day, to break bread, proclaim the Gospel, *Sec.*

5. Father Creath visited our church in Cincinnati on the 16th of last month, to the great pleasure and comfort of the disciples: three offered for obedience, and that gentleman left an appointment for a Four Days Meeting in the Spring.

We have received a letter from brother Harvey of Columbus, containing twenty-seven objections against the popular views of the Holy Spirit; we thank our bro. and hope to derive assistance from them, when we reprint the discourse on the Holy Spirit.

Banner of Truth, Lexington, Ky.;—This paper promises to be devoted to the promotion of *orthodox* Christianity.' 'Romanism, Universalism, Unitarianism, and *Campbellism!* are among the errors which it proposes to contend against,' eight pages per month, and Fifty Cents per year in advance: surely great things will be done immediately, especially when it is considered that the whole artillery of this Liliputian production is to be directed by the *skill* of editor *Skillman*.

We have received a very great deal of pleasing information concerning the Churches, which we have not room in 'his number to insert.

The Evangelist has increased its subscription list constantly since the publication of our first number, and is now read in almost every state in the union: my subscribers may be assured that only a little more punctuality on the part of some of them, is necessary to give the paper a permanent footing in the west. But 700 dollars of last year is still due to me, and though this is a small sum to them, and might be easily paid when seven hundred subscribers have to do it, yet it is a large sum to me, and difficult to be borne by one individual.

The establishment is in its infancy, and may, nay, I humbly hope has already been subservient to the cause which it has espoused; but it must be supported by its subscription alone; will my readers please recollect this; will my brethren and acquaintances recollect this; those who have not yet paid for last volume will please forward their subscription, and very much oblige their servant,

*Ed.*

# THE E V A N G E L I S T,

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

---

MESSIAH.

NO. 2.

CINCINNATI, FEBRUARY 4, 1833.

VOL. 2.

---

## PREFACE.

Since the republication of the original gospel, the two most remarkable pieces connected with its explication, are, perhaps, the Extra Millennial Harbinger, on the fourth point, or baptism for the remission of sins; and the following discourse on the fifth item, or the Holy Spirit: nothing perhaps could be more useful to the reformation generally than a set of distinct pieces on all the items of the Ancient Gospel from faith forward; and I feel almost inclined to supply another on some one of them myself.

The gospel is styled by Paul, *'The ministration of righteousness,'* and in another place *'the ministration of the Spirit.'* These paraphractical appellations of the primitive gospel are derived from its intrinsic nature, it being of its very essence to bestow upon those who receive it, the remission of sins and the Holy Spirit: but of the Protestant and Catholic modifications of the divine message these things cannot be predicated; so man can say of these modified annunciations of it, that they minister, or even propose to minister remission and the Spirit to those to whom they address their doctrines.

That I might if possible improve my discourse, I possessed myself a few months ago of Owen's Pneumatologia, or discourse concerning the Holy Spirit, but the horrible prolixity of this author, together with the errors into which he was necessarily led by the peculiarities of the system which he had espoused, made his book of no more value to me than if it had been written on a different subject: Owen's Book proposes, after the development of some general principles relative to the Holy Spirit, to trace the peculiar operations of that Great Agent in nature and religion, or in what he styles the old and the new creation.

As the remission of sins and the gift of the Holy Spirit, are the two points in our reformation at which our opponents now constantly make their appearance, and as few of them are willing to wait long there to feel the weight of the metal we have to produce from the armory of God in our own defence: the best way is to steal a march upon them by means of our best publications; for those, who will not stay to speak, will oftentimes go to read, and so get conquered by the truth to the great joy of themselves and those who thus overmatch them.

There is no point in the systems of the present day so involved and perplexed as that of the Holy Spirit: error on this subject is like a book in the Jaws of all Christendom causing them to err: the leaders too are undoubting, and refuse to reform; they are wedded to their systems as ever Ephraim was wedded to his idols and the people are willing to have it so;—they are pleased to be told they can do nothing acceptable to God, and so the mass of them who listen to the Protestant ministry, are constantly doing what their reason tells them must be most displeasing to God.

Great favour was expected by the wise ones for the Protestant countries during the prevalence of the late plague, but let such now look at things as they are, and then say whether Heaven cares more for a Protestant than a Catholic population.

Since the issuing of the last edition of my discourse, the brethren have written me an abundant stock of letters in approbation of the development therein made; and distant disciples are sending for it daily. I have therefore, determined to issue it in a revised form for the Evangelist of the present month, humbly hoping it may effect the purpose, for which it was originally written, viz: the disentanglement of the public mind from error on this roost important subject.— *Ed.*

## THE HOLY SPIRIT,

### A

## DISCOURSE.

*Reform and be immersed every one of you in the name of Jesus Christ in order to the remission of your sins and you shall receive the gift of the Holy Spirit.—ACTS II. Whom the world cannot receive.—JOHN iv.—New Version.*

CHRISTIANITY as developed in the snored ovaries, is sustained by three divine missions; —the mission of the Lord Jesus; the mission of the Apostles; and the mission of the Holy Spirit; these embassies are distinct in three particulars: person, termination and design. Like the branches, flowers and fruit of the same tree, they are indeed nearly and admirably related; still, however like these, they are distinct,—not one, but three missions, connected like the vine, its branches and clusters of grapes.

*Of the persons sent on these missions:* It may suffice to observe, that although scriptures gives to Jesus, to the Apostles, and to the Holy Spirit, the attitude of missionaries, i. e. speak of them as persons sent by the Father, they never speak of the Father himself in such style. God is said in the New Testament to send the Lord Jesus, the Lord Jesus to send the Apostles, and the Holy Spirit to be sent of the Father and the Son; but the Father himself is not said to be sent of any one.

*Of the termination of these missions:* Every embassy political or religious, must and does end somewhere; hence we have political embassies to Spain, Portugal, the Court of St. James St. Cloud, Petersburgh, Naples; and we have religious missions to Japan, the Cape, Hindoostan, to the Indians and to the South Seas. If it be enquired then in what other respect these three divine institutions differed from each other. I answer, they had distinct terminations. Our Lord Jesus was sent personally to the Jewish nation and his personal mission terminated on that people. The Apostles were sent to all the nations, and their mission terminated accordingly: but the Holy Spirit was sent only to the church of our Lord Jesus Christ, and so far as his gifts were enjoyed, his mission terminated in that institution.

*Of the design of these missions:* In every embassy there is something to be accomplished. We do not send out political and religious ambassadors for nothing; but for the high purpose of negotiation; and therefore, it will be seen in the following discourse, that God in sending forth *His* Son, the Apostles. and the Holy Spirit, had a great design: also that the ends or designs of the embassies of these high functionaries were alt distinct from each other.

In fine, it will be shown in regard to the Holy Spirit, that he was not sent to dwell in any one, in order to make him a Christian, but because he Lad already become a

Christian; or in other terms it will be proved, that the Holy Spirit is not given to men, to make them believe and obey the gospel, but rather *because* they have believed and obeyed the gospel.

The propositions of the discourse are as follows;

*PROPOSITION 1. Jesus Christ was personally a missionary only to the Jews; his mission terminated on that people; and the designs of it were to proclaim the gospel, and to teach those among them who believed it.*

*PROPOSITION 2. The Apostles were missionaries to the whole world; their mission terminated on mankind and its design was to proclaim the gospel, and to teach those among men who believed it.*

*PROPOSITION 3. The Holy Spirit was a missionary to the church: His mission terminated on that institution, and the designs of it were to comfort the disciples, glorify Jesus Christ as the true Messiah; and to convince the world of sin, righteousness and judgment.*

These are the main propositions of the following discourse, but in the settlement of them, some other points of intense interest to Christians are necessarily introduced, and if neither these, nor indeed the chief propositions themselves are treated in much detail the reader will find an apology for this in the circumscribed form of the pamphlet in which they are contained. There is, I apprehend, enough said to conduct the reader into the truth of the scriptures on this all engrossing topic of the Holy Spirit; and to annihilate in his mind the absurd doctrines still too generally taught: these are the two designs contemplated immediately by the editor in the original publication of this discourse; and he prays, that where ever they obtain, they may operate in reforming and purifying the reader;—may they make him more sober, more righteous, more godly: for it is impossible for the Holy Spirit to dwell with the ungodly, unrighteous and intemperate; these are times, moreover, when the professors of Christianity are but little solicitous of enjoying the consolations of the Spirit of God and Christ, a matter which certainly is much to be regretted by all who know his name in truth and very deed.

*PROPOSITION 1. Jesus Christ was personally a missionary to the Jews; his mission terminated on that people; and the designs of it were to proclaim the gospel, and to teach those among the Jews who believed it.*

1st. *Of the Messiah considered as a missionary or ambassador:* One world and but one was to be negotiated for; and therefore, strictly speaking, there is in the Christian religion but one ambassador from God the Father—Jesus Christ our Lord: He is the only personage in the divine institution who has been *called* of God and *sent* to the sons of men in this high capacity; it may be enquired however, whether the apostles were not *called* and *sent*? I answer, they were not called and sent of God the Father; Jesus alone enjoyed this distinction, and these men were called and sent of Jesus: hence he says, 'As my Father sent me into the world, so send I you into the world.' Again it may be asked, 'was not John sent of God?' Is it not written, 'there was a man sent of God whose name was John?' I answer it is written; but this objection is obviated by the consideration that John was confessedly not of our dispensation; he was not of the kingdom of heaven, but came that it might be introdu-

ced, and therefore, it is said, that though the most distinguished of men, the least in the kingdom of Heaven is greater than he. The immense importance of Christ's mission to the Jewish nation, may be inferred from the divine and august character of the royal personage sent, Jesus the son of God; and the preeminent regard of the Father for that nation, may be learnt from the same consideration. Christ was a minister of the circumcision, says Paul, to confirm the promises made unto die fathers.

2. *Of the termination of Christ's mission:* Be it observed, that for an ambassador to extend the sphere of his negotiations beyond its prescribed limits, and so transcend his authority, is wholly incompatible with the grave responsibility of such a functionary; the ambassador to St. Cloud, if his instructions restrict him to this court, must not and cannot negotiate with the court of St. James; if one of our statesmen is sent in this high capacity on a special embassy to the Sublime Porte, his commission to that power will not warrant him to negotiate with the Czar of Russia; and an officer of this rank may be sent to Spain with no authority at all to transact national business with the authorities of Naples, or Rome.

It is so in the Christian religion also: Jesus was sent to the *Jews*; the Apostles to the *world*, and the Holy Spirit to the *church*; we do not, therefore, in any instance behold them transcend the bounds of their missions, or do violence to the authority with which they were clothed; all is decorous here, nothing is out of keeping in the *modus* of these high functionaries.

Jesus did not conceive it in accordance with the solemn reverence, which on every occasion he discovered for the Father, to overleap the limits of Canaan and to preach to the Gentiles; he would not permit this liberty to be assumed even by his disciples, while they aided him in the duties of his personal mission; he was sent only to the lost sheep of the house of Israel, and his instructions to them in regard to this matter, therefore, are couched in the most intelligible language: 'Go not, said he to them, into the way of the Gentiles, and into any city of the Samaritans enter ye not: I am not sent but to the lost sheep of the house of Israel.'

3. *Of the design of Christ's mission:* The elevated affairs of law and empire—the affairs of right and liberty, of peace and of war, are of high consideration in the kingdoms of this world; but Jesus stood in the court of Israel with a great design—the purposes of his high negotiations were pardon, reconciliation, and life eternal. Oh! that Jerusalem had known in this the day of her merciful visitation! He would have gathered her as a hen gathereth her chickens under her wings, but she would not, and He wept over her. Jesus, in the synagogue at Nazareth, declares the benign purposes of his mission in the following inimitable expressions; The spirit of the Lord is upon me, for He has anointed me to preach the gospel to the poor, He has sent me to heal the broken hearted; to proclaim deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord. The sermon on the mount presents him in the attitude of teaching his disciples; so that we may in this manner perceive the great ends or purposes of his

mission to be comprehended in preaching the gospel to the poor, and in teaching such as admitted his divine authority.

PROPOSITION 2. *The Apostles were missionaries to the whole world; their mission terminated on mankind; and the designs of it were to proclaim the gospel, and to instruct in all the will of God those who obeyed it.*

1. *Of the Apostles considered as missionaries:* Besides that of witnesses to the ministry, miracles, death, burial, resurrection and ascension of the Saviour, the apostles were to discharge the functions of ambassadors to the nations in the stead of Christ: and if the divine wisdom is most apparent in selecting as witnesses of the resurrection, men with their sense of vision, &c., washed all their days in the seas of Genesareth, it is no less so in sending abroad to immerse the nations, those who all their lives long, had, by the nature of their civil profession, been constantly habituated to the water and the roaring of the deep. It was in coincidence with this fact, the Redeemer said to Peter: 'Fear not henceforth, you shall catch men!' Blessed be his precious name!

But though the Apostles were entrusted with the ministry of reconciliation, endowed with power and clothed with the authority necessary to order all things right in the kingdom of Christ, yet they were not ambassadors in the highest sense of that word, but only vice-ambassadors in the absence of him who elected them to officiate in his stead, and who himself was the original and sole ambassador in the Christian institution, *called and sent* of God the Father.

To this observation it may be objected, that Paul calls himself an ambassador; in answer I admit he does according to our common English version; but the Greek original does not necessarily inculcate this idea: in Eph. vi. chap. v. 20, we read *hupcr hou presbeuo en hulusei*, 'For which gospel I discharge the functions of ambassador in a chain;' but be it observed that in 2d Cor. chap. v. v. 20, the apostles gives us explicitly to understand, that the duties of this high office devolved on him only in a secondary sense, and that he was an ambassador only in the stead of Christ; '*huper Chris to presbuomen.*' Instead of Christ we discharge the functions of ambassadors. It was in the room of Christ then, and not in the capacity of original ambassadors, the Apostles\* negotiated for God with the world to be reconciled.

---

\* Now if the Apostles themselves were not ambassadors, and I say they are not in scripture called such; what are modern ministers in the kingdom of Christ? are they ambassadors? I answer no; what are they then? are they the servants of Satan? abhorrent question! God forbid that I should even insinuate such an idea concerning them with all their errors! But can a man serve God in no other capacity than that of ambassador? Are all the functionaries of our own general government ambassadors, and can the United States be served by a man in no other capacity but this? are our magistrates, city, and state officers, congressmen, and senators, ambassadors? Surely no. Well, it is agreed at least that the Evangelists and primitive pastors of the church were not ambassadors; and yet they served God in the kingdom of his son, and served him well too; why then should the pastors and teachers of the present day arrogate to themselves this distinction, and pompously call themselves ambassadors?

2. *Of the termination of the Apostolic mission:* What a splendid field for holy enterprise was laid open to the Apostles when Jesus said to them: 'Go ye into all the world, proclaim the glad tidings to the whole creation!' Before his death, and while they aided him in his personal mission, the commandment was. 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;?' but now having consummated his mission and arisen from the dead, the sphere of their ministry was extended to the utmost bounds of the habitable world, 'Go ye into all the world!' Great was the field, and we do not read that these illustrious ministers, who alone enjoyed the distinction of being ambassadors instead of Christ, ever addressed to angels or demons the word of reconciliation. Their mission was glorious and extensive, but it was limited to the children of men; and, like their great master, they discovered no desire to transcend the limits to which in his instructions he had restricted them.

3. *Of the design of the Apostolic mission:* The purposes for which the apostles were sent missionaries to the nations are stated in their commission. 'All power, says Christ to them, is given to me in heaven and upon earth;' go ye therefore, *disciple* the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit, *teaching* them to observe all things whatsoever I have commanded you; and lo! I am with you to the conclusion of this state.—Amen. To preach and to teach, then, formed the business of the Apostles: and the end of their mission was the reconciliation of the world by the administration of pardon in the name of Christ.

PROPOSITION 3. *The Holy Spirit was a missionary to the church; his mission terminated on that institution; and the designs of it were to comfort the disciples, glorify Jesus, and to convince the world of sin, righteousness, and judgment.*

1. *Of the Holy Spirit as a missionary:* The idea of the Holy Spirit's being a missionary may seem a little odd; still it will be found perfectly scriptural. 'If I go away, said the Lord Jesus, I will *send* him to you,' He is said like Christ, to proceed from the Father, and is called the paraclete or advocate or monitor: however much, therefore, the disciples may repudiate the subtleties and foolish reasoning of modern theologians on the work, divinity and personality of the Holy Spirit, they must not be stumbled at the language and doctrine of the Holy Scriptures: when God speaks, reason should learn to be observantly, but reverentially silent. The Hebrew word for Spirit is *Ruach*, the Greek *Pneuma*, and the Latin *Spiritus*; it is of very frequent occurrence in the Holy Scriptures, and is found in the beginning of Genesis and the end of Revelations. This discourse is intended to treat of that Holy Spirit into which we are immersed, and which came to the disciples on the day of Pentecost, and is now in the church in this world.

2. *Of the termination of the Spirit's mission:* The idea of the Spirit's being a missionary to the church, affords a new and striking argument against that immoral and fatal maxim in popular theology, namely, that special spiritual operations are necessary to faith! In this discourse it is shown that the church was

formed before any of her members received the Spirit; that after the church was formed the Spirit was sent into her on the day of Pentecost; finally, that men did not and do not receive this Spirit to make them disciples, but because they were or are disciples; in a word it is shown, from the express words of Christ himself, that no man that does not first of all believe the gospel, can receive the Holy Spirit. If any man thirst, says Christ, let him come unto me and drink, and out of his belly shall flow rivers of living water. Now what does this mean; that the Holy Spirit will be given to unbelievers? No; John the Apostles explains it as follows: 'This he spake of the Spirit which was to be given to those who believed, for the Spirit was not yet given (*to believers*) because that Jesus was not yet glorified.

Concerning the Holy Spirit, the Redeemer said further. 'It is expedient for you that I go away, for if I go not away, the comforter will not come; but if I go away, I will *send* him to you;' again 'whom the world cannot receive.' *I will send him to you: to you*, my disciples; now the number of disciples must have been at this time very great, for Christ made and baptized, it is said, more than John, there were 120 present on the day of Pentecost, and 500 brethren beheld him at once after his resurrection, and all these were reckoned disciples without having received the Holy Spirit! but if the Holy Spirit had been necessary to make men repent and believe the gospel, then he must have come to them before Jesus left the world, and consequently when he went away he could not *send* him, from the fact that he had already come—*I will send him to you*. The mission of the Spirit then was to those whom the Redeemer designated *you*, the disciples—the church which he had gathered; and this institution is distinguished from the world by nothing so much as that of receiving the Spirit through faith: for a prime reason why the world does not receive the Spirit, is that it has no faith in God. 'Whom the world cannot receive because it seeth him not.' The Spirit then being received by them who believe, and the world being endued with sense, and having no faith, it is impossible that he should be received by the world, or that his mission should be to unbelieving men. He came to the church: and there is no instance on record of the Holy Spirit transcending the limits of his mission, or of operating in a man before faith to produce that principle in his soul.

The doctrine then, alas! the too popular doctrine, which extends the mission of the Spirit beyond the bounds of the church, and teaches the world, which the Saviour says, *cannot receive him*, to sit and wait for his internal special operations to produce faith, is monstrously absurd and impious; *absurd*, because it makes the Holy Spirit to transgress by overreaching the limits of his embassy, which is to the church—and *impious*, because it makes him give the lie to the Lord of Glory, who says, the world cannot receive him. Jesus said, 'when he is come he will glorify me:' would it glorify the Redeemer's character before either angels or men to make him a *liar*, as the Spirit would and must do, were he, according to the maxims of party theology, to be received by sinners for the purpose of originating in them either faith or repentance. Let minister reflect on this; let all professors reflect on this,.

That those who obey the gospel, that is, believe, repent and are baptized, do

and must, by the very nature of the New Covenant, receive the Holy Spirit, *is* made certain by a '*thus saith the Lord?*' but that men, who hear the gospel, cannot believe and obey it, is wholly human and is supported by nothing but a '*thus says the man?*'—the preacher; the Episcopalian, the Presbyterian, the Methodist, the Baptist, the Quaker; for, however these parties differ in other matters, they are all alike here, in this doctrine they are one! And judge for yourself, reader, whether such among us, as are charged with the office of public instructors in the Christian religion, are not chargeable with the grossest perversity, when we refuse to announce the great things of salvation in the *sound Words* of the New Testament, and cry aloud with brazen insolence, that our audience cannot believe and obey the gospel, on the testimony of the Holy Scriptures without special operations from the Holy Spirit, when Almighty God has caused it to be written in living characters on the intelligible page of his never dying word; 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, *and you shall receive the gift of the Holy Spirit!*'

3. *Of the purposes for which the Spirit was sent:* These are couched in the following Scriptures: 'When the comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He will testify of me,—He will guide you into all the truth.' He shall abide with you forever,—He will reprove, convince the world of sin, of righteousness and judgment. Take notice reader, of sin, because they *believe not on* me; of righteousness, because I go to the Father, and ye see me no more; and of judgment, because the prince of this world is judged. He will glorify me, for he will take of mine and show it unto you—all that the Father hath is mine.

Thus Jesus gives to the spirit the attitude of a missionary to come from heaven with the three fold design of comforting the disciples, convincing the world, and glorifying Jesus: and as this is the day of missions, the day when missionaries are running to and fro upon the earth increasing knowledge, we conceive ourselves fortunate in having it in our power to present this important subject to the reader under so popular an aspect.

The Spirit's mission then is briefly comprehended in three words, *comfort, glorify, convince*; and differs obviously from the first of the three divine missions; for it was no part of Jesus' embassy to glorify himself. I seek not mine own glory, said the Redeemer; the Spirit was to glorify him. 'He will glorify me.'

The mission of the Spirit differed also from that of the Apostles in this very nice but important respect,—that while they were to preach to the world, the Spirit was to convince the world: and mark, reader, there is a very significant difference between the two offices of preaching and Convincing; it is one thing to proclaim a matter to the world as divine, and quite another to prove to the world that it is divine: preaching and convincing are two distinct words, and be assured, reader, they stand for two very distinct ideas: believe me, they do. Any priest may preach that I cannot believe the gospel without special spiritual operations, but all the priests in Christendom could not make me believe it. The Apostles, then, were to preach the gospel, and the Holy Spirit was to confirm

the truth of it and so convince the world: thus the third mission is shown to differ materially from the first two in regard to person, termination and design.

#### OF THE SPIRIT'S MISSION IN PARTICULAR.

At the advent of Messiah, the world, in regard to religion, was divided into Jews and Gentiles. When the church appeared as a third party, she came forth from between the former two like a ship from between a rock, and a whirlpool. Danger menaced her on every side, and it became indispensable that those by whom she was to be steered should be filled with the Spirit of him who launched her on the stormy ocean of time. Accordingly "*the Holy Spirit was sent down from heaven.*"

But as no embassy can be instituted with immediate reference to any establishment, political or religious, until that establishment is first brought into existence; as no tent nor temple can be occupied until it is reared; and no body can receive a spirit until it has been previously organized; for God first made Adam, and afterwards breathed into him the breath of life; so the Spirit of Christ could not come to the church unless that church had been first formed.

It becomes important, then, to determine with accuracy the precise date of the church of Christ. Every institution, civil, political, or religious—every establishment of peace or of war—of arts or arms—is based upon some prime, some fundamental maxim. The American Republic, for instance, stands on this maxim, that '*all men are born free and equal;*' and into this the whole superstructure of law and government may be resolved. If the foundation is sure, the building will stand, if the materials are in accordance with the foundation; if it be false or inferior, it must give way to the pressure of time, and the superstructure be destroyed together with the foundation.

But it is on Christianity we are writing. Now, then, our holy religion, when contemplated as a unique and distinct institution, resolves itself ultimately into this fact, and is based upon it, viz: '*Jesus of Nazareth is the Son of God.*' If this be false, Christianity is false; if this be true, Christianity must prevail, and earth and hell in vain assail it: for great is truth and mighty above all things, and must prevail. 'Upon this rock,' said Jesus to Peter when he publickly confessed this truth—'*Upon this rock will I build my church, and the gates of hell shall not prevail against it.*' It was for confessing this truth that Jesus was condemned by the Jewish Sanhedrim—he died for this, and was the first martyr to it. The Apostles died for confessing this—men were pardoned of God for confessing it—and congregations which held it were styled the churches of Christ, whether they were in order or no; whether they had ordinances, oracles, or officers, or no; and it is on the confession of this fact that the church, within these few years, has begun, according to the ancient gospel, again to admit sinners to baptism for the remission of their sins. Glory to God and to Jesus Christ!

Besides this, that Jesus is the Son of God, there are many great and invaluable truths in Christianity—such as that he died for sinners; that he is now in

heaven; that there will be a insurrection of the just and unjust, and a general judgment. But mark reader, that while for the revelation of these and other things, God has employed prophets, evangelists, apostles, and his Son Jesus Christ: yet the great fact on which the church is based, viz: that Jesus is, his Son, was not left to flesh and blood to make known, but God the Father revealed it publicly himself at Jordan to the nation of the Jews assembled there, when, on that famous day the heavens opened over the head of the baptized Jesus, and the Spirit from the Eternity beyond, was seen descending like a dove and remaining on him. accompanied with the greatest and most wonderful of all the revelations of God, 'Behold my Son, the beloved, in whom I am well pleased!' 'Flesh and blood,' said the Lord on one occasion to Peter, 'has not revealed this to thee, but my Father who is in heaven.' The great fact on which the church is reared was made known to the sons of men, then, by God himself; and when he made it known, in doing it he proposed Jesus as the first person of a new institution—the chief foundation stone of a new religious building, temple, tabernacle—'*Behold my beloved Son in whom I am well pleased.*'

The church is contemplated under various figures in the Holy Scriptures—as a sheepfold, a nation, a priesthood, a temple—'Ye are the temple of God, and the Spirit of God dwelleth in you.' But the temple was built before the glory of God filled it, and the origin of the Christian church must be dated anterior to the day when it was filled with the Spirit of God—the day of Pentecost. Some date the origin of the church in eternity; some, at the beginning of the world; others say the *law* was as much the church of Christ as the *gospel*; and others, that it began at the resurrection of Jesus. To use the Apostle's figure we would say, that the first stone of the Christian temple was laid by God—'Behold, I lay in Zion a stone,' &c., and that it was laid on the day when he said, 'Behold my beloved Son.' Peter alludes to this when he says to the rulers, 'This is the stone which you builders rejected, which is now become the head of the corner.' Those who believed on Jesus as the promised Messiah, however, had no reason to be ashamed of him; for though the rulers and doctors refused him as the commencement of a new economy—though their religious builders rejected him as the foundation stone, God took him to himself, and laid him up in heaven to become the cap-stone, the head of the corner; and when the Christian edifice is about to be finished he shall be brought forth with shouting, crying, 'Grace! grace!' for, like Zerubabel of old, God has laid the foundation of this house, and his hand also shall finish it. It is wonderful that a stone should be at the same time both the first and the last in any building—the foundation stone and the head of the corner! '*This is the doing of the Lord,*' said the Psalmist, '*and it is marvelous in our eyes.*' Thus is Jesus, the first and the last, the Alpha and the Omega, the beginning and the ending of Christianity. God, then, laid Jesus; Jesus laid Peter; and Peter and his fellow-Apostles laid Jews and Gentiles living stones upon this great foundation. Hallelujah! According to this figure, Christianity commenced when Christ made his first appearance, and it will be finished when he makes his second, and comes to be the last stone in this temple; but according to another figure, viz: that of a bride or wife, the church of Christ was not separated from Ju-

daism until the day of Pentecost, when the Spirit came, as will be seen immediately.

Some ask whether John the Baptist did not make Christians; and others seem think it very problematical whether Jesus did not make Baptists for John.

Now we think with the Scriptures, that as also these three personages were at different times sent by the Father—their disciples were under God respectively their own. Hence we hear the Scriptures speak of *Moses'* disciples, *John's* disciples, and *Jesus'* disciples; and when John and Moses' disciples would become Christians, they had to be baptized over again in the name of Jesus Christ. See Acts xix. As, therefore, the Jews became ostensibly the disciples of Moses when they were all immersed into him in the cloud and in the sea, and as the descendants of these Jews became the disciples of John when they were baptized of him in Jordan, so the disciples of John and of Moses became ostensibly the disciples of Jesus when they were baptized by him; and as the disciples of Moses were the church of Moses, so the disciples of Jesus were the church of Jesus: consequently the church of Christ was formed by himself when he began to make disciples; and having formed her while alive—having brought his bride into existence, *'he loved her,'* the Scriptures say, *'and gave himself for her that he might sanctify her,'* (separate her from Jews and Gentiles,) *'having cleansed her with a bath of water and with the word.'* He, therefore, addressed his disciples after baptism, and before he laid down his life for them, in these memorable words: 'Now ye are clean through the word which I have spoken unto you.' Having washed his bride with water, and bought her with his blood, he arose to separate her from all former and subsequent institutions, whither religious or political, whether Jews or Gentiles: and thus he did effectually by sending down from heaven the Holy Spirit in such marvelous abundance, that *'of the rest* (whether Jews or Gentiles who looked at the new institution) *'durst no man join himself to them, but the people magnified them.'* This is the true meaning of the word *'sanctification,'* viz: separation by the Spirit. But every establishment must rest upon some foundation: God, therefore, laid Jesus as the foundation of the Christian building; and he is a rock truly.

The church of Christ, then, was formed by himself before ever he left this world; and previous to the day of Pentecost *'the number of the names together were about one hundred and twenty'* all those, not yet having received the Spirit, continued with one accord in prayer and supplication for ten days, until the day of Pentecost. But as there was a day on which Jesus entered upon his personal ministry among the Jews—as there was a day when the Apostles entered upon their mission to the world—so there was a day when the Spirit came to the church. That day was Pentecost. Accordingly it is written, Acts ii. 'And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Spirit,' &c.

May I entreat the reader to pause a little ever this magnificent event? 'A sound from heaven as of a mighty rushing wind,' shaking the house and filling *the disciples* with the Holy Spirit!\*

Here, then, we have the descent of the great spiritual missionary into the body of Christ, the church; from which moment he has never left it, and never can leave it; for while the personal mission of Jesus to the Jews, and of the Apostles to the world, were only temporary, the mission of the Spirit into the body of Christ is an eternal matter—even death cannot annul it. 'For if the Spirit of him who raised Jesus from the dead dwell in you,' says Paul, 'he that raised Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' 'He shall abide with you forever.' If it be asked why there is no instance of supplication, deprecation, thanksgiving, prayer, or praise being offered to the Holy Spirit in the Scriptures, I answer that the Holy Spirit being in the church, all saints are represented as offering these spiritual sacrifices to God, through Jesus Christ, by the Holy Spirit which dwells in them. Hence the Spirit sheds abroad love in our hearts, groans, helps our infirmaries, and snakes intercession for the saints. The word *monitor* is a better word for the Greek *paracletos* than 'Comforter;' and the gifts of goodness, as we have styled them, may, with equal, if not more propriety, be called the monitions of the Monitor or Spirit. But the best word, because it is the scriptural one, is *fruit*. These things are styled the fruit of the Spirit. And when the whole church shall be gathered home, there will be seen in heaven this wonderful spectacle—the church glorified; filled with the Holy Spirit, into which she had been baptized: the son at her head, by whom she has been redeemed; and God on his throne, by whom she has been glorified.

The Spirit, then, can do nothing in religion, nothing in Christianity, but by the members of the body of Christ. Even the word of God, the Scriptures have been given by members filled with this Spirit—they spake as the Spirit gave them utterance. But mark, reader, that there is no member of the body of Christ in whom the Holy Spirit dwelleth not; for it will hold as good at the end of the world and in eternity as it does now, and it holds as good now as it did on the day of Pentecost and afterwards, that '*if any man have not the Spirit of Christ he is none of his.*' If, therefore, the Spirit convinces the world of sin, or glorifies Jesus, it is all through the agency of the members of the body of Christ, whom he fills—the church. Hence the indispensable duty of all disciples being led by the Spirit of God with which they are sealed, and of holding forth in the language of the New Testament the gospel: for where there are no

---

\* If a person would understand the Scriptures on the subject of the Holy Spirit, he must take great heed to his entrance into the Christian body on the day of Pentecost. This is the day when the church assumed her public standing as a *divine institution*; and a curious and fundamental difference between her and the institutions of the law of Moses, is, that persons are filled with this Spirit on becoming members; whereas the Jews might be members of the former institution all their life, and never enjoy the Spirit of God. But in Christianity it is said, 'If any man have not the Spirit of Christ, he is none of his.' Christianity is therefore, called 'the ministration of the Spirit.'

christians or where Christians do not do their duties, there are no conversions, as in Tartary, India, some parts of Europe, &c. But wherever there are Christians Christians who hold forth the gospel in the sound words used on Pentecost by the Apostles, there will always be some conversions, more or less.

But now what have we seen in reference to the particular mission of the Holy Spirit? Why, first, that he was to be sent to the church. 2dly, that Christ then formed the church. And, 3dly, that the Holy Spirit was sent accordingly into this institution on the day of Pentecost.

The church is sixteen times spoken of under the figure of a body, the human body; and this analogy is run out at great length by Paul in the 12th chapter of 1st Corinthians:—'Now, concerning spiritual gifts, brethren, I would not have you ignorant. You know that you were heathens, led away to idols that are dumb even as you happened to be led. Wherefore I inform you, that no one speaking by the Spirit of God, pronounceth Jesus accursed: and that no one can declare Jesus Lord, except by the Holy Spirit. Now, there are diversities of gifts but the same spirit. And there are diversities of ministries, but the same Lord. And there are diversities of in-workings, but it is the same God who worketh inwardly all in all. And to each is given this manifestation of the Spirit, for the advantage of all. Now, to one indeed, through the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit. And to another, faith by the same Spirit; and to another the gifts of healing by the same Spirit; and to another the in-workings of powers: and to another, prophecy; and to another, discerning spirits; and to another, divers kinds of foreign tongues; and to another, the interpretation of foreign tongues. Now all these the one and the same Spirit in-worketh, distributing to each his proper gifts as he pleaseth. For as the body is one, although it have many members, and all the members of that one body, being many, are one body, so also is Christ. For, indeed, in one Spirit we all have been immersed into one body, whether Jews or Greeks; whether slaves or freemen; and all have been made to drink of one Spirit. Since, therefore, the body is not one member, but many, if the foot shall say, Because I am not the hand, I am not of the body; is it, for this, not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it for this, not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God hath placed the members every one of them in the body, as he hath pleased. Besides, if all were one member, where were the body? But now, indeed, there are many members, but one body. Therefor.', the eye cannot say to the hand, I have no need of you. Nay, those members of the body which, seem to be more feeble, are much more necessary. And those which we think are less honorable members of the body, around them we throw more abundant honor; and so, our uncomely members have more abundant comeliness. But our comely members have no need. However, God hath tempered the body together, having given to the member which wanteth it more abundant honor; that there may be no schism in the body, but that the members may have the very same anxious care one for another. And so whether one member suffer, all the members jointly suffer; or one member be honored, all the members jointly rejoice. Now you are the body of Christ and members in part. Therefore, these indeed God hath placed in the congregation; first apostles; secondly, prophets; thirdly, teachers; next, powers; then, gifts of healing; helpers, directors, kinds of foreign languages. Are all apostles? Are all teachers? Have all powers? Have all the gift of healing? Do all speak in foreign languages? Do all interpret? Now you earnestly desire the best gifts but yet I show you a more excellent way.' From this analogy we learn that it is in religion as it is in nature. As the human spirit gives to each member of its body all its powers—strength to the arm—skill to the hand—eloquence to the lip, and heaven to the eye; so the Holy Spirit gives to each member of Christ's church or body severally as he wills—pleases.

On this analogy a number of important inquiries may be instituted.

1. Has the Spirit which was sent down from heaven on the day of Pentecost ever left this body? No; never. A human body without the Spirit is dead; and Christ's body (the church) without the Spirit in her would be dead also. He shall abide with you for ever.

2. Can he be in any person that is not of this body? No, he dwells in the saints; and as well might we hope for a man's spirit to occupy a space beyond his person, as for the Spirit of Christ to be found beyond his body—the church. The Spirit of A cannot enter the body of B; neither can the Spirit of Christ enter the body of a worldly man—'*whom the world cannot receive,*' says Jesus.

3. How does the Spirit of Christ operate? As our spirits operate in our bodies and by their members, so the Spirit of Christ operates in the body of Christ and by its members. Hence the truth of our former observation, that the Spirit can do nothing in Christianity but by Christians. Therefore, Christians, do your duty, or you will either quench or grieve the Holy Spirit of God, as many, alas! have done, and are now doing at this day by their love of this world and by their prejudices. Alas! if disciples grieve the Comforter, who shall comfort them? Alas! that disciples should quench the Holy Spirit by their lusts and worldly emulations. If the fire is once extinguished, who shall kindle it again? If the salt has lost its savor, wherewithal shall it be salted? It is thenceforth, good for nothing, but to be cast out and trodden under loot of men.\*

4. Finally, how may a man possess himself of the Spirit of Christ? God has appointed a means for communicating every blessing in nature and in religion. He gives us fruit from the tree; water from the fountain; corn from the soil; and wines from the grape. Join yourself, then, to the body of Christ, and you will receive the Spirit of Christ. How am I to do this? If you believe in Christ, and think that God means what he says, I would venture to quote my text as an infallible direction how you may receive the Spirit: '*Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit.*' Does this please you? Then obey God. Disobey him and you are lost.

But now to approach the mission of the Spirit more closely,) The purposes. of it are in a summary way comprehended in three words—*comfort, glorify, convince*. We shall show, then, that first he comforted the disciples by bestowing upon them gifts—gifts of *wisdom, power, and goodness*. When we were all very young in the knowledge of the Scriptures, much confused about what was right and wrong in Christianity, about nine years ago, and some time anterior to that most illustrious matter, 'the Restoration of the Ancient Gospel,' an important division of the spiritual gifts suggested itself to me, which very much relieved my mind on the subject of the Holy Spirit; for at that time a number of disciples in New York had ceased to believe that the Spirit, originally *from heaven*, was any longer in the church. The division alluded to is this: all the gifts by which the Spirit comforted the church might, I perceived, be classed under the three general heads of *power, wisdom, and goodness*: so that, as a human spirit endows the head with wisdom, the heart with goodness, and the hand with power;—so the Spirit filled the body of Christ with these things in order that all the world might be allured or compelled to become Christians. And surely this was a most apt plan for comforting the disciples in the church.

To illustrate this division of the GIFTS, let us arrange a few of them under each head:—

---

\* The use made of the Apostle's analogy is, I hope, strictly proper, and the whole affords a fine argument against the popular error concerning the Spirit, that makes him go into a body that is not his, and bids the world hope to receive him before they become members of the church by faith and immersion. The great intention of this discourse is to inculcate this truth, that the Spirit is given to every one who becomes a member, but to no one in order to make him a member.

1. The gifts of *wisdom* were, discerning of spirits, teaching, prophecy, tongues, interpretation, knowledge, and all those gifts which enabled the Apostles and others to understand the prophecies relative to the Messiah, and to recollect all things which the Saviour had told them on that subject when he showed them in the Law, the Prophets, and the Psalms, the things concerning himself.

2. The gifts of *power* were those of miracles, healings, signs, wonders, &c, &c.

3. The gifts of *goodness* were, love, joy, gentleness, meekness, long Suffering, fidelity, &c.\*

The Apostle has divided the world into Jews, Gentiles, and the Church: 'giving no offence,' says he, 'to Jew, nor Gentile, nor to the church of God.' Now what relation had the three sets of gifts to these three parties, Jews, Gentiles and the Church? Why, in order to render the church all amiable herself, the Holy Spirit poured through the souls of all her members the gifts of goodness, filling them with love, joy, gentleness, meekness, &c. &c. And as the Jews had to be coaxed from the rock on which they had split, and the Gentiles to be snatched from the whirlpool into which they had been plunged, the gifts of wisdom were bestowed in order that the church might win the *first*, and the gifts of power that she might compel the *last*; and thus the gospel gave an exhibition of the *wisdom* of God and the *power* of God to every one who believed, whether *Jew* or *Gentile*. The gifts of *wisdom*, then, were given to convince the Jews, and the gifts of *power* to convince the Gentiles; while the gifts of *goodness* were given an endless and abiding ornament to the church.

The purposes for which the gifts of wisdom and power were given being now accomplished, the Holy Spirit which dwells in the Christians will give no further exhibitions of his wisdom and power until he raises them from the dead. Jews and Gentiles have received the Scriptures, and if the world will not believe them, they would not believe in Christ if a man arose from the dead.

What comfort then! What unbounded comfort must it have yielded to the disciples to have their testimony concerning their beloved Saviour confirmed in the presence of Jews and Gentiles—by both the power of God and the wisdom of God: and to see both parties either won or compelled to bow to the peaceful sway of the Messiah!

*The Spirit was to convince the world of sin, of righteousness, and of judgment.* †

At the coming of Christ, sin and righteousness (*i. e.* good and evil) were wholly confounded in the Jewish nation; so that the tithing of mint, anise, and cummin, was substituted for the weightier matters of the law, justice, mercy, and the love of God. The Sadducees, comprehending the wealthy and the

---

\* Of the Spirit's mission in particular it ought to be observed, that we should constantly use the language of the New Testament, the sound words of the Holy Scriptures, when treating of this or any other matter in christianity. The following phrases are purely human: sanctifying, enlightening, awakening, *influences*, irresistible and common, and special *operations*, spiritual, physical, and moral *powers, influences, &c.* It may be observed in regard to these last phrases, that there is no power that is not put forth by some spirit, either created or uncreated, matter itself being inert or the heart, and its intellectual powers by the head. Our examples, too, are our moral power; our precepts are our intellectual powers by the head. Our examples, too, are our moral power; our precepts are our intellectual power; and our strength is our physical power. and the Apostle prays that these three exhibitions of power in the soul, spirit, and body, may be wholly sanctified, (*i. e.* made subservient to the great designs of God in the Christian religion.)

† Concerning the designs of the three missions it should be especially remarked, because the errors of the times make it necessary, that it was a special point in the mission of the Spirit to 'convince the world of sin *because they did not believe.*' But how could this take place if the world could not believe? As well might we try to convince a blind man of sin because he did not see, or a deaf man because he did not hear, &c., to the very end of the chapter of impossibilities.

great in the nation, denied the resurrection, and of course were wholly uninfluenced by the higher considerations of a final judgment. And as to the Pharisees, they were so filled with religious pride, that they did not conceive themselves chargeable with sin, even in the presence of the Almighty, as may be seen from the parable of the Publican and Pharisee.

Now to *convince a people of sin*, who did not know it from righteousness, who did not know good from evil, who had confounded light and darkness, had put bitter for sweet and sweet for bitter—must have been a very hard task it must be granted. Where than, reader, was the Spirit to begin? Where was to be the starting point? Where would you have begun? Where would you have started? At Adam—at the Law—at John—or where? Until you have made at least one conjecture on this matter, pray stop; try your skill in the learning of the New Testament. How would you have convinced the Jews of sin at this crisis?

There was one thing on which the whole nation were agreed, both Pharisees and Sadducees. All parties concurred, all sects were unanimous in this—that the ancient Scriptures promised a Messiah. Now, then, if the Holy Spirit in the Apostles proved by the ancient Scriptures, and by gifts of power, &c., that Jesus of Nazareth was the very identical parson for whom they looked, then he at the same time convinced them of sin for not having believed on him; and this was just what the Spirit did, and also what he was to do when he came: 'He shall convince the world of sin, because they believe not on me,' said Jesus.

On the day of Pentecost all the Apostles were accordingly filled with all the gifts of wisdom, in order that by suitable arguments drawn from the Law, the Prophets, and the Psalms, the Jewish nation, who believed in these oracles as divine, might be convinced that Jesus whom they had crucified was the Messiah.† This was the means used by the Holy Spirit for convincing the Jews of sin in not believing on Jesus, he having said during his public ministry that if they would not believe Moses and the Prophets they would not believe if one arose from the dead. After quoting from the Law and the Psalms, Peter cried out, 'Let all the house of Israel know, therefore, that God has made that Jesus whom you have crucified both the Lord and the Christ.'

The proof drawn from the ancient Scriptures relative to the conception, birthplace, life, trial, death, burial, resurrection, and ascension of Jesus, is, with great elegance, styled 'the demonstration of the Spirit;' and Paul calls it this because, like a skillful geometrician, who first states his proposition, and afterwards proceeds step by step in the proof of it, from its simplest to its most involved properties, from its immediate to its most remote relations, until all its powers are fully developed; so the Holy Spirit speaking in the Apostles, first sets down the great proposition revealed at Jordan to the Jews, (*viz.* that Jesus was the Christ,) and then proceeds step by step in the proof of it, unfolding its simplest and most complex relations—its immediate and remote relations, until by the most ancient and involved, and the latest and clearest of the Jewish Prophecies, in the Law, the Prophets, and the Psalms, he proves that, in regard to his conception, birth, life, ministry, poverty, character, descent, trial, condemnation, death, burial, resurrection, ascension, and reign, Jesus of Nazareth is the very person promised to the nation; and we have only to

---

† Is not the word of God, without the Spirit, a dead letter? The body of Christ, without the Spirit of Christ, would be a dead body; but no word, human or divine, can be dead unless we know it to be a lie. Falsehoods are dead words, *i. e.* they fail to affect us because we know them to be false. The word of God is truth, and therefore is a never-dying thing; 'it liveth and abideth forever.' The Scriptures say that the letter killeth, and therefore some folks add that the word itself is dead. This is miserable reasoning. If A kill B, is that a proof that A himself is dead? Who ever heard of a dead man killing a living one? If the letter killeth, then it is because it liveth. Hence the word is said to be 'quick,' *i. e.* alive, 'My words are spirit and they are life,' said Jesus.

make a reference to the Apostles in the Acts to see how perfectly these remarks harmonize with the word Of God. Acts ii. Three thousand on the day of Pentecost were convinced of sin, confessed Christ, and were baptized for the remission of sins that they might receive the gift of the Holy Spirit. To convince a person of a fault we must prove him guilty. The Spirit first shewed that Jesus was Messiah, and then proved them guilty by calling it to their recollection that they had murdered him. This cut them to the heart, and they cried, 'Men and brethren, what shall we do?' Peter gave them a certain and a celebrated answer: 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit.'

But, reader, is there any thing in all this like the Spirit entering the souls of these sinners in order to produce faith, repentance, or any thing else? Not a semblance of such a thing! The Spirit was in the Apostles, who spoke as he gave them utterance. The Devil was in the people.

In all subsequent addresses Peter and all others proceeded in the same manner, reasoning from the Law, the Prophets, and the Psalms, great additions in this way being made to the church. Stephen cut the members of the Sanhedrim to the heart; and all the Jews and proselytes, such as the Eunuch, Cornelius, Lydia, &c., were in this way convinced of the truth; Samaritans and Idolaters were convinced chiefly by miracles, because they knew but little, and many of them nothing at all of the ancient Scriptures. The miracles, signs, wonders, and gifts of the Holy Spirit, were called the powers of the Spirit of God, and conferred on the church for the purpose of converting the nations; concerning which the Apostle speaks thus: 'I will not dare to speak of any thing which Christ has not wrought, but of what he has wrought by me in order to the obedience of the Gentiles, in word and deed, by the power of signs and wonders, and by the power of the Spirit of God; so that from Jerusalem, and roundabout as far as Illyricum, I have fully declared the gospel of Christ.' The word of God is the great organ of conversion in the hand of the Spirit, whether he stir up a Prophet, an Apostle, Evangelist, Martyr, or Saint to declare it—now or formerly.

*But the Spirit was also to convince the world of righteousness.* How was this to be done? Why, as the Jews had condemned Jesus as wicked, it was only necessary to show the contrary in order to convince them of righteousness. Christ is therefore said to be justified by the Spirit; *i. e.* the Spirit by descending upon his disciples, and bestowing upon them the gifts of power, wisdom, and goodness, justified both the pretensions and righteous character and life of Messiah, proving to his murderers in this manner that he had gone to the Father: 'Of righteousness because I go to the Father.'

The Evangelists tell us that this same person was the son of a poor but pious female, born in a stable, and at a moment too when she was exhausted by a long and fatiguing journey; accordingly he was cradled in a manger until the king of the country obliged his guardians to seek for safety in a flight by night to Egypt. On his return misfortune still seemed to pursue him, and the family were compelled to pass their native canton and seek a wretched security in the tribe of Zebulun. At the age of 30 he preferred his claims to the Messiahship, *i. e.* to be '*the Son of God.*' His pretensions were immediately rejected, and his fellow-citizens rose *en masse* and drove him from the city. From this time he prosecuted his public ministry without a place to repose his head. His own tribes did not receive him; his own brethren did not believe him; the people who listened pronounced him mad; and the Priests declared him possessed. He more than twice escaped being stoned, and was once actually scourged publicly. He was the declared friend of sinners, and so excessively poor that when he wanted to see Caesar's head he had to borrow a penny. Thus he lived poor, insulted, and wronged, until his familiar friend betrayed him for the paltry sum

of thirty shillings; at which time he was seized in a garden by a banditti of soldiers in the dark, and accused of sedition and blasphemy before the National Senate. The petty officers of the Court smote him on the cheek. Before the Roman tribunal all these indignities were repeated. They dressed him like a puppet, spit in his face, and struck him with the palms of their hands; he was nailed to the cross, scoffed at, and a ruffian soldier pierced his side with a spear. Thus he lived without a place to repose his head, and thus he died without a grave to hide his murdered form in death. But God approved him the Holy and the Just One, and took him to himself in heaven.

*Glory be to God who gave us.  
Freely gave, his Son to save us!  
Glory to the Son who came!  
Honor, blessing, adoration,  
Ever, from the whole creation,  
Be to God and to the Lamb!*

Finally, *The Spirit was to convince the world of judgment*—'Of judgment because the Prince of this world is judged.'

The famous Cruden observes, 'By collecting all the passages where Satan or the Devil is mentioned, it may be observed that he fell from heaven with all his company; that God cast him down from thence for the punishment of his pride; that, by his envy and malice, sin, death, and all other evils came into this world; that, by the permission of God, he exercises a kind of government in this world over his subordinates—over apostate angels like himself. But God makes use of him to prove good men and chastise bad ones; that he is a lying spirit in the mouth of false prophets, seducers, and heretics; that it is he, or some of his, who torment or possess men, that inspire them with evil designs as he did David when he suggested to him to number the people; to Judas to betray his Lord and Master, and to Ananias and Sapphira to conceal the price of their field; that he is full of rage like a roaring lion, to tempt, to betray, to destroy, and to involve us in guilt and wickedness; that his power and malice are restrained within certain limits, and controlled by the will of God. In a word, that he is the enemy of God and man, and uses his utmost endeavors to rob God of his glory and men of their souls.' When Christ was raised from the dead and exalted to the throne of the world, it was fairly shown that Satan's reign, though long, was nevertheless temporary. So much for convincing the world of sin, righteousness, and judgment.

*The third part of the Spirit's mission, was to glorify Jesus.* We shall show the reader how this was done. The Jews had crucified him because they did not believe him to be the Son of God. When the Spirit came he showed the reverse of their decision; viz: that he was the Son of God. By reasoning from the Law, the Prophets, and the Psalms, to the life, descent, doctrine, character, death, burial, and resurrection of Messiah, he fairly proved this proposition; and after it was established he so explained and illustrated it as to let the disciples understand perfectly that Jesus was the Son of God in the same strict sense in which we are the sons of our respective parents; and, finally, that he was officially the Prophet, Priest, and King of the human kind.

This is a sublime part of our subject; but however grand, I can only give an outline of it here—I can only submit a sketch of the glorious picture, and leave 10 more able hands to perfect what I have begun.

Previous to the resurrection of Jesus his disciples seem to have entertained no adequate apprehensions of the dignity of his nature: 'flare *I been so long with thee, Philip, and thou hast not known me?*' '*He that hath seen me hath seen the Father.*' They did not apprehend him a sacrifice for the world, neither did they understand it to be his destiny to arise from the dead: '*As yet,*' says John, '*his disciples knew not that he must arise from the dead?*' But when the Spirit came he led them into all the truth on this subject. He

took of the things which were Christ's, and showed them to them, and acquainted them with all those parts of the ancient Scriptures which related to his origin, destiny, glory, and natural and official characters. "*He shall take of mine, and show it unto you.*"

Who would have supposed that the poor fishermen (one of whom betrayed him another of whom denied him, and all of whom forsook him in his greatest need) would ever have attained to such extended and sublime views of his natural excellency as to have exclaimed, '*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by it, and without it was not any thing made that was made. And the word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*' Thus speaking of him as a partaker of all the glorious attributes of his Father, the true and living God: 'All that the Father hath is mine.' Some admire that Jesus should at any time be called 'God;' but it should be remembered that this is his Father's name, and per consequence it is his name also; for every son inherits, of necessity, the name of his father. Hence the Apostle reasons for the superior dignity of the Messiah from this very consideration: 'Being made,' says he, 'so much better than angels, as he hath by inheritance obtained a more excellent name than they; for to which of the angels Mud he at any time, Thou art *my Son*?' Being Son he became Heir of the Universe, and sat down on the throne of heaven—the brightness of his Father's glory—an impress of his existence: men and angels, nature and religion being subjected to him: 'Let all the angels of God worship him.'

In another Scripture it is said, 'He is the image of the invisible God, the first born of every creature; for by him were all things made that are in heaven and in earth, whether they be thrones, principalities, or powers, whether visible or invisible, all things were made by him and for him; and he is anterior to all things, and by him all things consist—the head of the body—the first born from the dead—that in all things he might have the pre-eminence; for it pleased the Father that in him should all fullness dwell.' He is therefore called 'God's dear son,' 'God's beloved son,' 'God's only begotten son,' 'God's holy child;' in short, the New Testament lets us see that the Spirit gave the Apostles to understand that Jesus the Messiah was strictly and properly the Son of *God* and *Mary*: 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that holy thing which shall be born of thee shall be called the Son of God.' 'God, then, hath sent forth his Son, made of a woman;' and we see that, like every other child, he partakes of the nature of his parents—the infirmities of his mother and the grandeur of his Father; wearied and sitting upon Jacob's well, yet himself the well of salvation; fatigued and sleeping on a pillow in the ship, yet allaying the reluctant storm; living with Mary of Nazareth, yet claiming the temple as his Father's house; ('Wist you not that I must needs be at my Father's;') paying tax for repairing the temple, at the same time letting Peter know that, as the King's Son, he had a right to be exempted in this matter, asking whether the kings of the earth taxed their children, and at the same time looking with the omniscience of his Father through universal nature, and bidding Peter to go to the lake, and take from the mouth of a fish a small piece of money which it had probably picked up from some person who had dropped it in crossing Genesareth; descended from the fathers, yet God over all; born himself, yet raising the dead; poor, yet heir of all; calling Mary uniformly his mother, and God as uniformly his Father; Buffering, yet capable of ordering twelve legions of angels to his assistance; wearing a crown of thorns, yet himself the King of glory; judged, yet himself the Judge of quick and dead; killed, and at the same time redeeming his murderers; ranked among thieves, yet holy, harmless, and undefiled, and separate from sinners; dying, rising; in the sepulchre, on the throne of God, and there

swaying a scepter of righteousness over men and angels, who, in one eternal throng, cry, 'Riches, and honor, and power, and dominion, and glory to God who sitteth upon the throne, and to the Lamb, forever and ever!' Amen! So much for the humanity and divinity of Messiah's nature.

My limits now forbid me pursuing this grand subject in detail. The most famous and distinguished officers among the nations are Kings, Prophets, and Priests. These dignities are united in the person of the Messiah, who is set forth in Scripture as the greatest of Prophets, the King of Kings, and the High Priest of mankind.

The great evils which have most of all characterized the nations of the earth are, 1st, Ignorance of the divine character. 2d. Sin, the consequence of ignorance. 3d. War, the effect of the combined evils of ignorance and sin. The offices of Christ are instituted in reference to these evils; as a Priest, he takes away our sins; as a Prophet, he enlightens us in the divine character; and as a King, he rules us in peace; he is therefore called 'King of Peace,' 'Prince of Peace,' &c.

The time is coming, then, when all Kings, Priests, and Prophets, shall officiate in their respective offices under and in subjection to the Messiah. We do not, indeed, see this now; but we see Jesus exalted for this very purpose: for he must reign until all his enemies are made his footstool. The last enemy, Death, shall be destroyed; and when all shall be subdued to him, then the Son himself alone shall be subject to the Father: and all others, whether men or angels subject to the Son. The whole creation, then, being subject to the Son, and he to the Father, they will spend an endless eternity in the new heaven and the new earth. 'The Lamb that is in the midst of the throne shall feed them, and lead them to fountains of living water, and God the Lord shall wipe away all tears from their eyes.' Thus we have seen how the Holy Spirit comforted the church, convinced the world, and glorified Jesus.

Brethren, let us walk in the Spirit, keeping ourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life. Amen!

### **OBJECTIONS REMOVED.**

1. *'If the Holy Spirit does not enter the soul of the sinner, how can he convince him?'* I answer that God convinces us as we convince one another— by truth and argument. Can the Holy Spirit do nothing for a person unless he enters that person? Did he glorify Christ by entering him, or by enlightening the Apostle on his character? As, then, the Spirit glorified Christ without entering him, so he can convince sinners without entering and dwelling in them. Let preachers, and all who believe, hold forth the word of the Spirit to the people: let them forbear calling it *a dead letter*, and the Spirit will soon convince sinners of sin. But

2. It is objected, *'If the Spirit does not go into the souls of sinners, and strive with them, how can they be said to resist the Spirit?'* Will the reader allow the God of heaven to answer this objection? Then turn over to Nehemiah, ix. 30. There we are told that the people resisted the Spirit of God, speaking to them by the mouth of the Prophets. The Spirit resisted, was in the Prophet, not in the people. The Spirit of the Devil was in the people.

3. *'We cannot believe of ourselves!'* ANSWER. God does not require you to believe of yourselves. Listen to the Spirit speaking to you in the mouth of the Apostles and Prophets, and he will afford you abundant evidence by which you can believe, and must believe on Jesus, or be forever condemned. 'He that believeth not shall be damned.'

4. *'If faith do not come by the Spirit, how does it come?'* The Apostle says, (Romans x.) 'Faith cometh by hearing;' and who are you that dare to say it cometh any other way!

5. *'Do not the Scriptures say that faith is the gift of God?'* A field of

wheat is the gift of God; and as God has his own way of bestowing his gifts, both natural and religious, so if we ask how the gift of faith cometh, the answer is, It cometh by hearing the word of God.

6. *'But if faith cometh by hearing, why have not all faith?'* The Lord Jesus shows that men are blinded and hardened by seeking and indulging in personal, family, political, and professional distinctions. 'How,' says he, 'can you believe in me, when you seek honor one of another, and seek not the honor which cometh from God only.'

7. *'The word is called 'the Sword of the Spirit;' and must not the Spirit use his own sword?'* Some swords are called 'Spanish blades'—not because Spaniards use them, but because they make them. So the word is called 'the sword of the Spirit'—not because he uses it, but because he made it for the saints to use: hence the Apostle, in Ephesians, 5th chap, bids *us take* the 'sword of the Spirit' that we might defend ourselves with it against our spiritual enemies.

8. *'Is it no where said in Scripture, that the Spirit must convince us of sin?'* Yes; but we have already seen how he does this; namely, by the word of God, preached—not by going into the souls of sinners.

9. *'Is not a manifestation of the Spirit given to every man to profit withal?'* Yes, to every man *not out but in the church*. This is in the 7th verse of the 12th chapter, 3d Corinthians, one which is perhaps more abused by some ignorant people than any other supposed to relate to this subject. The Apostle is in that chapter discoursing of church affairs; and to give an air of universality to a saying which has a special reference to men in the church, is most injudicious. According to some people's mode of quoting this Scripture, there is no advantage in being a disciple of Christ; for in their judgment the Holy Spirit is given to Jew, Turk, and even to idolaters!

This is the true state of the case: some of the disciples in the church at Corinth were becoming vain of the high spiritual gifts which they had received on obeying the gospel. The Apostle lets them understand that these gifts were given not to bring personal honor to the man that received them, but for the good of the whole church; and by the best translators the verso is rendered thus: 'A portion of the Spirit is given to every man, (disciple) for the profit of the whole' (church.)

10. *'Did not the Lord open Lydia's heart?'* Yes, and the Lord opens every heart that is opened at all. But the question here is, How does he open the heart? Does it say that the Lord opened Lydia's heart by the influence of the Holy Spirit? No: then don't you say so, lest God reprove you for adding to his word, and you be found a liar. Lydia had met with certain other women on a Sabbath (i. e. our Saturday) to worship God in the place where prayer was wont to be made; and as all present were Jews, the Apostles no doubt went to work with them as he did with other Jews; that is, 'he reasoned with them out of the Scriptures.' This was the very way which the Spirit demonstrated to all Jews that Jesus was Christ; and this is the way by which the hearts of the Jews were opened to attend to the things spoken by the Apostles.

11. *'Did not Cornelius receive the Holy Spirit (Acts xvi.) before baptism?'* Yes, and his is the only case of believers receiving the Spirit before baptism? But mark you, reader, this is not to the point; for, in order to equal the absurd doctrine of modern times, he should have received the Spirit not only before baptism, but also before faith, and in order to give him faith.

12. *'Do not the Scriptures say, 'Him (Jesus) hath God exalted with his right hand to be a Prince and a Saviour to give repentance to Israel and remission of sins.''* They do; but is there any thing here like sending the Holy Spirit into the hearts of infidels to give them faith and repentance? No! surely no! A vast proportion of the nation denied the resurrection, and of course the judgment. Now as repentance has always reference to motive, and cannot obtain but by motives, it was necessary, in order to bring that wicked people to

repentance, to set before them the motives of a general resurrection and a general judgment. This God proved to them would take place by raising Jesus from the dead. By this motive God gave to Israel repentance; and as the legal sacrifices could not take away sin, it was necessary that Jesus should offer himself once for all. By Christ's death, then, God gave Israel remission, and by his resurrection he gave them repentance.

We now conclude by giving; glory to God and to the Lamb, and by entreating all readers, for God's sake and for their own souls' sake, to repent and be baptized in the name of Jesus Christ for the remission of sins, that they may receive the gift of the Holy Spirit.

### QUESTIONS ANSWERED.

The following questions came to me written apparently in a lady's hand; but they are framed with admirable skill for eliciting the views of the reformers, on some of the nicest points on the important subject to which they relate.

'The editor of the Evangelist will confer a favour on many enquirers, by answering the following questions.

1. What did John the Baptist mean when he said to the people concerning Christ 'He will Baptize you with the Holy Ghost and with fire?'

Ans. The querist will please take notice, that the words of the Baptist contains a prediction of something to be done by Messiah after his coining. He *will* baptize you, &c. Now, it is of prophetic diction, never to be fully understood until the event refer red to. has transpired.

Messiah came, he accomplished his public ministry, was tried, condemned, crucified, buried; and he arose again the third day according to the scriptures; nothing, however, in all this time, had accrued to fill the measure of the Baptist's prediction. But about to depart for heaven, the Redeemer, who during his ministry had spoken much of the promised spirit, says to the Apostles: 'John truly baptized with water, but you shall be baptized with the Holy Spirit not many days hence.' Pentecost was not many days hence, and it is to the events of this day doubtless, that we are to look for the facts which fill up the prophecy of John and Jesus concerning the baptism of the Holy Spirit.

But it was not in the Holy Spirit alone Christ was to baptize; but in the *Holy Spirit and fire*. Some of our disciples have supposed, that the Holy Spirit here was for the saints and fire for the sinners,—the first word referring to Pentecost, the last to the destruction of Jerusalem, or the general Judgment; but this is to me at least, a very questionable gloss; moreover, I deem it unnecessary to look beyond the events of Pentecost for phenomena adequate to the verification of the prophecy. In the descent of the Spirit and the appearance of tongues or of fire, we have I apprehend, all that was meant by John when he said: 'He will baptize you with the Holy Spirit and fire,' which was the work to be answered.

*En pneumati kagioo kai puri; in the Holy Spirit and fire:*—We have a variety of familiar construction in the Holy Scriptures: born of water and Spirit: Spirit and power of Elias. I conferred not with flesh and blood; wrestle not against flesh and blood; partakers of flesh and blood; guilty of the body and blood; worship him In Spirit and truth, &c. Now surely when the Lord Jesus said to Nicodemus, 'Ye (Jews) must be born again;' he did not mean that some of them were to be born of water, and others of Spirit; neither can the Scriptures mean that there was to be one going forth of John the Baptist in the Spirit of Elias, and a second going forth in his power; nor did the Apostle intimate that there was one wrestling with flesh and another with blood; or that an undiscerning disciple could be guilty at one time of the body, and at another time of the blood of the Lord! Surely Christ did not indicate by his words to the Samaritan women, that one man shortly would worship God in Spirit, and another in truth. I conclude then, from these particulars and others which might be adduced, that neither is it meant by *en pneumati kagioo kai puri*, in Holy Spirit and fire, that there would be two baptisms—one in the Holy Spirit and another in fire; the one for saints and the other for sinners,

George Campbell observes: 'This (11th) verse represents the manner in which he (Messiah) would admit his disciples; the next, (12th) that in which he would judge them at the end of the world, and adds, that the last verse is not to be taken as an illustration of the preceding one, but as further information concerning Jesus: Observe, reader that the 120 were admitted as disciples before baptism in the Holy Spirit and fire on Pentecost:—With due deference, therefore, to the illustrious critic, I would say notwithstanding that the 11th verse represents the manner in which he would separate the disciples from the Jews, to be a distinct church; the 12th, that in which he would judge them at the end of the world; for his church is his barn floor, as in some other places it is his sheep fold, and eternal life the garner, in which the wheat is to be gathered.

The above named gentleman says, that the words *kai puri, and fire*, are wanting in several manuscripts, but found in a greater and in the Sy. Vul. and in all the ancient versions. If Mr. Campbell had informed us of the antiquity and authority of the manuscripts in which they are wanting, his note would have been, of more use to us here. It was because I doubted the genuineness of these words, *kai puri*, that I took up his commentary: and I will tell you the reason of my suspicions: The Heavenly Father, who sent John to baptize, did not say to him, that Jesus his son would baptize in the Holy Spirit and *fire*, but only in the Holy Spirit! That these words are spurious, and were never used by John the Baptist I suspect more strongly than ever.

QUESTION 2.—'Does the *Baptism* of the Spirit mean the same thing as the gift of the Spirit which came upon the disciples after believing?'

ANS. Take notice that the reception of the Spirit of God by the disciples of Jesus of Nazareth, whether Apostles, or those converted by them, and whether that exception be called a Baptism or a gift, always took place after faith: this is a distinguishing feature in the Ancient Gospel of the grace of God: every thing to the contrary is most dangerous error.

The reception of the Spirit by the members of the church of Christ is called a *drinking* into the one Spirit, because of its refreshing nature: it is styled a *renewing* of the Spirit, because, in bestowing it, God gave the disciples, who waited for it, renewed assurances of salvation by Jesus Christ: the sanctification of the Spirit because the church is by it separated as a new divine institution in the world: the promise of the Spirit, because ministered by the Lord and his Apostles: the witness of the Spirit because it bore witness to the truth of Christianity and to our adoption: the earnest of the Spirit because the covenant between God and the members of the Church was sealed by it: pouring because it came from above; falling, for the same reason: shedding abroad because it was not confined to an individual: filling because it was received to the full: a gift because it could not be purchased with money as Simon thought, and a Baptism because of its overwhelming nature and in allusion to John's business of baptizing: just as conversion was called a fishing to Peter in allusion to his profession as a fisherman.

But some of these words are evidently used not in their literal, but metaphorical acceptance, as *drinking, earnest, baptism*; for sure nobody ever drank the Holy Spirit, or received it in his hand as an earnest of something future, or was ever literally dipped in it! but as Jesus' sufferings on account of their overwhelming character, are called a baptism or immersion; so the reception of the Spirit is also styled a baptism for the same reason.

Now some of the disciples failing to distinguish between those uses of the words, baptize, have strained all the phenomena of Pentecost to make out an actual or literal baptism on that day.

The house was filled say they I granted; but what was it filled with? not with the spirit, for we are told, that filled the disciples; and not with the fiery tongues for they sat apart on each of the disciples so that they could not have been literally, but only purifyingly immersed in the Holy Spirit and fire, and that which filled the house was the sound *ehos* of the mighty rushing wind for there was no wind, but only the sound as of a wind.

Every one then, who receives the Spirit of Christ, is baptized in that Spirit according to the Scriptural, i. e. the figurative or metaphorical use of the word baptize; and what is called the baptism, pouring, shedding, receiving, &c. of the spirit is also called the gift of the Spirit, and what is called the gift of the Spirit; remission and the sanctification, &c. of the Spirit is also called the baptism of the Spirit: see Acts 10th chap, the gift of the Spirit means no more than the Spirit itself just as the gift of a loaf of bread means no more than a loaf of bread itself; and so, the receiving, sanctification, shedding, pouring, and baptism in, mean no more than the reception of the Spirit versed in different points of light. 'If any man have not the Spirit of Christ he is none of his,' and when God first made use of the world baptize to John, he said, 'The same is he that baptizeth (all his disciples) in the Holy Spirit, i. e. all his disciples, or literally this is he who separates all his disciples from the world by giving them the Holy Spirit as you by water; whenever, then, a man becomes the disciple of Christ by faith and baptism, Christ gives him his Holy Spirit; which giving is called by several names of a baptism and a gift, &c.

As Christ, then, was to baptize in the metaphorical import of the word, all his disciples in the Holy Spirit; and as this baptism is called a *gift* and this gift is called a baptism. In answer to the second question, I say that these words mean the same thing in the Holy Scriptures, viz: the reception of the Spirit of Christ.

QUESTION 3.—'According to Scripture, what evidences had the disciples that they possessed *'the gift of the Holy Ghost;'* and what evidences did they give to others that they possessed it?'

ANS. The gifts of the Spirit were either *physical*, intellectual, or moral; i. e. gifts of power, wisdom or goodness

The gifts of power were healing, raising the dead, working miracles, &c.

The gifts of wisdom were speaking with tongues, discerning of spirits, knowledge interpretation, &c.

The gifts of goodness or what are called the fruits of the Spirit, were love, joy, gentleness, long-suffering, meekness, temperance, fidelity, patience, &c.

The person who obeyed the Gospel, then, knew he had received, and consequently that he promised the Spirit by promising the gifts of the Spirit, physical, intellectual or moral; if his gifts were those of power he could work miracles; if they were those of wisdom he could discern spirits, &c.; and if they were those of morality he felt love, joy, gentleness, meekness, &c; and others knew him to be possessed of the Holy Spirit by his giving forth their fruits, their excellent fruits.

Question 4.—'If any person in the present day professes to have this same *'gift of the Spirit;'* what Scriptural evidences can he exhibit of the fact?'

ANS. The end for which the gifts of power and wisdom were given, viz: the confirmation of the Christian religion, have been long ago attained; therefore these gifts have been withdrawn accordingly; the only evidence which the professor can give of the fact is that of the moral graces of love, joy, gentleness, &c. &c.

QUESTION 5.—'What distinction does the New Testament make between an ordinary gift of the Holy Spirit and the gift of the Holy Spirit?'

ANS. The New Testament recognizes no such distinction; the gift of the Holy Spirit, we have seen, means no more than the Holy Spirit itself; and ordinary, special, common and particular operations and gifts are technicalities of those who are in error on this subject.

The remaining questions will be answered in our next number.

# THE E V A N G E L I S T,

---

*Go you in to all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

---

NO. 3.

CINCINNATI, MARCH 4, 1833.

MESSIAH.

VOL. 2.

---

## CONTINUED FROM OUR LAST.

QUESTION 6.—'If Christians who have not been baptized for the remission of their sins, have no Scriptural evidence that they have received *'the gift, of the Holy Spirit,'* except by an appeal to their feelings and experiences, can they have any solid evidences in a mere opinion, such as, *'Whereas I was blind, now I think I see.'*

ANSWER, *Christians who have not been baptized for the remission of their sins!* Strange! whoever read of such christians in God's word? but the times are peculiar, and as faith does purify the heart, and repentance does purify the life of a man, and at the man of pure life and pure heart is accepted of God and may receive the Spirit, therefore we must allow, that there are now a days Christians in heart and life who have not been baptized;! for the remission of their sins!

'What evidences, then, have they for themselves and others, that they are possessed of the Spirit? None but the moral graces which have already been quoted, viz: love, joy &c.; they don't need to depend upon an opinion; they feel within themselves and show to those without them by their fruits, that they have been made partakers of the Spirit of Christ.'

But it is not necessary to call the last italicized words in the question, viz: *'I think I see,'* an opinion; for no man discerns fairly and to all intents and purposes, that the kingdom of God is righteousness and peace and joy in the Holy Spirit until he is a partaker of the Holy Spirit: therefore, on the reception of the Spirit, one may with all propriety say, 'I see,' or more modestly, *'I think I see.'*

Question 7.—'Does not every man, who declares he has received the gift of the Holy Spirit, appeal to feeling in evidence, when he says, 'all fear of death is removed.?'

ANSWER, If a man should say, "all fear of death is removed,' therefore I have received the Holy Spirit:' then I should understand him to appeal to feeling in evidence—but if after obeying the gospel, he should say, 'all fear of death is removed;' and stop here, I should not think him speaking in reference to the reception of the Spirit of Christ, out in reference to the death and resurrection of Christ, the facts in our religion by which the 'fear of death is removed' from the mind of him who obeys Christ. The

*fear* of death is not removed from the minds of believers by the gift of the Spirit, but by the resurrection of Christ, who lives to deliver us from the power of death at the general resurrection.

There are we things to be considered in the matter of death—the *fear* of it and the *power* of it. Now the first of them, viz: *the fear of death*, is removed by faith in the resurrection when we obey the gospel of Christ: and the last, viz: *the power of it* is removed at the general resurrection when death, the last enemy, shall be totally destroyed. If therefore a man, who had obeyed the gospel, should say to me, 'all fear of death is removed,' I should not understand him to speak in reference to the gift of the spirit at all, but in reference to the glorious fact, that 'now is Christ arisen from the dead and become the first fruits of them that slept;' however if any man should appeal to fear in evidence, I should think he thereby appealed to feeling or, as philosopher Cogan styles it, a passion; but who has done this? I know of none, who has done so.

QUESTION 8.—'Does the religion of Jesus Christ, as possessed by us, consist, in knowledge, or in the right state of the heart, i. e. in the moral as of the soul?'

ANSWER. It consists in both of them and more too: knowledge would be useless if it did not give a moral bias to the soul, and as a moral bias of the soul would be equally useless, if it did not discover itself in a moral and religious life, therefore the religion, I approve, the true religion, the religion of the heart, the Christian religion is one that lets me first know what is good; 2dly do what is good; and finally feel what is good. Glory to God and to the Lamb.

---

**NOTE.**

The last piece in last month's No. of the Evangelist, viz: 'Questions Answered' was put to press, per accident, without being corrected. Instead of 'it is of prophetic diction,' 10th line, the reader will please read 'it is of the *nature* of prophetic diction; instead of 'accrued,' line 14, read *occurred*; instead of 'or of fire,' read *as of fire*;' instead of 'which was the work to be answered,' line 28, read *question* to be answered; 'instead of en pneumati hagio;' read en pneumati *hagio*;' for we have a variety of familiar, line 29, read *similar*: after the word 'greater' in line 56 add the word *number*. In line 67 for 'exception' read *reception*' in line 75 after 'the promise of the Spirit.' add, because it is promised; and after this add, it is called the *ministration* of the Spirit because;—in line 97 for 'purifying,' read figuratively: in the next line after 'ehos,' add *as*; in line 105 for 'remission,' *ministration*; instead of 'versed line 107 read '*viewed?*' in line 130 for 'promised,' read *possessed*, and for 'promising' read *possessing*; for their read *there*.

---

**RESTORATION OF THE ANCIENT GOSPEL.**

**LETTER No. 3.**

SIR:

The analogy between nature and revealed religion, it is confessed, is not universal, but it must, at the same time, be allowed to be wonderfully extensive; and in some of the most striking features in both systems, it is absolutely perfect. It obtains in the following point, that the powers and principles of usefulness in both systems are con-

stantly before the eyes of men: the desideratum, however, is so to apprehend and seize those principles as to apply them to their social purposes, the magnetic influence, gravitation, elective affinity, electricity, steam, &c., *have* all existed and put forth their distinctive energies since the world began; and since the world began, men have observed them and spoken about them, but while the ancients noticed these influences, the honor of subordinating them to the useful purposes of life, is unquestionably due exclusively to the moderns.

In religion, all the matters of faith, the Holy Spirit, remission, baptism, repentance, the resurrection, &c., nay among the sects in the greatest possible disorder and confusion—misapprehended and consequently misrepresented by almost every person, who spoke about them, or they were talked of by Reformers, only as matters on which the world were very much astray; the restoration of the Ancient Gospel, then, has given a correct scriptural order or arrangement to these things, and applied them in practice, as you have seen, to their proper religious purposes: thanks be to God our Saviour!

Sir, you have long ago believed that those, who now proclaim the gospel in the terms of its original enunciation, are in the uniform practice of making an immediate draught upon the faith of the audience, i. e. after the gospel has been stated, preached, proclaimed, or explained as the case may be; it is then enquired, if any present believe the great fact, and be prepared to obey it, an invitation at the same time being given to such, if there be any, to come forth from among the people and confess the Lord, that their sins may be pardoned, and that these may receive the Holy Spirit.

Now, sir, of all the thing which distinguished the actual reappearance of the original gospel, the simple practice of making an immediate draught upon the faith of the auditors, the most surprised and confused those who beheld it; to argue for a prompt acceptation of the remission of sins on the plan of the ancient gospel, and to urge an immediate obedience to the divine injunction, seemed to them most extraordinary and dangerous: *extraordinary*, because they had not witnessed it before; *dangerous*, because they supposed, that in this way, 'all the rogues in society might get religion,' as they expressed it: as friends and the persons also who had chosen me to labour in the churches, were alarmed, hurt, disgusted, and many as will be seen, even broke off from the association on account of it. But it is now seen with high satisfaction, that not only remission and the Holy Spirit are now proclaimed by many, who formerly laboured among the baptists, Christians, Universalists, Methodists, &c., but this very practice also of making a draught upon the congregation for obedience has been adopted by perhaps all, who rightly understand the ancient gospel.

You will see then, dear sir, that not only the *direct* exhibition and application of the ancient gospel, but also the '*primitive mode* of separating disciples was introduced and restored at the period referred to.

On this apostolic mode of obtaining and separating disciples, Mr. Campbell writes from New Lisbon, as follows:

'Mr Scott has made a bold push to accomplish this objects by simply and boldly stating the ancient gospel, and insisting upon it: and then by putting the question generally and particularly to males and females old and young. Will you come to Christ and be baptized for the remission of your sins and the gift of the Holy Spirit? don't you believe this blessed Gospel? Then come away &c. &c. This elicits a personal conversation, some confess faith in the testimony, beg time to think; others consent, give their hands to be baptized as soon as convenient; others debate the matter friendly; some go straight to the water be it day or night, and upon the whole none appear offended.'

The above, sir, it is presumed, will be deemed by you not wholly unworthy of attention, inasmuch as it is the unsophisticated expression of the sentiments of one who declared what he heard, and testified what he saw; and who, on these accounts, and because of his competence to put a just estimate on the things which at that time past in review before him, must, in the judgment of all, be entitled to high regard.

*Direct exhibition:* Perhaps, sir, you desire to know the import of the word *direct*

---

\* Compelling men to become Christians,

as employed in the extract. Mr. Campbell had in 1823 written an excellent essay under the title of '*Essay on the proper and primary influence of the gospel, and its proper and immediate effects*;' and brother Alexander, the leader in the present famous Reformation, had spoken the same things in debate with McCalla. It may be supposed then, that it was in allusion to these indirect exhibitions of the gospel in 1823, Mr. Campbell called what was accomplished in '27 a *direct* exhibition of it; because at this time it was presented directly to the people, whose duty it was to receive it for its proper purposes—pardon, the Holy Spirit, &c.

*Practically exhibited*: I have since 1827, seen some people exhibit the gospel *directly* but not *practically*, so that there is a difference between the meaning of these two words. Some people declare the gospel emphatically and clearly, but they stop short and do not baptize the believers! nay, they even omit to enquire whether there be any present who believe and wish to obey the gospel! such proclaimers are like fishermen, who fear to draw the net 'lest they should catch some bad ones' or like sportsmen, who shoot down game and fear to put it in their bag lest it should not be dead enough.

It is presumed then the word *practically* is used in contrast with the word *theory* found in the beginning of the extract where Mr. Campbell says to his son 'I perceive that *theory* and *practice* in religion, as well as in other things, are matters of distinct consideration.' It is certain at all events, that the extraordinary power of the ancient gospel; its striking dissimilarity to every other thing held forth in the professing world; the vast number of converts; the great hustle and astonishment it excited with other singularities, which either accompanied or flowed from its development, afforded my excellent Father a fair opportunity of discerning the immense difference between a *practical* exhibition of the gospel and a *theoretical* one.

It has been observed that the matters relative to the subject before us, may be reduced under the head of *two* general propositions, but it should have been *three*.

1st. The restoration of the gospel in 1827.

2nd. The things spoken and published before that period.

3rd. The things relative to it which have occurred since.

Meanwhile it was thought good to ascertain what were those things which were reckoned new and important by those who saw them and have embraced and spoken them, viz: a *direct* and *practical* exhibition of the gospel for its proper purposes; and the *apostolic mode* of accepting and separating disciples.

With great consideration

I have the honor to be,

Yours, &c S.

P.S. The ancient gospel is most eloquent, sir, and makes all its converts preachers. In the northern part of this state a disciple in one of the new churches had an appointment and preached. A man enquired, whence came the preacher: the answer was, from Deerfield. A second preached, and the same question and the same answer were made. A third and perhaps a fourth held forth in the same place, and the same question was put by the same person. 'Where do you come from, sir?' from Deerfield, was the answer. The man surprised, exclaimed Deerfield! Why pray, how many preachers have you in Deerfield? Sixty, said the brother; why then you must all be preachers in Deerfield? yes, sir, was the reply: all our members are preachers either at home or abroad.

S,

---

## WESTERN LUMINARY.

No. 2.

We have already seen the preamble to Dr. Cleland's critic—the inimitable introduction to his seven Essays on the matter of the Extra Harbinger, and my

discourse on the Holy Spirit. This mighty theologian, after having, like Sampson with the gates of Gaza, shouldered the foundation stone of the church, which the Almighty laid in Zion, and borne it off, despite of heaven, in triumph to eternity, returns from his vast round of travel and, *lumen ademptum*, pounces upon the mission of the Spirit to the church with the fury of a Polyphemus, bellowing amain, 'damnable heresy;' 'how are we to get the devil out? 'enter the womb of water the spirit of the devil along with you;' 'dead faith;' 'new light? 'regeneration? and the 'devil' again! Dear Doctor, I cry your mercy! Do, I pray you when you write, recollect the verse of the Roman poet, 'Suaviter in modo et fortiter in re;' soft words and hard arguments.

*A body without a spirit!* In the discourse, it is shewn, that the church or figuratively, the body of Christ, was formed before the Spirit was sent into it: this the Doctor boggles at, and exclaims with a note of admiration, *a body without the Spirit!* My dear Doctor, why a note of exclamation here? Why gape? Why strain the jaw bone of an ass on so ordinary an occasion? Is a body without a spirit a rare sight? Are not all bodies in the first instance without spirits? And are they not all at last without spirits? What was Adam, before his Creator breathed into him the breath of life? Was he not a body without a Spirit? And what was the church of Christ before the clay of Pentecost—before the Spirit came to her? Was she alive—did she discharge the functions of a living institution as she did on that day and afterwards—did she administer ordinances, or remission, or the Holy Spirit—did she convert the world? To be sure not, she did none of all those things, and be assured, Sir, that if the proposition you fight against, involve no greater absurdity than that of a body formed before the spirit fills it, the fact, for propriety, will pass current enough in all the markets of common sense in Christendom; but when you, Doctor, tell the world to wait for special, peculiar, and premonitory influences of that spirit, which belongs to the church, the body of Christ, do you not countenance the anomaly—the unnatural idea of a spirit transcending the limits of its own proper body; as if the Holy Spirit of A should or could quit its proper occupancy and ascend into the unholy body of B? Undoubtedly you do, and very absurdly too, take my word for it, Doctor.

*How is it formed?* The critic asks how the church or body of Christ could be formed seeing the Spirit was not in it: I should have expected the Doctor to be more of a physiologist than to ask such a question: what spirit forms its own body? Did the Doctor's spirit form Us own body? Spirits may form bodies; this is a knotty question in physiology, which I leave to others to solve; but no man has ever yet been heard say, that a spirit forms its own body. And so of the church of Christ: it was formed not *by* its spirit, but *for* its spirit, which is the Holy Spirit. The church was brought into existence by God, through Christ.

But this champion of Calvinism thinks, that opposed to all this, are the following quotations: '*born of the Spirit?* 'no man can say that Jesus is the Lord but by the Holy Spirit? 'a new heart will I give you, and a new spirit will I put within you.' The Doctor says, 'this was all blessed truth in olden

time: ' what a pity it is not truth in modern time! Will the Doctor please observe this last quotation? It does not like himself, speak of giving a new spirit to a man before he has a new heart to put it in:—it does not read, I will give you a new spirit and put in you a new heart:—no, no; modern theology has the honor of engendering this anomaly. The Scripture is always in good keeping with common sense, and, therefore, proposes the formation of a new heart, and afterwards the gift of the Spirit. 'A new heart, Doctor, will I give you,' and *then* 'a new spirit will I put within you:' and with this promise agrees every conversion recorded in the New Testament. God first changes the heart by faith, and then grants the Holy Spirit. Acts 2 chap., 10 chap., 15 chap., etc.

*No man can say that Jesus is Lord but by the Holy Spirit.* Well, Doctor, I believe this with all my heart; and, I dare say so do you: but what is the state of the case? Is it by internal or external operations, a man says, '*Jesus is the Lord?*' You say internal; I say external. Now for facts: the first man who called Jesus Lord publicly, was John the Baptist, who declared he knew him not, till the external and visible descent of the Spirit pointed him out.

And I knew him not, said he; but he that sent me to baptize with water, the same came and said unto me, 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Spirit; and I saw and bare record that *this is the Son of God.*'

*Next to John come the Apostles.* How did they say, Jesus was the Lord? Paul informs us it was by his resurrection from the dead; 'declared to be the Son of God, says he, with power, according to the Spirit of holiness, by the resurrection from the dead.' The faith of the Apostles then was derived from the operation of God in raising Jesus from the dead; but God did this great miracle by his Spirit: 'quickened by the Spirit,' says Peter. The Spirit was not in the Apostles to produce faith; he was in the body of Jesus raising him from the dead, and having showed him to them, and they having eaten and drank with him, and handled him, believed; and fifty days after received the Spirit, not to make them say that Jesus was Christ, but because they had already by this external demonstration believed and said he was the Christ.

*Next to the Apostles come the churches.* How did they call Jesus Lord? Just by the external operations and divine influence of the Spirit. Take the church of Jerusalem: the 120 believed on him because they saw him after his resurrection, so also with 500 brethren: the sinners addressed by Peter on the day of Pentecost, had his resurrection proposed to them along with the proof of his Messiahship, and being told he had arisen from the dead, the speaker finished by saying, 'Let all the house of Israel know assuredly, that God has made this same Jesus, whom ye have crucified, both Lord and Christ:' and so also of the churches of Samaria, and, Doctor, if you would know why I say, 'Jesus is Lord,' I answer, because the Spirit has demonstrated it to me by raising him from the dead.

*Born of the Spirit!* Why this hydrophobia Doctor? It used to be blessed doctrine in '*olden time,*' that a man must be born both of 'water and Spirit;'

but *'modern heterodoxy,'* as you say, has turned over a new leaf, or as I would say, torn one out.

Doctor, let me give you a little instruction on the subject of criticism, for I perceive you are very ignorant of this matter. In every piece of reasoning, the proposition is to be considered in reference to the whole argument: this you have not done in your critic. The proof is to be considered in relation to the thing to be proved: this also you have not done. If there be an inference, it must be considered in reference to the premises from which it is deduced: this likewise you have not done. And, if there be an illustration, it must be viewed in reference to the purpose for which it is brought forward: this you have not done. And, Doctor, observe in proving any thing, make use of facts, if you can obtain them; and never fly from facts and literal passages of Scripture to party dogmas and figurative passages. This will only prove your own weakness, and perhaps puzzle the ignorant and unlearned; but be assured, that what is not true in fact, cannot be true in figure. *Born of the Spirit,* may, and it may not mean what you and I think it means; but in regard to the facts which I have cited you concerning John, and the Apostles, and the churches both Jewish and Gentile, there can be only one sentiment among men of sense.

*The devil was in the people.* The Doctor thinks, that according to my discourse, *'you must enter into the womb of water, the spirit of the devil along with you of course. He is not expelled until you come out of the bath of regeneration.'* The Doctor, again, *'how are the people to get the spirit of the devil out?'* Doctor, if you take a tube and fill it with an iron rod, but wish afterwards to fill it with a leaden one, you can push the iron rod out by pushing the leaden one in, for it is a maxim in physics, that 'no two pieces of matter can occupy the same place at the same time.' But, Doctor, this is not a law in spirituals; the spirit of the devil is not pushed out by pushing the Spirit of God in: yet this is just the gross doctrine you teach. But the Scripture tells us that he cast out the spirits with his *word*; yes, Doctor, the spirit of the devil, and of the world, and of the flesh, is cast out of the heart of man by the *word* of God; and in this way is it prepared by faith in the Redeemer for the bath of regeneration, and the renewing of the Holy Spirit.

---

## SACRED COLLOQUY.

### No. 13

The company, consisting of numerous brethren, met agreeably to appointment at Harden house this evening, to hear the zealous advocate of the Ancient Gospel, Mr. Stansbury, define from Scripture the great terms of the heavenly message of saving health to man; but before he opened his mouth to instruct them, it was proposed by some who were in the secret, that Mary should sing to the harp a single stanza composed by her brother John for the occasion, on the powers of faith, hope, &c., which were now to be explained.

Fair is the gemmed eve of morn,  
 That opes on Harden's breezy bowers;  
 The living scenes her vales adorn,  
 Are sweet, and sweet her evening hours;  
 But sweeter far the heavenly powers  
     Of faith, and hope, and love divine!  
     O may those heavenly powers be mine!

Brethren, said Mr. Stansbury, you have seen from my exposition of the technia of Scripture, that the gospel contains an illumination, a reformation, a translation, salvation, sanctification, glorification, a regeneration, a quickening, a new birth, an adoption, election, reconciliation, &c., &c.; and through the medium of these well known figures, for all these words are used figuratively in Christianity, should the proclaimer be able to hold up the Ancient Gospel to the sons of men for whom this great redemption has been framed.

But of all the words in Christianity faith, repentance, baptism, remission, the Holy Spirit, and the resurrection, are the most necessary to be known, because without a knowledge of them, the blessings of the gospel can neither be understood nor received: but nothing can be more essentially necessary than a definition of faith, inasmuch as the Apostle says, that 'without faith it is impossible to please God:' all that is absolutely necessary to be known of faith then may be exhibited in answer to the following questions.

1st. What is faith?

2d. How is to be obtained?

3d. What is the use of it?

1st. What is faith? In regard to a definition of faith, or in answering the question, 'What is faith?' I shall adopt the plan pursued at the restoration of the gospel, and borrow all I have to say from the Scriptures of truth. Paul writes, Heb. 11 chap., 1 verse;

'Now faith is the substance of things hoped for, the evidence of things not seen.'

Here, then, brethren, is a definition—an inspired definition of the word faith; and may coals of juniper rest upon the tongue of him, who dares depart from it for the sake of aught said by man.

Here, for the first time in Mr. Locke's parlour, the lightening of Mr. S's large, black eye, flashed in such manner as to excite a slight alarm in those who beheld it; but the alarm was doubled when he added,—Brethren, on this definition I take my stand, and all the men on earth, all the devils in hell, and all the angels in heaven, shall not force me from my ground; this is the word of Almighty God on the most important point, and it is dearer to me than the songs of a seraph.

This feeling in Mr. S. instantly lighted up a similar warmth in Mr. R., who, on account of his attachment to the definition of faith found in the catechism,

felt himself with many others inculcated by the stern and extraordinary sayings and imprecations of Mr. Stansbury. He therefore answered, or rather muttered, Mr. Stansbury, I am not convinced, that in the present instance you have proportioned the punishment to the offence: the definition submitted in the Assembly's Catechism has been much admired; and 'coals of juniper!—'

To Hades with the abortion! replied Stansbury: and the whole company simultaneously started to their foot.

The good Mr. Locke half confused, begged the company would resume their seats and accept an explanation, which said he, I am sure Mr. Stansbury will be forward to submit to you upon the spot.

Brethren, instantly replied Stansbury with the gentleness of a lamb, I have offended; my language is exceptionable; but while I confess this much, and supplicate your pardon, I will not conceal my illimitable astonishment, that Mr. S. should mouth the catechism in an enquiry of so fundamental a nature as the one in which we are engaged: what is the catechism, and what is its authority? who formed it, and what are its claims upon the sons of God, that its name should be even once mentioned in the company of the saints? I have plead Presbyterianism, but reject it with all its pretensions to divinity. The bible, my brethren, the bible is its own interpreter, and acknowledges dependence on no other oracle for a definition of the principles which it inculcates upon the sons of men. I know the Westminster Assembly have asked the question 'What is faith?' but what is their answer? Why that faith in Jesus Christ '*is a saving grace,*' &c. Now, mark the religious insolence and profanity of these *theologues*; despite of heaven! despite of the Apostolic definition laying right before their eyes in the 11 chap. of the Hebrews; they unhesitatingly presume to drill out a definition for themselves, and in their own party phraseology say, that faith *is a!* No, says the Apostle instantly, faith *is the*; No, reply the theologues; faith *is a saving!!* you are wrong, responds Paul; faith *is the confidence*; no, answers the catechists; faith *is a saving grace!!!* you err, concludes the Apostle.

'Faith is the substance of things hoped for, the evidence of things not seen.'

This, brethren, is the divine, the heavenly definition, and if there be any real or apparent difficulty or obscurity in one or any or all of its terms, I am prepared with you to investigate, explain, or illustrate; but to depart from it as an account of faith inferior to some other one given by a Greek, Roman, or Protestant critic, commentator or assembly of divines, in either creed, catechism confession, rubrick or manual, is what I cannot, will not, dare not do. I feel we are touching the bulwarks of the Christian institution, and, therefore, if we would determine their height, and depth, and length, and breadth, it must be with the reed—the divine reed of the word of God: the catechism is a deceitful measure, and belongs not to the true sanctuary.

Mr. St. received an easy pardon; and it was agreed on by all, that, as without faith it was impossible to please God, the question, '*What is faith?*' was supremely momentous, and demanded a definition from the highest sources of authority—from the bible, from no other book but the bible.

Some one from among the company said, he would take the liberty to enquire, whether Mr. St. could afford him any light upon the etymology of the word, faith, apart from the Apostolic: definition with which it stood connected in the 11 chap, of the Hebrews.

Mr. St. said, the etymology of the word was in the present instance of little value, but *faith* delivers its pedigree from the Latin word *fides*; and this again in the Roman language, was the representative of the Greek word *pistis*; so that we have in Greek *pistis*, in Latin *fides*, and in English *faith*.

It was asked by another, whether King James' translators had been uniform in rendering the learned terms just mentioned, *pistis* and *fides* by the English word *faith*?

In answer, Mr. S. said they had to a wonderful degree; still there are exception: as where Paul says to the Thessalonians, 2 epistle, 2 chap., 13 v., that God had chosen them through sanctification of the Spirit and *pistis tes aletheias*—*belief* of the truth. So that *pistis* is rendered by the translators of the New Testament by both *faith* and *belief*; and it is a fact, that *pisteuo*, the verb from which *pistis* comes, is rendered into English by the words believe, believing, believed, &c.

If then, said one, faith is belief as appears from Scripture, I would greatly prefer to have Mr. St. make use of this last word in what he may hereafter say of this matter; and as the one term is as scriptural as the other and better English, the definition might be read as follows:

'Now belief is the confidence of things hoped for, the evidence of things not seen.'

It was then demanded, whether the Apostle spoke of belief in general or only of religious belief in particular.

In answer, Mr. S. observed, that the beautiful discourse of the Apostle, in which the definition of faith was found, was wholly religious in its nature, and was, as all present understood, penned for the purpose of animating the professors of Christianity among the Jews, to persevere in the faith of Jesus, and not to be seduced or forced into apostacy by the false reasonings and cruel persecutions lighted up against them in Judea and elsewhere by their infidel brethren.

And sure nothing could better secure their steadfastness in the faith than the illustrious examples of their venerable and royal ancestors brought to their recollection by the Apostle in this chapter; to see these noble ancients raising themselves aloft upon their faith in the God that is invisible, and warring like Enoch, Noah, and Abraham, against the apostacy of their respective ages, was truly grand and inspiring.

Mr. Stansbury, said Mr. Locke, there are other terms in the definition, such as *confidence, things hoped for, evidence, things not seen, &c.*, which I conceive merit all attention in the present enquiry.

Mr. St. replied, the company he presumed, would concur with him, that the enquiry now was not, what is faith? but what is the import of those terms which are found in the heavenly and inspired definition of that principle as given by the infallible Apostle, and therefore—

---

### SUNDRIES.

Watts' hymn beginning with 'Come ye that love the Lord,' is doubtless one of the finest in the English language.

It is said, that a poor little boy in the neighborhood of Chatham, who had been bound an apprentice to a chimney sweeper, attended a Sabbath-School, where he received instruction which finally took effect upon his youthful mind. Being one day sent to sweep a chimney, instead of the dismal noise usually made on such an occasion, he was heard in the chimney to chant with sweetest voice,

'The sorrows of the mind be banished from this place.'

---

The Jewish Rabbles have a saying, that two men sitting in the synagogue, and not speaking of the law, are fools, or brutes, or something else equally expressive of their abhorrence of such conduct! What would be their judgement of our protestant assemblies, where the entire audience sit an hour in a state of obmutescence and gloom waiting for the preacher; or, if any of them have attained to greater freedom and liberty, spend the time proceeding the worship in talking about the vanities of time and sense, and not of the royal heirdom of heaven.

When the brethren come together to break bread, some of them have been heard talking on politics, merchandize, &c.

The Bishops should make it their business to reform all such conduct,

Great fear in meeting of the Saints,  
Is due unto the Lord;  
And He by all about him should  
With reverence be adored.

A poor woman of excellent religious character was taken much notice of by two young ladies of quality: one day as she sat with them in the parlour, their

brother, a young man of the world entered, and discovered much surprise at the familiarity to which the pauper was admitted. One of the sisters observed this feeling in her brother, and said, be not surprised, brother, this is a King's daughter, only she has not yet received her robes!

How beautiful! It is a fact, if Scripture moans what it says, the disciples are admitted into the Royal family of heaven, in the rank of sons and daughters of the Lord God Almighty.

---

The great Sir. Matthew Hale entertained a profound reverence for the first day of the week, and said, 'The observance of this day has ever had joined to it a blessing upon the rest of my time.'

---

Mr. Philip Henry used to call the Lord's day 'the queen of days;' 'the pearl of the week.'

---

When any one was speaking evil of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him: Is there not, said he, a fail side to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him.

---

In the Standard under the caption 'Theological Improvements,' the following is related of the proceedings of some of the New School Presbyterian ministers.

A minister in a neighbouring village, prayed or rather said in his prayer: 'We do not ask that sinner may be enabled to repent, for they are able enough already, but that they may be made willing. Another said: 'Sinners sanctify themselves; God don't do it for them.' 'Sinners can do all God requires of them, without the aid of the Holy Spirit; it is a great disgrace to sinners to be dependant on the Holy Spirit; they ought to be ashamed of it: there is no mystery in the operation of the Holy Spirit, it is all as plain as day.'

The author of the piece says, this style of talking reminds him of a Scotch woman, who, in crossing a stream, ejaculated in the midst of her fears, 'Gude safe me, Gude safe me,' but getting in safety to the opposite bank concluded by saying: 'He need na fash now; Its no sae deep but I can weel get over my sel.

The above presents us with three parties, the Newlight Presbyterians, the Oldlight Presbyterians and the Scotch woman, who, we really think, was the wisest of the three, and, after all that is said of her, less afraid of the water than either of the other two.

One of our proclaimers, as he raised a female up out of the water in baptism, beheld a huge stick, about six feet in length, extended over his head: the person, who held it, cried with a loud voice, 'let that woman go;' the proclaimer said: she is loosed from her sins, and may go.'

---

As Mr. Bently argued for obedience one evening in Hubbert after his discourse a young man approached and confessed the Lord Jesus; when instantly an elderly lady arose and said: 'Glory to God! that is my son; I bless God it was ever said, 'the Scriptures mean what they say.' When a popular professor of religion said: 'she believed it was all the Spirit of the Devil;' the same lady answered, 'it was the sweetest Devil she ever tasted,'

---

Brother John T.— was urging his former minister to be baptized for the re mission of his sins; the minister, who was a presbyterian, asked, 'whether he would have him to be baptized contrary to his conscience;' the brother replied 'yes, contrary to your conscience!' 'Were you Mr. T. baptized contrary to your conscience?' was the next question, 'Yes,' replied Mr. T. instantly, 'my conscience told me sprinkling would do; but the word of God said, 'Be baptized for the remission of your sins;'' and I thought it better to tear my conscience than tear a leaf out of the bible!' This minister was so affected by the Ancient Gospel as finally to loose his place on account of it. The fear of man made him, that he dared not preach the Original Gospel; and the fear of God made him, that he dared not preach any other gospel.

---

A revolutionary colonel of 84 years of age stood up one day in the midst of the congregation, and pointing with his finger to the parable of the labourers in the vineyard, said to the proclaimer, 'Sir, shall I receive a penny; it is the eleventh hour?' The proclaimer answered, 'The Lord commands it, and you shall receive a penny!' The audience was greatly affected, and the venerable soldier and his niece were forthwith enrolled in the army of the faith.

---

A poor woman was once very much affected with a discourse on the use of dishonest weights and measures. The next day, when the minister, according to custom, went among his hearers, and called upon the woman, he took occasion to ask whether she recollected any of the sermon. The poor woman complained of her memory, and said she had forgotten almost all he had delivered 'But one thing,' said she, 'I remember, I remembered to burn my bushel.' Be ye doers of the word, and not forgetful hearers deceiving your souls.'

A young man, on reaching the door of the theatre overheard one of the door keepers calling out, 'this is the way to the pit.' He immediately felt it to be so, and left off frequenting the theatre.

---

Captain A., who will probably read this, going for the first time to listen to one of the Reformers—on his way lay down by a small run to lap a little of its waters; when it jumped into his mind, 'how extravagant for this preacher, whom I am going to hear, to speak of men's obtaining the remission of sins in baptism.' The Captain, however, was himself baptised that same day for the remission of his sins with ten more, who had probably thought, just as erroneously of the matter as himself. He is now a successful proclaimer of the Ancient Gospel,

---

Scott, in his 'Christian Life,' speaking of sinners going to heaven, quaintly says, 'They would find themselves like pigs in a drawing-room.'

---

One of the proclaimers of the Reformation had preached the gospel with great success in a certain township; and among the convinced were two young females of excellent reputation, but the daughters of a person opposed almost to madness to this way. The poor preacher felt for the lambs as a shepherd ought to feel for lambs, and thought and reasoned upon the matter until he concluded to visit the outrageous father. Next morning, though warned by those who knew the violent temper of the parent, that he would be either knocked down or turned out of doors, he set forth 'to risk his life for the sheep.' He was turned out of doors and retired pretty much like a dog, which by some fell mischance had lost his *queue!* But he saved the sheep; for the disciples feeling the injury as done to themselves, informed the family, that at all hazards they would now obey God, and went forthwith and were baptised!

---

A Methodist preacher opposed to the Ancient Gospel, asked a disciple one day: 'Wherein lay the boasted difference between baptism and the mourning-bench?' There is this difference said the sister: 'Baptism is to be found in the Bible; the mourning-bench is obtained from the saw-mill! The same person observed quaintly, that the methodist mourning-bench and the Presbyterian anxious seat were two slabs from the same log!

All the fears of the Apostles in regard to partyism have been fully realized: the following handsome paraphrase of the first of the Epistle to the Corinthians, shows, from what the Apostle did say, what he, it is certain, he would say to the sectaries, the confirmed sectaries of the present time.

FIRST EPISTLE OF  
PAULUS THE NAZARENE  
TO THE  
*MEMBERS OF THE CHURCH OF ANTICHRIST.*

*Whose number is 666.*

1. Paulus, one of the disciples of the despised Nazarene, first called Christians at Antioch in Syria;, unto the church so called which is spread over the whole world, to them which are unsanctified, and followers of error us it is set forth in the doctrines of demons and the commandments of men.

2. The judgment of Heaven be upon you, with all the calamities that hover over them that obey not the gospel, as it is in Christ Jesus set forth by us his Apostles, who are his faithful witnesses and true.

3. Did I not tell you aforetime that in the last days some should depart from the faith, giving heed to erroneous doctrines and doctrines concerning demons, through the hypocrisy of liars, having their consciences seared as with a hot iron? And are ye not now fallen into that state, Oh ye followers after the setters forth of strange gods, of which I forewarned you in the beginning?

4. Ye do work the works of darkness, which ye love because your deeds are evil;—ye do obey men rather than God, seeking after the wood, hay, and stubble of the schools, and the systems and the inventions of man, which ye do wickedly set up as authority against the scripture of truth which is the two edged sword of the spirit, the divider betwixt soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart.

5. But ye do set at nought the Holy Spirit, which speaketh through us in our writings and exhortations. Ye do more earnestly regard the vain traditions of your doctors, who, possessing he spirit of avarice, contention, and worldly ambition, do continuity grieve and do despite to the Lord Jesus whose we are, and whom we serve.

6. Now I do beseech you, men and brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that is, acknowledge the same Lord, the same faith, and the same baptism; and let there be no divisions among you,—but be ye perfectly joined together in the same mind and in the same judgment, that ye may obey the gospel as first preached by us unto the world.

7. For it hath been declared unto me by certain of the disciples of our Lord, that there are sectarian contentions among you

8. Now this I say that every one of you saith I am of Calvin; and I of Socinus; and I of Arminius; and I of Luther; and I of John Knox.

9. Is Christ divided? Was Calvin, was Socinus, was Arminius, or Luther, or Knox crucified for you? Or were you baptized in their name? Unbelieving brethren, I wot that many of you have never been baptized at all; how then can ye *say* that ye do believe?—Why do ye give ear to the hypocrisy of liars, who have set up another gospel than that which we the Apostles and Ambassadors of Christ preached aforesaid?—Alas! Blindness indeed hath happened to men, and God hath in very deed given them over to Antichrist, the man of sin—the lawless one that was to be revealed, that they might believe a lie, *because*, they would not hold fast the faith once delivered to the saints.

10. I thank God, I baptized none of you, as you call baptism, none of you therefore can say that I baptized in my own name.

11. For Christ sent *me* not to baptize, that I left to those who companied with me, he *sent* me to preach the gospel so that when ye believed what I had declared unto you ye might obey the gospel.

12. I perceive that the preaching of the cross has become foolishness unto you, and ye will not believe the gospel unless it be mixed up with the vain philosophy of Plato, and the creeds and confessions of faith, and the damnable heresies of the schools of Antichrist, for sectarianism is a schoolmaster to bring you unto the Man of Sin, who is the Son of Perdition—the Antichrist.

13. Where are the wise among you? Where are your divine doctors and your commissioned scribes? Where are your polemics, your sectarian champions, your theological disputants, your called and sent divinity students? Hath not God made foolish the wisdom of your sects? Do you not compass sea and land with your human inventions—your old rag and turkey societies, your dress, and penny a-week, and tract and temperance societies, and yet ye can scarce make one proselyte, though ye do indeed make men infidels? Oh generation of vipers! ye make void the gospel by your traditions! Were ye half so earnest to declare to a perishing; world one Lord, one faith, one baptism, as ye are to trump your

own fame, to augment your own unholy patronage, to lord it over the consciences of men, to impose your own burdens upon them to make broad your own phylacteries, and to be held in reverence of those whom ye hoodwink with your traditions,—how would the gospel then have free course, run and be glorified!—But the world by your teaching knows not Oh ye doctors in Divinity and Scribes, nor will it ever know the God and Father of our Lord Jesus Christ, the fullness of the Godhead Bodily, God manifest in the flesh.

14. Hear, Oh ye Reverend Ambassadors of Antichrist! The Lord our God is *one* Lord; but ye teach men to worship or obey, Lords many and Gods many. Ye publish your conventional decrees, your confessions, and creeds, and anathemas, and instead of calling on all men every where to repent and to obey the gospel, ye exhort them under pains and penalties, to give all reverence and obedience to these idolatrous ordinances ye so presumptuously set forth!—But hear ye, it hath pleased God by the foolishness of preaching to save them that believe and obey *him* alone.

15. The sects require a sign, and the world seeks after wisdom: but we preach Christ crucified, from the word and not confessions of faith unto the sectaries, a stumbling block, and unto the world foolishness; but unto them which believe, both of the sectaries and the world, Christ the power of God and the wisdom of God.

16. You see your calling, brethren in the faith, how that not many doctors, not many spiritual lords, not many noble believe; but God hath chosen those means, estimated foolish by the world of sects and parties to confound the wisdom of the schools; and Christ hath chosen the endeavours of his disciples, of all who believe, contemned indeed by those who maintain that certain among men are invested with apostolic powers, (which albeit were granted to me and the rest of the apostles only)—to confound the boasted efforts of men who go forth in their own strength, vainly imagining themselves commissioned from on high.

17. God hath chosen things held in no estimation by the subjects of antichrist, and things which are not valued to bring to nought things that are prized; that no flesh should glory in his presence, so that he that glorieth, let him glory in the Lord alone

Written chiefly to the Antichristians of the Sectarian World throughout the hemispheres of the East and West, from the City of Cincinnati, and sent by the Evangelist, servant of the disciples of the despised Nazarene.

J. T.

The following letter from Bro. Nathan Hixon, of Maysville, will, we doubt not, be read with both pleasure and profit by our subscribers. ED.

FROM THE SENTINEL AND STAR IN THE WEST.

ABNER H. LONGLEY:

My dear friend and relative;—I have read your reply to my second letter in the Sentinel, of the 20<sup>th</sup> of August, in which you appear to make an effort to enlist me in a controversy, about the abstract meaning of some two or three passages of scripture, which, if carried to an issue, by a laborious disputation, could only result in a difference or an agreement in mere matters of opinion. But I would have you know, that mere human opinions form no part of the religion which I have embraced; and though, in this age of *opinions*, I must frequently talk about them, and to be in the fashion, now and then express one of my own, yet I am determined to have no controversy for them, nor about them.

Let us then enquire, what is the substantial difference between us. In your first letter, which has not been published, you spoke freely against all traditions and 'isms,' save only your favorite, 'Universalism.' In my reply, which you published 30th April, after giving you a brief sketch of my religious investigations—telling you how I had been sectarianized and traditionized, I informed you that I had determined to drop or forsake all the traditions, sects and isms, Calvinism, arianism, socinianism, armenianism, universalism, and every other ism that has been invented *by the cunning craftiness of man;*' and that I had firmly resolved 'to build on that foundation which was laid by the apostles and prophets, Jesus Christ himself being the head corner stone,'—That 'I was fully satisfied of the authority of Jesus Christ, to give law to the nations.' After showing that even Moses had surrendered to him the right of teaching or law-giving, saying, 'a prophet (or teacher) shall the Lord your God raise up, like unto me; *him shall you hear in all things:*'—and that God himself had attested his authority, by a voice from the most excellent glory; 'This is my beloved son, in whom I am well pleased, *hear him?*'—that 'I was therefore entirely willing to rest the whole matter with him, and I resolved to embrace the doctrine of restoration (or salvation,) just as far as he taught it, and in no way, and to no extent, other or further than he taught it.' In my conclusion, I told you, 'finally, I have concluded to drop all the isms, and universalism with the rest, having gone just about far enough, (in my investigation,) with safety to conclude, that however correct some of its maxims, like all other systems and isms, for its main pillar it stands

indebted to the wisdom of poor, little, uninspired man. It is, therefore, the merest accident in the world, if it is any better than the rest.'

In your lengthy reply to this letter, you seem to think, I have not put your old enemies, 'Calvinism and Armenianism,' quite enough in the back-ground, and with a few strokes of your masterly pencil, you throw them quite out of view. But by patching and painting, coloring and tincturing, you have been trying to show, that your favorite, 'universalism,' has some claims to divine authority.

As this is a work of your own choosing, it appears only reasonable that you should be at liberty to do it in your own way; but what you have already done appears to me, to be time and labor spent in vain.

Now, should you come out, and boldly affirm, that the universalism which you preach or teach, is not indebted to mere human opinions for its peculiarities,—its main pillars,—but that it is an ism, *a religion* all divine, it will then just remain for you, to prove its divine authority.

Our calvanistic friends, you know, assume this high ground in favor of their ism, and in their own way they prove it too. But you and I both object to their testimony. If you, like them, should affirm that your views, opinions, logical deductions, peculiarities and notions, are only a part of that system of religion, or 'salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him:' I say if you will like them, affirm this,—I will then meet you with the same ease that I meet them: I will just say to you, '*then read all you contend for, out of the book of the Lord and his apostles, and we have an end to all disputation?*'

This, you know, they cannot do and this you appear to admit you cannot do, for you, like them, run off to make some '*fundamental maxims,*' by which 'you ascertain the truths contained in the scriptures,' You, like them, appear unwilling to admit that the Lord and his apostles, mean what they say. And I fear, like them, I shall find you willing *to spend and be spent,* to attach your meaning to their words—your views to their parables.

You complain, that I 'object to your *views* on the parable of the tares, and cautiously avoid giving my own—I appear to be peculiarly talented in pulling down, but I should, at the same time, endeavor to rear something more substantial in their stead.'—A complaint this, quite in point. This has been the work of opposing sects, for fifteen hundred years.—This has increased their number to six hundred and forty; and may yet increase them one hundred fold. When you (in your own estimation,) pulled down

Calvinism, you set up your universalism in its stead, '*as something more substantial?*' What you request, might add a new ism to the present number, were I to comply.

I objected to your views, because I regarded them as a mass of rubbish, thrown over the passage, obscuring its original simplicity and beauty; or as the smearing of an unskillful painter, who would attempt to decorate a rich marble front. After rubbing off your coloring and tinsel, had I turned painter too, by doubling your effort, I would probably have only about doubly effaced, or obscured its original beauty. What you call my effort to pull down, was not to put up any thing of my own—no, not even a *view* or *opinion* of my own would I have put up. The matters of fact, declared in the passages, are enough for me. But should I conform so far to fashion, as to give an *opinion* of my own, and should you object to it, the matter is at an end. For having given it only as matter of form or fashion, and not wishing it *set up*, I would not have a word of controversy about it.—But I wish to be distinctly understood here. It is not to you that I thus succumb or knock under—it is not to universalism that I thus yield the palm—but to my Lord and his apostles. Having thus implicitly surrendered to them, I have none of all that trouble which devolves on those, who make their own religions. The religion of Jesus Christ, as written in the New Testament, which I profess to have embraced—that system of religion, or 'salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will:'—that religion, in and of itself, must be regarded as a whole, wanting none of our opinions, views, conclusions, logical deductions, or inferences to complete it. The fact is, such materials form no part of its structure; nor is it possible, in the nature and fitness of things, that they should. As well might a mason talk of completing, adding to, or decorating a brick wall with metaphysics, as for a theologian to talk about opinions, views, inferences, deductions, conclusions, forming any part of that system of facts, which we here call the religion, or salvation of Jesus Christ our Lord. Had it wanted a human opinion to complete or decorate it, how shameful the neglect of Peter, Paul, all the apostles and evangelists, to let it pass unfinished. This neglect, however, is charged upon them by all the thousands, who say it is imperfect, without the catholic's traditions, or now-written law—by all who would finish it with calvinistic *notions* of eternal, particular, personal election and reprobation—by all who would add to it the spiritual movings, workings, speakings, or impulses of our friend quakers—by all who would finish

it, or beautify it, by their *views*, or systems of universalism. Yes, even you, I fear, will not exonerate them from this charge.

Here is one of the most remarkable events, that I have ever contemplated. In all the Christian religion, there is not one human opinion, yet, in the many efforts to add to it, nothing has been added, or offered for addition, but mere human opinions.

Christ says to his applies, 'But the comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you *all things*, and bring *all things* to your remembrance, whatsoever I have said unto you.' Peter acknowledges the fulfillment of this promise—'his divine power hath given unto us *all things* that pertain unto life and Godliness.' Again, 'And we are his witnesses of *these things*; and so is also the Holy Spirit, which God hath given to them that obey him.' It is not mere human notions, opinions, views, logical deductions, inferences, that are here promised, but *facts—things—'all things pertaining to life and Godliness.'*

'*Spiritual things*,' spoken in 'spiritual words,' by witnesses who were spiritual men—who 'received power, after that the Holy Spirit came upon them, to testify to *these things*, both in Jerusalem and in Judea, and to the uttermost parts of the earth'—chosen vessels to bear the name of the Lord, 'before the gentiles, and kings, and children of Israel.' These witnesses understood their business—the nature of testimony. They dealt not in opinions, views, deductions, conclusions, but in facts. Hear their language: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled; of the word of life; that which we have seen and heard, declare we unto you.' And again: 'These things write we unto you, that your joy may be full.' Again: "Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, the son of God, and that believing, ye might have life through his name.'

Those who receive the Christian religion thus, as a system of facts, all furnished to their hands, ready for use, without painting or trimming, addition or subtraction, at once free themselves of the thousands of difficulties incurred by the popular sects and the orthodox system-makers. Calvin's eternal election and reprobation, and all your peculiarities, with every distinguishing feature in all the 640 sects of the day, all are not worth, to them, a straw. If written in the New Testament, it is older than Calvin,—it is from the beginning;—it is not Calvinism, but Christianity, If not written in the book of the Lord and his apostles, it is not from the beginning—it is no part of Christianity. It may be calvin-

ism, it may be unitarianism, trinitarianism, universalism, or some other ism, but if not in the book, it has no claims to Christianity, and it troubles them not.

I am conscious, yea, even confident, and make it my boast, that by assuming this ground, I take the highest stand that can be assumed, by an uninspired mortal, in religious matters, I plainly see what is required of man to make him a christian: it *is* to learn all things taught by Christ, and in all things yield to, and be governed by them—to believe what he has told us, and do what he has bid us.

Many creeds, confessions, and abstracts, have been drawn out by the sects—councils, synods, assemblies, associations, and conferences, have all made their issues, from Trent, Nice, Dort, Westminster, London, Philadelphia, Baltimore, until the world is filled with confusion, *and those who make silver shrines for Diana, have brought no small gain unto the craftsmen.*

But, by all this, they have not added one cubit to the religion of Christ. All these human efforts abound with opinions, views, deductions, conclusions. They all contain many things not taught by Christ, and they all omit many that are most plainly taught by him. Hence, a man may be an armenian, a calvanist, a unitarian, a trinitarian, yea, even a universalist, and not be a Christian. And I am satisfied, there were Christians, of the purest stain, before one of these isms—these *silver shrines*—were invented; therefore, to be a Christian of the primitive order, we must throw aside all these human models—embrace the gospel as primitively proclaimed, and practice it as primitively taught.

This must at present suffice for the Christian religion—the facts of the gospel, all of which were revealed by the Spirit as tangible things—subjects of sensation—things to be heard, seen, felt. Witnesses who saw, heard, felt them, testify that they did see, hear, feel them, God also bearing them witness that they told the truth, 'both with signs, and wonders, and with divers miracles and gifts of the Holy Spirit.'

But as for all the peculiarities of all the sects, which consist of opinions, notions, views, deductions, inferences, conclusions, doctrines, who are the witnesses of these things? The founders of the sects, and the defenders of the system, profess to bear them witnesses, yea, even say they have proved them. Strange witnesses, and stranger still their notions of testimony. Who has felt a doctrine, heard a view, seen a deduction?

A witness who could only say, it is an opinion of Pope Leo, a notion of Luther, a view of Calvin, an inference of Wesley, a conclusion of Clarke, a doctrine of Gill, and they told me it was their opinions, notions, &c., such a witness would be turned out

of court by any justice of the peace in the land. But tell it not, such are the boasted witnesses of the sects, and such the nature of their testimony.

But of doctrines. You speak of doctrines quite in orthodox style. You say, 'while I do not believe that the scriptures, in their present form, possess all the simplicity and perspicuity that they did when first delivered by their authors,' yet I believe them (as you say,) to contain every thing necessary to life and Godliness:—that, in most instances, the *duties* enjoined, in the New

Testament particularly, *are very plain, and easy to be understood*; but that the *doctrinal* parts are much more ambiguous, and difficult to understand.

If I know any thing of the doctrine of Christ, it just comprises *tall things that pertain to life and Godliness.*' Nothing more nor less. All of which, you say, are plain, and easily understood in the New Testament. This would free the subject of all difficulty between you and I; but, to be in the fashion, every sect must have its *doctrines*, and their doctrines are truly 'ambiguous and difficult to be understood,' as you justly remark. But Paul understood them, together with all the untangible questions of our day, and I will give this matter up to him. Hear what he says to Timothy: 'And I besought thee to abide still at Ephesus, when I went unto Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than Godly edifying, which is in faith. Now the end of the commandment is charity (love,) out of a pure heart, and a good conscience, and faith unfeigned; from which, some having swerved, have turned aside to vain janglings,' &c. Again: 'These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh, envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness: from such withdraw thyself.' And in conclusion: 'But thou, O man of God, flee these things; and follow after righteousness, Godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life,' &c.

But I am trespassing on your patience, and on the columns of our friend. Think on these things seriously: I give them as request, 'to edify, and not to obtain a victory.'

Yours, in hope of a glorious immortality.

NATHAN HIXON.

*Maysville, Ky. Sept. 1831.*

## CORRESPONDENCE.

From our beloved and much respected brother Carman, Baltimore, at whose suggestion we commenced the pieces on 'Christian Character,' found in our first volume, and who greatly assisted me while introducing the Ancient Gospel.

The church here are at peace among themselves, increasing in the knowledge of God, and in spiritual mindedness, for some time its pence was marred by a diversity of views on the immersion for remission: much opposition was shewn by some; but it is now laid aside. I wish you would state your views concerning the abode of the spirit after death until the resurrection. Some have a persuasion, that the spirit diet with the body, and is nor susceptible of sensation until the appearing of the Lord Jesus A treatise from the great Milton has led to this view. He gels over all passages which are supposed to militate against this idea with much apparent case. He says it was those who stoned Stephen, that used the words in the 59 v. of the 7 chap, of the Acts, by way of ridicule. 'And they stoned Stephen calling upon God and saving, 'Lord Jesus receive my spirit.'" I give you this as one specimen how the text is used. The contrary view on this subject is, however, so general, that little can he either lost or gained by publishing on it. Whether the trumpet sounds next hour, or at the end of a thousand years, will be the same thing; as it is the same, whether one sleeps six or eight hours from the time he lays down.'

Answer. The common Greek text determines infallibly, that it was not the persecutors, but Stephen, who used the words, 'Lord Jesus receive my spirit.' Upon the whole, our views on this subject, coincide entirely with those of the writer of the above letter. The great matter is to live well now.

From brother Harris, Nashville. The progress of the gospel in this State and in Rutherford County, in particular, is unrivalled, Since my arrival, I have seen upwards of 140 persons buried with Christ in baptism. May the Heavenly Father preserve us from the evil that is abroad in the world.

From brother Radford, Christian Co. Ky. Dear brother: I would take the liberty to tall your attention to the following subjects:

1st. Is each brother authorized according to his ability to *teach* and *preach* the gospel without being selected by the church to which he belongs?

Answer. I think so; but not in such a manner as to destroy the original form of the church as organized with her proper officers of Bishops and Deacons. Sec Math. v. 19. Heb. v. 12. Rom. xii. 7. Col. iii. 1.

2d. Should the Lord's Supper and other ordinances be attended to in presence of the world, or when the unbelieving part of the audience has retired?

Answer. Christ has given no law on this question, and as these things will always be done in decency and in order, they may be done either when the world is present or absent.

3d. When a disciple has violated the law of Christ, is he to be rebuked before the world or before the disciples?

Answer. If our brother offend, we are to rebuke him and tell him his fault privately. Math. xviii. chap. Luke xvii. 3. If an elder sin, he is to be rebuked before all the disciples,) that others may fear, See Tim. v. 20. I think the world Las nothing to do with the affairs of the church, unless the conduct of her members should at any time be injurious to the world.

I am with great consideration, your brother,

W. S.

# THE EVANGELIST,

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

---

MESSIAH.

NO. 4.

CINCINNATI, APRIL 1, 1833.

VOL. 2.

---

## CONTROVERSY

### BETWEEN

### A CATHOLIC AND A PROTESTANT.

A discussion between a Catholic, (a Mr. Hughes,) and a Presbyterian (a Mr. Breckenridge,) is now in issue, in Philadelphia: the debate is carried on in letters, and published in the Journals of the city: to give any more than an abstract of the discussion, would not comport with the limited pages of the Evangelist.

The general question, which must necessarily involve the settlement of many specific ones, seems to be; 'Is Popery, or Protestantism divine.'

Mr. Hughes, after some strictures on the multiplied and ever multiplying divisions of the Protestants, the rivalship of their creeds, and the infidelity to which these united causes have given rise, propounds as the fatal reason of all these evils,—the Protestant maxim of *private interpretation*, viz: The principle in Protestantism, which recognizes in every man the right of reading and interpreting the Bible (*or* himself, without appealing to an infallible umpire as the Pope, —the Priests,—or the Church in her integral capacity.

The parties then join issue on the following question.

Is the Bible *alone* that practical rule established by Christ, to guide us in matters of religion, and to determine disputes in the Church?

Mr. Hughes, who takes the negative, proceeds in ten distinct paragraphs, to impugn the Protestant maxim, and to state his reasons why he does not believe the Bible alone to be the infallible rule, in matters of religion.

OBJECTION 1. The Bible including all the Old and all the New Testament, was not completed till half a century after Christ's ascension, and therefore could not have been given by him as an infallible rule.

2. The Bible nowhere proposes itself as an infallible rule.
3. What is meant by the Bible alone? The Bible on the shelf—or as you peruse it? And does it, or do you and it together, constitute the infallible rule?
4. Christians believe the Bible to be authentic and inspired, but this cannot be proved by the Bible alone, and therefore it cannot alone form an infallible rule.
5. It was not known until the end of the 5th century, what books were to be regarded as canonical, therefore Christ could not have given the Bible as an infallible rule.
6. Since the origin of Christianity, not so much as one dispute has been settled by the Bible alone.
7. The Bible operated on by private judgment, has been the cause of all division and heresy in the Protestant world.
8. Those who assume the Bible alone as an infallible rule, admit nevertheless, that they may be wrong.
9. The Bible alone, as applied in practice by the Protestants, has wrought the destruction of that unity for which such a rule is required, and therefore it cannot be the infallible rule given by Christ.
10. The Bible cannot be the infallible rule. Because instead of teaching the doctrines of Christ as positive *truths, facts*, it merely submits them to its votaries as opinions, held by the preacher, agreed to by those who drew up the confession of faith, and supposed to be contained in the Bible.

Mr. Hughes concludes by observing, that the importance of determining the 'Infallible Rule,' must be obvious to all. Stript of its verbiage, the first letter of Mr. Hughes, is substantially contained in the above abstract.

Mr. Breckenridge replies,

As controversy is clearly my duty, I think myself happy that it relates to a system, against which all Evangelical Protestants are united, and with whose rise or final overthrow, in the opinion of them all, the most precious hopes and the highest interests of men and nations, as well as the supreme honor of Jesus Christ, are inseparably blended.

The first point for discussion is the Rule of Faith; it is agreed there is an infallible rule.

1. Ours is 'The word of God, as contained in the Scriptures of the Old and New Testament.'
2. Yours is 'The Old and New Testaments, with the books called Apocrypha, as contained in the old Vulgate Latin Edition, and unwritten traditions interpreted by a visible infallible judge of controversies, according to the unanimous consent of the Fathers.'

You introduce your attack on the protestant maxim of private *or individual interpretation* by a quotation from the 2d Epistle of the Apostle Peter, which, you suppose, is wholly reversed in its meaning by the Protestants, viz: '*No prophecy of Scripture is of any private interpretation.*' We, you suppose, make all scripture of private interpretation, we recognize the right in every Christian to read and interpret scripture for himself. Now hear Peter. 'We have also a more sure word of prophecy *to which you 'Christians' do well to give heed;*' Not a word about obscurity, private interpretation relates not to the

obscurity of the text, for there is no obscurity there, but to the prophecy and the prophets who delivered it in olden time, not by private interpretation, or motion, but by the interpretations or motions of the Holy Spirit.

Now let us look at your rule. You have an infallible judge of controversy; you at least say so:—now for the proof of what you say; you find the proof of his existence in the scripture of course: but how do you find it;—how do you interpret the scriptures which discover to you the existence of this judge? Do you interpret them fallibly or infallible? Not infallibly, for as yet you have not ascertained who the infallible interpreter of scripture is. And if you have only your own reason and private judgment to determine from scripture who this infallible judge is, do you not discover him ultimately, by the very protestant rule which you condemn?

Again, when you have by a fallible rule, determined the existence of an infallible judge, you have then to seek the true Church, the only institution on earth in which he is to be found. Belarmine numbers from scripture 15 notes or marks of the true Church. Thus fallible men by private or individual interpretation first find out from scripture the true Church, afterwards the infallible judge; and having done so, return backward with him to learn infallibly what the word of God means. But when you have got the decrees, confessions, bulls &c. of this infallible judge, are they better or more clear than our scriptures? Can your judge be more lucid than our Lord Jesus Christ?

Mr. Breckenridge then answers Mr. Hughes' ten objections, in ten distinct paragraphs, number for number; and finally oppugns the Catholic procedure in ten paragraphs more, which concludes his letter.

1. The Bible, you say, was not written till half a century after Christ's death. A very small part of the New Testament was not written till 50 years after the death of Christ; but it is a bold figure of speech to say, 'The Bible was not written till that time.'

2. You require the chapter and verse in which the Bible proposes itself as an infallible rule. 'All scripture, says the Apostle, is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, and is given, that the man of God may be *perfect*, thoroughly furnished unto all good works.' Here, Sir, is chapter and verse, and tell me what is wanting, See *2d Tim.* 3d chap, and 16th verse.

3. You enquire does the Bible on the shelf, or you and the Bible together constitute the infallible rule? and you afterwards reason thus—The Bible on the shelf is one, and the man who reads it makes *two*; therefore, the Bible *alone* is not the only rule, and as the man who reads it is fallible, therefore the Bible is not an infallible rule. This Sir, is profound indeed, but such logic, Dear Sir, will not soon assert your claims to infallibility.

4. You demand a proof of the authenticity and inspiration of the scriptures from the Bible *alone*.

In all such cases as the one in question, something is *pre-supposed*, for example, if a man admits the truth of divine Revelation; that he previously had admitted the existence of divine Revelation; that he previously had Admitted the existence of God, the author of the Revelation, will be understood by all; and so in adopting the Bible to be our '*Infallible Rule*' of faith and practice, all will understand, that we had previously and first of all deter-

mined its authenticity and inspiration. We do not admit and then enquire, but enquire into its authenticity, and then admit it as our rule. But your latent meaning in the 4th paragraph, is, that we need the Church to tell us what is Bible! and so you would prove the Church by the Bible, and the Bible by the Church, your argument running in a constant circle and proving nothing but its own absurdity.

5. Here you argue, that the canon of scripture was not understood universally before the end of the fifth century. If this were the case, then what wag your infallible judge doing all this time? and if during all this period there was no infallible judge to settle the canon of scripture, what becomes of your infallible rule?

But I deny the validity of your objection. Some contend that the canon of scripture was settled by the Apostle John. Origen in 20, Eusebius in 315, Athanasius in 315, Cyril in 341, the Council of Laodicia in 364, give catalogues of the inspired books, and most of them are exact catalogues of the New Testament.

6 and 7. You say the *Bible alone* has never settled any dispute, but promoted them. Poor Bible! What a transgressor thou hast been! Sir, our rule of faith is a *sufficient* not a *compulsory* one, and in this it differs from your own. How did you settle the dispute with the Albegnses, the Waldenses,—with the Greek Church, and finally, with the Reformers? But sir, in examining the Protestant rule of faith, you do not discriminate between the *use* and the *abuse* of a thing.

8 and 9. Your 8th and 9th heads are only changes rung upon the same fallacious reasoning expounded above.

10. The argument on certainty, (of the voice of scripture,) I have answered in the introduction.

And now sir, having waded through your queries, I would also expect a prompt reply to the following difficulties.

1. Are you infallible in finding out the notes of your Church;—and is it not done by private, or at least fallible judgment?

2. Is your infallible judge the Pope, or a general council, or both united, or the Church at large?

3. You say your Church is not hostile to the reading and dissemination of the scriptures: How does this comport with the *Expurgatory Index* of the Council of Trent and the Pope? There it is said—'If any one have the presumption to read the Bible without a written permission from Bishops or Inquisitors, he shall not receive absolution until he has first delivered up the Bible.'

4. Your living judge of controversy being infallible, your system should be uniform and unchangeable;—How came it then that in the 4th century, Liberius the Pope, signed the Arian creed—and with him the people. While Pope Honorius, in the 7th century, was condemned as a heretic? You all differ on the *Popes supremacy*, and as to *the seat of infallibility* in the Church, there is neither union nor uniformity among you. You have not yet settled which are *general councils*, and as to *the validity of oaths*, the councils are horribly guilty; denying the cup to the laity, did not commence until the 12th century; were they infallible who gave and infallible who withheld it?

5. Your oath binds you to interpret 'unwritten traditions' and the Bible, according to the unanimous consent of the fathers. Now I ask, is there any unanimity among them, and if not, how can your rule be applied?

6. What proof have you of the Apocryphal book's claims to be enrolled in the sacred canon, seeing they were rejected by the Jews, the Saviour, his Apostles, and by the *earliest* fathers?

7. What right has the church of Rome to make unwritten traditions, a part of the rule of Faith?

8. Belief rests on *evidence*\* not *dictation*, how then do you assert we must *believe* what the church believes?

9. Your infallible judge has taught doctrines which contradict the natural senses of mankind—transubstantiation. It is also abhorrent and irreverent, that a priest can make his God, sacrifice him, give him to the people, worship him and then eat him!

10. Your system ought to be perfect in regard to morals, but I can shew you that it is not. Paul 3d, in a memorable letter to three distinguished prelates, mentions abuses as follows—Ordaining youth of evil manners—Simon)—Pastors entrusting their flocks to hirelings—the degeneracy of Monks—Sacrilleges with the Nuns—Rome corrupt, and the name of Christ forgotten among us;— And these, sir, are the things which led the Reformers, those few individuals as you call thorn, to assert that your church was corrupt and needed reform,

Yours respectfully, &c.

We are not Presbyterians, but we are Protestants, and feel the divine excellence of that great and glorious maxim in the Reformation, which recognizes in every son of man the inherent right to read and understand the scriptures for himself; we therefore wish not mere success to Mr. Breckenridge, we pray God he may be greatly victorious; yea, that he may come off more than conqueror through Christ; may he triumph! May he inflict a wound upon the beast from which he shall never recover within the happy abodes of our Republic.—ED.

---

\* This is the very doctrine of our Ancient Gospel, for which we are so shamefully treated by all parties, in their conversations and public journals.—ED.

---

## IMPORTANT QUESTIONS

FROM

BRO. DR. WINANS

**ANSWERED.**

DEAR BRO. SCOTT:

I have read your new version of your Essay on the Holy Spirit, and your answers to sundry questions. I, like many others, had supposed, that—

*receiving* the Holy Spirit, being *baptized* with the Holy Spirit, and the *gift* of the Holy Spirit, had different meanings; but you say, in answer to Question 2d, that all these expressions mean the same thing, viz: the reception of the Holy Spirit.

### QUESTIONS.

QUESTION 1st. 'In John chap 20, v. 22, it is written, that, 'He Jesus, breathed on them, the Apostles, and said, 'Receive ye the Holy Spirit.' If, then, the *reception* of and *baptism* in the Holy Spirit, mean the same thing,— were not the Apostles twice baptized in the Holy Spirit?'

ANSWER. No, they were baptized in the Holy Spirit only once, viz: on the day of Pentecost; and your question resolves itself into the following

QUESTION. Did the Apostles receive the Holy Spirit when Christ breathed on them?

ANSWER. I think they did not, because

1st. Jesus, after his resurrection, did not receive the promised Spirit until he was glorified; now, what he had not yet received, he could not yet bestow! And what was not given to the disciples before the glorification of Jesus, could not, before that time, be received by them; therefore they did not receive the Holy Spirit when Jesus breathed on them.

2d. John chap. 7, v. 39, and Peter, Acts chap. 10, and chap. 15, call the pouring, coming, falling, or baptism of the Spirit on the day of Pentecost and afterwards, the reception of the Spirit.

What then did Jesus mean by, 'Receive ye the Holy Spirit?'" Did he mean, 'Receive ye the Holy Spirit' *now*? Oh no; but, receive ye the Spirit on the day when I shall give it; viz: Pentecost: and with this agree both the fact, and Jesus' subsequent language concerning it.

Just before the ascension, Jesus said; 'Wait for the promise of the Father, which you have heard of me:' again, 'you shall *receive* power after that the Holy Spirit is come upon you.' He also said, 'Go ye into all the world;' but he did not mean, go *now*; for they were to tarry at Jerusalem for the Spirit before they went; so when he said, 'receive the Holy Spirit,' he did not mean *receive it now*; for they had to tarry at Jerusalem till Christ was glorified, received it, and sent it: there is therefore but one sending, coming, falling, pouring, or baptism of the Holy Spirit, and that is when any of the disciples receive the Spirit.

QUESTION 2d. 'If the reception of the Spirit, and baptism in the Spirit, mean the same thing; then, are not all we, who now obey the gospel in these times, baptized in the Spirit?'

Yes; all, who receive the Spirit of God in Christ, are baptized in that Spirit according to the figurative use of this term, baptize, which is employed in reference to the gift of God's Spirit simply on account of the overwhelming a tribute of the literal ordinance of baptism in water by John, which first suggested and gave rise to this figurative and rhetorical use of it.

QUESTION 3d. 'Paul says, Eph. chap. 4., 'There is one baptism.' But if we are all baptized first in the water and afterwards in the Holy Spirit, are there not two baptisms? And if there be but one, are not the Quakers right when they assert, that baptism in the Spirit is that one?']

Doctor, this question in both its points is a most puzzling looking one; it appears like the very *crux interpretationis*, and you would seem to dash a man with vengeance between the horns of a dilemma: shall I dare assert, there are two baptisms in Christianity, when the Apostle declares there is but one? Or asserting as I fearlessly do, that we are baptized in water and in the Holy Spirit, shall I play the sophist and prove by a puzzle, that two baptisms make one baptism? Your question, sir, might give *asphyxia* to a Dams! but I shall not evade but meet the difficulty; I shall not cut but untie the Gordian knot, in which you have suspended my sentiments.

And now observe, that in counting a literal species we never include these things which bare the name of that species figuratively: for example, the Christians are called sheep, but in numbering the sheep which are in the world, you would not count the christians among them, merely because they bore that name by a figure Christ is called a Lion and a Lamb, but in numbering Lions and Lambs you would not count Christ one! would you? O! very well, it is just so in counting baptisms in Christianity; you must not number those things which are called baptism by a figure, for then you would have three or four of them! e. g. Christ's sufferings are styled a baptism; and in the same scripture the apostles' sufferings are called a baptism: the reception of the spirit is named baptism; and then we have baptism in water, which would make four baptisms in Christianity on this plan of numbering: but, literally, there is, as Paul says, but 'one Baptism,' viz: Baptism in water.

As for the Quakers, who count the figurative, and reject the literal baptism, they are guilty of a mistake similar to that of the man, who, in numbering the sheep which are in the world, leaves out all these animals which la re the name literally, and count men, or Christians, to whom it is given figuratively.

But Quakers, like all who are ignorant of the Original Institu-

tute of Christianity, are to be taught not *stumpt*; fed not gorged and to say that baptism in the Spirit was limited to the first fruits of the Jews and the Gentiles—the 120 on the day of Pentecost and the house of Cornelius, merely to *choke a Quaker*, is unworthy of our Reformation whose march along the high places of sectarianism, claims to be enlightened and directed by the day-star of the divine oracles.

Show me the man, who in confuting an adversary, generously and greatly declines all factitious aid, and throws himself and his cause on truth and manly argument! his fame!

QUESTION 4th. 'Was the *coming, pouring, and falling* of the Spirit, which took place after Pentecost, from the church or from heaven:—if from heaven how say you, that on the day of Pentecost, the Spirit took up his abode in the church?'

ANS. Does man divest himself of his spirit in imparting it to his children? O no; well then, neither does God divest himself of his spirit in imparting it to his children; from the day of Pentecost, the Holy Spirit was in the church and in no other institution under heaven: but the church is God's family, his sons and daughters; and while they received and were made partakers of the Spirit of God, it was not in such a manner as to divest God and Christ of it: they are all of one family, and as children of the same family do not propagate the Spirit of that family or communicate it to each other; so in the royal family of Heaven, the residue of the Spirit is with the Father, and consequently the *coming, falling and pouring* about which you enquire was from Heaven, not from the Church; and mark me, Beloved, it comes from God now, as certainly as it did then, and happy shall we be if we walk in the Spirit which we have received of God, for if we do, we shall not fulfill the lusts of the flesh.

QUESTION 5th. 'You say, the disciples of Jesus were sanctified by the Holy Spirit. But Jesus, in his prayer for his disciples, prayed, 'Sanctify them by the truth, thy word is truth.' Is the word of God and the Spirit of God the same thing? If so, do not the reception, the coming, the falling, the baptism, the gift of the Spirit, and the word of God, all mean the same thing?'

Ans. The same things may be predicated of two subjects, which are specifically and generically distinct. A and B may both be fathers, but this would not prove A and B to be the same person; the Church is said to be sanctify I by God, the Father and also by a bath of water; but this does not prove God and baptism to be

the same thing: we are said to be sanctified by faith, and by the blood of Christ; but faith and the blood of Christ are distinct matters; and so of the *word* of God, and the *Spirit* of God; for although the Scriptures say, we are sanctified by both, yet they by no means intend to teach, that the *word* and the *Spirit* are the same thing, or an identity; this indeed were an absurdity; and if they, at any time, say the Spirit is the truth, it must be by some trope or figure; for the word of God is no more the Spirit of God than our word is our spirit. In our late struggle after reformation, the disciples had, almost universally, fallen into the blunder which you have supposed; we have then to thank God, who has rewarded our sincerity and enquiries with more correct views on this subject.

QUESTION 6th. 'If the Spirit be put forth in a word, does not the Spirit still retain its former location?'

ANS. Certainly it does; but, *Spirit put forth in a word!* what meaneth this? Methinks it were as wise to say, a bow put forth in an arrow! or a gun put forth in the bullet, which is shot from it! No spirit can put itself forth from its proper location by a word; you may make the experiment on a block of wood, or of marble, or on a man, if you choose, and you cannot give him your spirit by your word; you may by your words, stir up in him certain dormant feelings, and passions of his own Spirit, which shall resemble your own feelings and passions, and you may by a rhetorical trope or figure say, you have given him your Spirit, as when a general stirreth up his soldiery to glorious war. but this is all.

This, however, is not what the Scriptures mean by giving the spirit of God, He came *without a word* from Heaven, and after the word had been both heard, understood, believed, and obeyed by those who received him. He came on the day of Pentecost after the Saviour was glorified, and it will be best for all of us always to speak and think on this subject as the scriptures speak of it.

---

When Dr. Bradon was rector of Etham, in Kent, the text he one day undertook to preach from, was, 'Who art thou?' After reading the text, he made (as was his custom) a pause, for the congregation to reflect upon the words; when a gentleman in a military dress, who at the instant was marching very stately up the middle isle of the church, supposing it to be addressed to him, to the surprise of all present, replied, 'I am, Sir, an officer of the seventeenth foot, recruiting party here, and having brought my wife and family with me, I wish to be acquainted with the neighboring clergy and gentry.' This so disconcerted the divine, and astonished the congregation, that, though they attempted to listen with decorum, the discourse was not proceeded in, without considerable difficulty.

**SACRED COLLOQUY.****No. 14.**

Now belief is the substance of things hoped for; the evidence of things not seen. Heb, 11 chap, verse 1.

Mr. St. Christianity having, in the 11th chap, of the Heb., secured all her children in the possession of an infallible definition of that fundamental principle of belief, on which it has pleased the author of our redemption to rear the divine institution, it behooves all of us to do her the greatest reverence; and to exercise our best judgment and highest reason in deciding upon the import of that definition which she has been pleased to submit to man, for his right guidance in so important a concern.

Having, in our last, seen, that in the dialect of scripture, faith and belief are synonymous, and that the Greek word *pistis* is rendered indifferently by *faith* and *belief* in the present version of the New Testament, we shall now enquire what that mental thing is, which is described by the Apostles, under the terms faith or belief.

It may here be observed, that, in most cases of faith or belief, three things are pre-eminently conspicuous; viz: 1st, the proposition submitted for belief; 2d, the person submitting it; and 3d, the evidence or testimony purporting to sustain the proposition to be believed; and the essential difference between natural, or political, and religious belief, is, that in this last, or religious belief, the proposition, the proof and the person submitting them, are all divine; for as to the sense, and reason, and understanding, and will of the creature, the exercise of these is as rigorously necessary in religious, as in either natural, civil or political belief.

But whatever may be the import of the terms in the definition of faith supplied by the providence of the Holy Spirit in Hebrews, it is most certain from the things afterwards adduced by the Apostle, as illustrative of his meaning, that our faith can look *backward* and *forward*, and that, consequently, the objects of it may be either behind or before us; i. e. the things proposed for our belief may have transpired before we were born, as the creation of the world: or they may have yet to transpire after we are dead, as the resurrection of the dead; when the objects of belief are in the past, they are styled in this definition, '*things unseen*,' as the creation; and when they are in the future, they are called '*things hoped for*,' as the resurrection.

Mr. Locke declared that what had just been spoken was most elegant, and was in perfect harmony with what followed in the chapter referred to. The Apostle, continued he, in looking to the '*unseen things*' of the past says, verse 3d. 'By faith we understand that the worlds were framed by the word of God', and in speaking of the holy women, who endured tortures, he describes them,

verse 35, as not accepting deliverance, 'that they might obtain a better resurrection,' *the thing they hoped for*.

Mr. R. said, that Mr. St's assertion concerning the objects of faith, being in the *past* and in the *future*, Mr. R. added, that, though the catechism, and the definition of faith found in it, had been voted from the present enquiry, he knew an author, a Presbyterian, for whose learning and candour, Reformers had manifested a decided reverence, and he would, if consistent with the feelings and judgment of the brethren present, read, from the edition of the author's works, which was in his hand, what he had written on the terms of the Apostolic definition in question.

Messrs. St. and Locke bowed; and Mr. R. proceeded to read from McKnight, on the Epistles, the following notes on the several terms, '*substance,*' '*things hoped for,*' '*evidence,*' '*things unseen.*'

Verse 1.—1.—*Faith is the confidence*. So our translators have rendered the word *hupostasis*, Heb. 3-14. But the Greek commentators taking the word in its etymological meaning, explain the clause thus: Faith gives a present subsistence to the future things which are hoped for.

2. *Things hoped for*, namely, the immortality of the soul, the resurrection of the body, the creation of the new heavens and the new earth, the introduction of believers into the heavenly country, and their possessing its joys forever.—Here it is proper to remark, that *hope* hath for its object only the things promised. Whereas, besides *these*, *faith* hath for its objects all the declarations of God, concerning things not seen.

3. *And the evidence*. The word *elenghos* denotes *a strict proof or demonstration*, a proof that thoroughly convinces the understanding, and determines the will. The Apostle's meaning is, that faith answers all the purposes of a demonstration, because being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature.

4. *Of things not seen*. These, as distinguished from the things hoped for, are the creation of the world, without any pre-existing matter to form it of; the destruction of the old world by the deluge, ver. 7.; the glory which Christ had with the Father before the world began, his miraculous conception in the womb of his mother, his resurrection from the dead, his exaltation in the human nature, to the government of the universe; the sin and punishment of the angels, &c. All which we believe, on the testimony of God, as firmly as if they were set before us by the evidence of sense.

Mr. St. said, he thought the matter exceedingly intelligible now; he thought the great translator of the Epistles had left almost nothing more to be enquired after; that King James translators having, in the 3d Heb. rendered the Greek '*hupostasis*' by the English word confidence, he concluded from all he had heard, as well as from the illustrations from the whole eleventh chapter, that

the Apostolic definition, in point of sense, amounted to this, that faith was confidence in the word of God, whether that word related to things in the past, or future, things hoped for, or things unseen: and such a confidence too, as was equal to a sensible demonstration—a confidence like that which is possessed by one who beholds facts as they transpire before his own eyes.

Nearly the whole company echoed assent, and more than one declared, they were happy to assure their brethren, that what had been said, in relation to Paul's definition of faith, corresponded with the state of their own believing minds,— their faith in the '*true sayings of God,*' whether they related to the past, as the creation, the fall, the flood, the call; or to the future, as the resurrection, the judgment, and life eternal, amounted, they knew, to the confidence described; they believed these matters as if they had had an ocular demonstration of them; and could no more deny them than they could their own existence!

One of the brethren begged to enquire, whether the ideas which had been given of religious belief *in general*, applied to the Apostolic belief *in particular*.

The affirmative was agreed to on all hands; for it was the same God, who spoke to Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Moses, Gideon, Barack, Sampson, Samuel, David, and the Prophets, that had in latter times submitted for the *belief of the world* the great Christian proposition and its evidences.

'Behold my beloved Son, in whom I am well pleased.'

Apostolic faith, then, the true, precious, saving, and victorious faith of the Gospel, is nothing but *confidence* in this superb declaration of the Almighty: and we Christians as confidently believe Jesus to be God's son, as we do that God exists. Indeed, if Christ is not God's son, then there is no religion in the world; and if there is no religion now, there never will be any; and if there never will be religion in the world, then there is no maker to the world; and if the world has no maker, there is no God! and the world may say, 'Let us eat and drink, for to-morrow we die.'

The Presbyterian Doctor said, the Reformers affected an overweening regard for the facts of scripture as they called them, while, to himself at least, they appeared but little solicitous about the doctrines connected with these facts; that Jesus Christ was the son of God, was a naked matter by itself; every body almost, believed that.

Mr. St. a little touched by the last words of Mr. R., said he would beg leave to ask, whether a fact revealed from heaven by God himself; a fact for which Christ shed his precious blood; a fact on which he had founded his Church; a fact on the confession of which, disciples were admitted into the Christian institution; a fact which had employed the united pens of the Holy Evangelists; a fact, in short, which sustained all other facts in Christianity, could with any degree of safety be discoursed of in such style? Meanwhile, he would be happy

to listen to Mr. R., while he supplied the company with some matters illustrative of the distinction, which he had just made between *facts* and *doctrines*.

Mr. R. said he did not wish to derogate from the magnitude and majesty of the proposition in question. He would even admit, that no man could be a Christian without believing it.

The distinction, he hoped, could be very easily illustrated, e. g. The proposition '*Jesus died*' was a fact; but '*Jesus died for our sins*,' he would style a doctrine; 'Christ has arisen from the dead was a fact;' but he has arisen from the dead, for our justification, was a doctrine.

Mr. St. said, this was a distinction made without a real difference; the sun shines, and the sun shines to give light were equally facts; grain grows, and grain grows for the use of man; it rains, and it rains to water the earth, were equally facts all of them! This, moreover, was an unscriptural use of the word doctrine; at the same time, the Reformers were certainly indebted to Mr. R. 'for his serene charity in supposing, that they dissociated from the death, resurrection, and exaltation of Christ, the purposes of remission, the Holy Spirit and life eternal, which they had introduced.

Upon the whole, Christian faith is neither more nor less than a confidential repose in the declaration of Almighty God, when he says

*'Behold my Son, the beloved, in whom I delight!'*

'To him who lov'd the sons of men,  
And washed us in his blood;  
To royal honors raised our heads,  
And made us priests to God.  
To him let every tongue be praise.'

---

## ELECTION

## AND

### *The 9th Chapter of the Romans.*

The brother who writes from Kentucky, for my views on Election and the 9th chap of the Romans, will find 2 pieces on these subjects in the 6th Vol. of the Christian Baptist pages 170—228 and over the signature Philip.

If, however, the following shall prove of any immediate value to the enquirer, his acceptance of it will sufficiently repay me for the trouble of writing it.

I shall suppose myself a physician, having an only Son, and possessing at the same time a medicament, a medicine or panacea, equal to the cure of all manner of diseases;

Well I own land, and have concluded to build a city, which, I foresee, will shortly be crowded with inhabitants, until! it contains millions.

I foresee, also, that the population of said city will taste of the misery incident to humanity,—that every class of disease will find a lodging within their walls—Febers, ahlegmasae, cutanei, profluvia, suppressiones, neuroses, cachexiae, and locales with all their orders, genera, species and variety of species.

Now, what must I do? my medicament is my own, and on that account, I may do

with it as I please: I may give it; I may give it too on such terms as I please; and if I please I may withhold it, if my sovereign pleasure runs in that direction; but I am benevolent, and my benevolence prompts me not to withhold, but to bestow it for the good of the wretched inhabitants of the immense city which I have founded and built. Well, I say to my son, son, thou knowest, even as I do, the virtue and value of the medicament in my possession: with me also thou foreseest, that the population of the city, which we are about to build, will need it; and it is my sovereign pleasure to bestow it upon them for their benefit: but the terms;—on what terms shall each invalid partake of it?

My son replies: Father, thy wisdom is sufficient for the case; but if you bestow it on account of superior wealth, the rich will despise the poor; if it be given to the poor only, this will destroy in those who receive it, the reverence due from them to their fellow citizens: moreover such a partial distribution of the favor would not meet the case, for rich and poor will equally experience the tortures of disease; they will stand in equal want of relief, and will be equally deserving of it.

If fame, or family, or office, or personal attraction, or age, or youth, or genius, or stupidity, or mental distinction of any kind, or any quality of a nature purely accidental be selected as a principle or ground on which, and for which the favor shall be conferred, then thy benevolence will be impeached; the state of the case will not be met, and men will blame thy partiality.

Son, I reply, thou art ever with me, and all that I have is thine, what thou hast just stated is wise and righteous. The accidents of wealth, and fame, and professional distinction, are all of too limited a nature to meet the exigencies of the case; therefore, in accordance with my better benevolence and thine own wisdom, I shall select a *principle*, which shall put the *great* good equally within the reach of all who shall need it, whether rich or poor, or men of fame, or men of inferior renown, the high, the low, the wise, the foolish, the young, the old, of both sexes, and of all ages, and conditions in the city.

I shall select *belief*; and as all men can believe on proper and adequate testimony, this will bring the possession of the favour equally within the reach of all; this is my sovereign decree, and the point at which my absolute pleasure shall obtain, yes I, of myself, ordain that all who believe thee to be my son, the dispenser of this good, and will submit their future health to thy guidance, shall partake of the benefit,—shall be cured and cured for ever of whatever malady they may be possessed and I myself shall introduce thee to the citizens as '*my son, the beloved in whom my soul delighteth*.\*

Now, sir, please observe the points at which my sovereignty does *not* obtain, and you will then more distinctly conceive of the points at which it actually *does* obtain.

1st. My sovereignty does not discover itself in decreeing that certain individuals, high and low, or rich and poor, shall *believe*.

2nd. Nor in decreeing, that certain other individuate high and low, or rich and poor, shall *disbelieve*.

3d Nor do I elect men to believe, that they may be cured, but 1st. I elect them to be cured because they believe. †

---

\*If the reader reflect on the illustration of election given above, he will perceive, that *God's sovereignty* as exhibited in Christianity, and appearing in the selection of the universal principal of faith, and in granting salvation to all on that principle, *is his grace*; his *sovereignty* and his *grace* are an identity in our religion, and the distinction between *sovereign* grace and *free* grace, about which Methodists and Calvinists contend, has, in reality, no existence but in their own imaginations; it is a ridiculous and destructive fable; more remarkable for nothing than the strife which it has engendered.

† Suppose the city to be built and the time fully come for the exhibition of the medicine, the son is introduced and the people believe and are cured. This is Election, the general Election; but suppose again, that the good Physician wished to communicate his Panacea to the world—the whole world; then he requires Apostles—this would be a special election, or an election of individuals for special purposes. Well he selects

2d. I ordain faith as the principle on which cure shall be administered.

3. In these *two* points, then, the selection of *belief* and *believers* to be cured does my sovereignty discover itself.

Corollaries 1. Though it cannot be deduced from the above, that men are chosen to *believe*; it is most obvious, that they are chosen to be cured through, or on account of their belief.

2d. And as their belief terminates on my son, then, strictly and properly, they are chosen in him, i. e. when they are found not *out of*, but *in* him by faith, then they are chosen to be cured, and may receive the medicine.

3d. Again as the whole scheme of election as regards my son, belief, and believers, was settled before the city was built, then all who shall be cured, may be said to be chosen to this good in my son before the foundation of the city!

4th. And last, in selecting *belief*, and in administering the cure on account of it, I gave to the citizens the highest proof of my philanthropy. In short my sovereignty and benevolence are here an identity, they are the same thing.

Now then, to apply all this to religion, the Christian religion: Let God take the place of the benevolent physician; Jesus the place of the son; and let pardon, &c. be put for the medicine.

And then, God's sovereignty and benevolence are displayed in proposing *faith*, and then pardoning those of men who have this *faith*.

1. He has not denied, as Calvinists affirm, that certain of mankind shall believe and be forgiven in preference to others.

2. Nor, that certain others of them shall disbelieve, and be forever damned, but His public decree is 'Go ye unto all the world, proclaim the good news to the whole creation: He, who believes and is baptized, shall be saved: He, who believes not shall be condemned.'

And though it is never said in scripture, that men are chosen to faith, yet it is actually declared, that they are chosen through faith.

And as this faith terminates on the Son of God we are, therefore, said to be chosen in him.

But the whole scheme was framed before the foundation of the world, and therefore we are said to be chosen in him before the foundation of the world.

And, finally, as all this originated in the sovereign pleasure and benevolence of God, hence we are said to be saved by his grace, his will, the good pleasure of his will, his philanthropy, &c. &c.

Now for the 9th chap. of the Romans.

*Pardon* by *faith* in Christ, then, is the great subject preached and defended by the Apostle in this extraordinary epistle.

This doctrine had been committed to Paul by the saviour according to the will of God, the father, to be proclaimed to the heathen.

This the Jews greatly abhorred and declared that the detested doctrine.

1. Deprived them, the Jews, of all pre-eminence over the Gentiles.

2. That righteousness or pardon was attainable only by the Mosaic institute.

3. The Apostolic doctrine was, they said, no better than, 'Let us sin, that grace may abound..'

4. It set aside the Law, they supposed.

5. God's promise to Abraham and his seed for ever was wholly at war with it, &c. Now the Apostle after settling the premises concerning good and evil, nature and revelation, law and gospel in the beginning of the epistle. Comes to discourse *of pardon*

---

from among the cured 12 to preach his medicine to the world, and men every where believe and are cured, and commit their future health to the guidance of their great Physician: but for social purposes these disciples or converts are congregated into bodies great or small as the case may be: this gives birth to another election, viz: that of Bishops and Deacons; and time the whole business of general and special election is concluded.

by faith under the several names of *righteousness, a righteousness of God, a righteousness without law, righteousness imputed, remission of sins that are past, justification, redemption, reconciliation, &c. &c.* until he arrives at the 9th chap., in which he defends God's sovereign right to propose this Christian doctrine to mankind, and to admit to mercy and pardon all among Jews and Gentiles who *believe* in his son Jesus Christ; and also his right to reject all who disbelieved it.

The Apostle's mode of arguing with his countrymen in this chapter, is of the simplest and most forcible kind.

Argument 1. God, in his sovereign pleasure, had chosen Abraham's seed by Isaac in preference to Ishmael, whom he rejected from this honor.

2. He had elected Jacob and rejected Esau according to his own will before ever the children were born, or had done either good or evil.

3. He had raised Pharaoh to the throne of Egypt in order that by the wicked wretch, he might display both his power and his long suffering.

4. He had, by Moses in their own scriptures, claimed the right to have mercy on Whom he pleased, and of hardening whom he pleased.

5. He had the kingdom of this world, yea the world itself under his sovereign control as the potter hath the clay, and therefore he might and would act, according to the good pleasure of his will with good and evil men. No sovereignty, no God.

The conclusion to the whole matter was, that God had rejected the infidel part of the Jewish nation from their high standing as his people.

And, that he had elevated to that distinct ion 'even us, Christians, whom he hath called, not of the Jews only, but also of the Gentiles.'

In short, it was a fact, that, by this impartial and benevolent scheme of bestowing forgiveness on the principle of *faith* in Jesus, the *Gentiles* found what they were not looking for: while the Jews, who stumbled at its levelling nature, fairly missed what they had waited for during 15 centuries from Moses to Jesus.

### ADMONITION.

Let us, who are waiting for Christ's second coming, take heed, that we do not miss what we are looking for; let us seek for glory in the appointed way—by walking by faith—by keeping the commandments of Jesus—by taking care of widows and orphans —by feeding the hungry—by clothing the naked—by relieving the distressed; for if the Jews missed pardon because they sought it by works of the law alone, the Gentiles are equally liable to miss glory, because they seek it by faith of the gospel alone.

---

## RESTORATION OF THE ANCIENT GOSPEL.

### LETTER No. 4.

SIR,

Can you return with me to 1827? Can you imagine yourself seated on some lofty peak upon the sea beat shore, the wild ocean at your feet, spreading wide, and covered over with innumerable vessels, some at hand, some afar off, and all of them with canvass in full display to catch the living breezes as they blow?

If you can, the picture will afford us no incorrect medium through which to take a rapid retrospective view of Christianity, up to the period referred to.

Do you behold that huge vessel farthest off, and hanging heavily upon the skirts of the horizon?—She is a majestic first rate man of war; grand, gloom, and

enterprising, she boasts immense victories and has triumphed over the kings of the earth, even now she carries aboard a vast amount of money and of necessaries in provisions, drink, furniture, apparel, ordinance and apparatus of every kind! Her merchandize is gold and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wool, and brass, and iron, and marble and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men I glorying in her veneration and grandeur, she boasts an ancient launch, and views as even beneath contempt the comparatively small craft by which she is beset and condemned; she carries in men a number equal to the third part of the stars of heaven, her course is westward, her pilot the Pope, and her name is I. N. R. Mystery, Babylon the great, the mother of Harlots and abominations of the earth.

That ship next to her, of still greater extent, and finer mould, is of Grecian construction; she is guided in her course, which is chiefly eastward, by men in splendid habiliments; these are the Patriarchs of Constantinople, Jerusalem, Antioch and Alexandria. Her name which you see upon her stem in the Greek character, is *Helena*. 1200.

The crowd of vessels, varying in their sizes from the largest to the smallest, and sailing chiefly towards the north, is known by the general name of the Reformation 1532: but the numerous ships of which the fleet is composed, bare their respective names, which have been adopted as chance or whim, or ambition or prejudice, gave birth to them.

Do you observe, next in size and show to the splendid vessels which we have just been looking at, one in the front of the Reformation. That vessel derives her name from the famous and gigantic genius by whom she was launched and built; she is called *'The Lutheran'*?

And that one next to her with a red flag:, and sailing towards the British Isles, is styled *'The Episcopacy'*, and was built in the times of good King Harry the 8th. The Corvette fast by her side, and so piquant in the display of her rigging with some keen eyed men aboard, is named *'The Presbyterian'*, 1530. Did you ever see Calvin or Knox? that is Calvin at the helm, and that is the Scotch Apostle hard by his side.

What small ship is that sailing near to the Presbyterian, with men aboard of a gloomy, stern and resolute appearance?

Ah, Sir, that is a famous vessel among the small craft of the Reformation, and has been guided and guarded by men of the first mould, she is strictly speaking *'The Caledonia'*, 1643, and the men you enquire after are called Covenanters.' During the storm of religious persecution which raged in Scotland, the Covenanters were hunted from crag to glen, throughout the highlands, The story of their sufferings is almost incredible. Nothing can be more affecting than the measures they took to enjoy the privileges of religious worship. Watches were stationed from hill to hill—men so sun burnt and worn out that they could hardly be distinguished from the heather of the mountains, who gave a note of alarm on the approach of danger, and the Covenanters had time to

disperse before the bloody swords gleamed in the retreats in which they worshipped. In the gloomy caverns and recesses made by the awful hand that fashioned Scotland's mountain scenery, these martyrs, each one mourning some dear friend, who had been hunted down by the destroyers, met and heard the mysterious words of God, and sung such wild songs of devotion, that they might have been thought the chantings of the mountain spirits. As their sufferings increased, their sermons and devotional exercises approached nearer to the soul chilling trumpeting of the ancient prophets, when they foresaw desolation coming out of the north like a whirlwind?"

The Poet Graham, describes them thus

But years more gloomy, followed; and no more  
 The assembled people dared to meet, in face of day,  
 To worship God. or oven at the dead  
 Of night, save when the wintry storm raved fierce.  
 And thunder peals compelled the men of blood,  
 To couch within their dens; then dauntlessly  
 The scattered few would meet, in some deep dell.  
 By rocks o'er canopied, to hear the voice  
 Their faithful pastor's voice;  
 He, by the gleam Of sheeted lightnings, oped the sacred book  
 And words of comfort spake: over their souls  
 His soothing accents came,—as to her young  
 The heath-fowl, when, at the close of eve  
 She gathers in, mournful, her brood dispersed  
 By murderous sport, and o'er the remnant spreads  
 Fondly her wings: close nestling 'neath her breast,  
 They cherished cower amid the purple blooms.

*You* will excuse my delay at this point, my lady having been a Covenanter.

In company with this last craft, you perceive a crowd of others, with hulk and riggings, and flags, declarative of their Presbyterian origin, and bearing the several names of 'The Burgher,' 'The Anti-Burgher,' 'The Puritan,' 'The Cameronian,' 'The Borean,' 'The Congregationalist,' 'The New School,' 'The Old School,' 'The Independent,' 'The Cumberland,' &c. &c.

There the sailing in deep waters for fear of fire, you behold 'The Universalist,' 'The Unitarian,' 'The Quaker,' 'The Shaker,' 'The Mennonite,' 'The Tunker,' 'The Socinian,' 'The Swedenborgh,' 'The Moravian,' 'The Mormon,' and 'The Jew.'

And on the shore are still to be seen the sad remains of vessels, men and cargoes now no more; known only by their uncouth and barbarous names, sometimes still legible upon their shattered and decaying sterns, as 'The Kinpperdoling,' 'The Joachimite,' 'The Iberian,' 'The Adamite,' 'The Albanenses,' 'The Amaurite,' 'The Anabaptist,' 'The Archontic,' 'The Bardesanite,' 'The Beghard,' 'The Behemenist,' 'The Bethlehemite,' 'The Beddelian,' 'The Barcellist,' 'The Bourignonist,' 'The Buchanite,' 'The Millenarian,' 'The Circoncellion,' 'The Coccesion,' 'The Ebeonite,' and 'The glorious Waldenses, Albygensis, &c.

In the centre of the squadron you see a ship of wonderful extent, and plain rigging, full spread, well manned and a fast sailer. If you will watch un—

fit her stern is towards us, you will perceive that she is named 'The Protestant: Methodist.' Behind her is another called 'The Episcopal Methodist,' steered by pilots who are railed Bishops, against which some of the crew taking exceptions in 1837, fled to that next vessel which is styled 'The Associate Methodist.'" This it is supposed by some, was a leap only from the frying pan into the fire, but to conclude, the original vessel was built and launched by the famous John Wesley, Morgan and others, in 1739.

Do you see that ship styled Baptist.

I see several vessels with that name upon them.

Correct: you see 'The Particular Baptist,' 'The General Baptist,' 'The Regular Baptist,' 'The Freewill Baptist,' 'The Freecommunion Baptist,' 'The Seventh Day Baptist,' 'The Six principles Baptist,' and 'The Emancipator Baptist.' This class of ships is generally of good bottom. The crew aboard are volunteers, and of them in Americans alone, are more than 2,900,000!

What means that chasm in the side of 'The Regular Baptist,' with some other marks of disaster, which I see in 'The Presbyterian,' 'The Universalist,' 'The Seceder,' 'The Infidel,' 'Atheist,' &c. &c.

I shall explain. Do you see these three ships laying near to shore, taking in numerous passengers and bearing the several names of 'The Christian,' 'The Church of God' and 'The Restoration.'

I do.

Well then, in the first of them, viz: 'The Christian' you see standing with his hand upon the helm, a man of patriarchal appearance, with a black coat and a broad brimmed hat, do you not?

I do.

That, Sir, is the man who for many years has guided with unvarying hand the stately vessel which you now look at, blameless, not self-willed, not soon angry, not given to wine, no striker and not given to filthy lucre, he is a lover of hospitality, a lover of good men, sober, just, holy, temperate! and firm as a STONE he holdeth fast the faithful compass in the binnacle before him. After main" taming through a long series of years, the high distinction of pilot to 'The Christian,' he is now ready, as he has shown, to resign his post to the person to whom the Great Captain of Salvation shall see meet to give it in charge. May he die in the midst of his brethren? with the word of peace on his lips, and glory in his soul!

'The Church of God' is a vessel of original mould and bottom, but differing in the first instance from the Christian, which, as originally fitted out, had more sail than ballast. The Church had more ballast than sail, and so moved forward tardily till meeting with 'The Restoration, she hoisted an additional sail and now the three ships are all along to Jerusalem, in a league of peace and amity!

But to 'the Restoration.' You must see, Sir, that she is a vessel of the divinest and most peculiar mould. I do not refer to any display she makes, for she Wakes none; but look at the length and strength and sturdiness of her timbers! her keel and ribs are made as for eternity! and within her capacious

walls may walk at ease, if they would walk in *the truth*, the whole world of mankind.

Who is that Apostolick looking personage behind the binnacle, with heaven in his eye, and gazing full upon the northern and polar star?

That, Sir, is the man who laid her beams in the Bible. Mark the height and capacity of his forehead! the depth and strength and colour of the eye that coucheth underneath, the intellect and argument developed in the length and weight and mobility of his cheek—the massy ear and the veneration of his silvery locks, that now stream to the wintry winds like the bright radiations of light! and say whether, as he stands, he does not realize to you all that you have imagined of the venerable Nestor, Nestor of Sandy Pylos! Holy, vigilant and indefatigable, and avoiding questions which engender strife, like a true servant of God, he is gentle towards all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God per adventure, will grant them repentance unto the acknowledgment of the truth, and that they may recover themselves out of the snare of the Devil, who are taken captive at his will. The father of believing children, and ruling well his own house, a lover of hospitality, a lover of good men, his soul looketh forth from her clayey tenement towards heaven on high. He shall die the death of the righteous; his last end shall be his!

And who is that with a strong hand upon the helm, eying the whole squadron of the Reformation, as if he would run them down?

Names are odious, Sir:—The distinction and priority which he there enjoys, has been well earned. Do you see his face? There is not a straight line in it! and nature, as if she had determined there should be none, besides giving the nasal organ an elevation truly Roman, has slightly inclined the whole to one side—the right side! The lip too, and the azure eye, edged with the fire of the bird of Jove, yield in the same direction; while the well developed frontal sinuses the marble, forehead and the whole cincipital region, give forth all the marks of the depth, the extent, the variety and the fervour of which he has proved himself possessed.

Why do so many keep gazing at him from the decks of the other vessels—'The Presbyterian,'—'The Seceder,'—'The Infidel,' &c. &c.?

Mark, Sir, the extraordinary development behind his ear, and enquire no more; he has run the prow of the Restoration into almost every ship of any size in the fleet, and these groups upon the decks are poor folks met to deplore the disasters and the fortunes of their Clacks, and Noels, and Wallers, and Broaddasses, McCallas, Jennings, &c. &c.; and yon chasm in the hull of the Regular Baptist, which you have noticed, and which the men aboard are tinkering at, is the hole which he hammered out, and at which he and his associates leapt forth. Valiant for the truth in the earth; and fearing nothing but God and evil, may he till death maintain by honor and righteousness, the high distinction and priority which he now enjoys, and then having gone, his name and his fame shall be in the mouth of all saints, greater than if written on the blue firmament with a pen of gold! better than if poured in letters of living gold along the sky 1

Who is that lean man behind him, with his eye devouring the compass in the binnacle, and whose head the Pilot would raise from his bosom, whereon it had reclined?

No names, Sir,—if he leapt from the chasm first, bearing along with him the flag of Union, he is to be borne with. It is well his purposes are divine and founded in truth for *you* cannot turn him.

And who are all these joyous men, and officers aboard crowding around the helm.

These, Sir. are all volunteers, and singing as you hear

The everlasting Gospel has launched the deep at last;  
Behold her sails unfurled upon her towering mast!  
Her joyous crew upon the deck in loving order stand,  
Crying 'Ho here we go for Immanuel's happy land.'

But you will say the above is written rather to praise certain persons whom I love, than to give a history of any particular fact in the Reformation which was what I promised to do, viz: 'The practical Restoration of the Ancient Gospel. Well, Sir, honor to whom honor is due; but I shall drop my figure and turn from persons to the fact in question.

In 1827, then, there were three parties on the carpet, struggling to restore original Christianity. The first of them calling themselves *the Churches of Christ*. The second calling themselves *Christians*, and the third laying at that time chiefly in the bosom of the Regular Baptist Churches, and originating with the writings and labours of Bro A. Campbell. To the first of these party's concerning which more particularly by and by, up to 1826 belonged.

Your humble servant;

W. S.

---

FOR THE EVANGELIST.

'But yet in this tent we groan, earnestly desiring to go permanently into our habitation, which is heavenly.'  
As weary trav'lers in a tent, cheerless and sad we groan,  
We've left our kindred and our friends, and tarry here from home;  
The night is dark, and solitude has spread its raven wing,  
And earth, with all its charms to us, is but a worthless thing.

And we are hastening to a place, delectable for rest;  
And soon we hope to lay us down, and calm our weary breast;  
With earnest wish, with strong desire, we look for happier days,  
When we shall spend a glorious life in more than mortal praise.

We now are like the panting hart, pursued by eager foe,  
And every moment as it flies, we look to be brought low;  
When morning lifts its curtain up, and shows a cheerful sky,  
In deep suspense our souls are held, for 'we do daily die.'

Weary and faint, we yet pursue, our prize is still before,  
Tho' many a stormy night may come, and many a tempest-roar;  
A habitation in the skies to faithful men is given,  
A house not made with mortal hands, high in the abodes of heaven.

J. CHALLEN.

## CORRESPONDENCE.

From brother Poindexter, Lexington, Ky.; 'Dear brother Scott: I am pleased to see your discourse on the Holy Spirit in this month's Evangelist as some of our brethren here were desirous to possess themselves of it. I consider this an important document: for the subject is but badly understood by the public in general, and also by some of our teachers in particular. A lot of the original publication has been sent on hither by brother Campbell for brother Smith.'

Brother Grafton, Kings Creek, says of the success of the Gospel in his region 'that it took up all the honest hearted last summer.' May it never take up any other!

'Dear brother Scott, Grace to you, and peace from God the Father, and from our Lord Jesus Christ. I thank God on every remembrance of you for the grace given you through Jesus Christ: your Evangelist is instructive and pleasing, in nothing tiresome, but knowing it is the lot of man to err, I examine with jealous scrutiny everything both of my own and others. There are still two subjects which I do not think understood according to the divine oracles—*Marriage* and *Bishops*. Many of the disciples are well pleased with your history of the Restoration of the Ancient Gospel.' Let us know when you will come up, that we may make appointments.

JAMES McELLROY.'

Brother James, come for me.—ED.

From brother W. E. Matthews, Miss.: 'Dear brother Scott: a year has rolled round and we have received and read the Evangelist; suffice it to say, we are happy to find it so admirably comporting with its name and pretensions; may it continue to receive increased support. The Reformation is still progressing in Mississippi.

From Brother S. C. Dunning, Savannah, Georgia.

'Brother Scott: Allow me through the medium of your periodical to submit a few remarks to all those who love the truth. I rejoice in the principles and progress of the reformation, which is pursuing the even tenor of its way, towards a glorious result;— already the barren heath is becoming a fruitful field, and the wilderness beginning to blossom as the rose, which may fill our hearts with gratitude, and employ our tongues in praise and thanksgiving to him, who loved us and gave himself for us; how cheering the sound of Heavenly Philanthropy which tells us, that we are reconciled to God by the death of his Son; and also tells us that this blissful truth is carried out in all its superlative grandeur, to the final consummation of a glorious immortality.

I have endeavored to watch with care the progress of the reformation for the past ten years, and have need to admire enough to cause the tear of joy to flow: and when I think of the faithful few who began, and yet continue their untiring efforts to complete the work, I joyfully respond, go onward to rear in its primitive simplicity and splendour, the temple of Jehovah's residence, until Zion shall be the joy of the whole earth; but there are a few particulars (if I mistake not the New Testament instruction) that require a passing notice; it is this, that all disciples, should without delay, obey the instructions of the King, even if they have been previously in communion with Baptists or other churches, which do not obey these instructions. The apostles separated the disciples, and certainly for the purpose that they might obey the institutions of the great lawgiver.

But it will be said that they were separated from the unbelieving multitude; this I acknowledge, yet I conceive the principle surely applicable to any other religious society, who obey not Jesus; the mere fact of their profession, changes no principle of application, provided they obey not: the mere pageantry of outward traditional observ-

ances, which have no sanction of divine authority surely cannot be a society to be sought after, and from such let the reformed separate: on this subject disguise is unnecessary, and totally unworthy of any who advocate the truth.

If to obey Jesus we are under certain circumstances to forsake our near relatives, surely to obey Jesus it is necessary to separate from those who hold the traditions of men in higher reverence than the words of the Lord. Let it be done without delay, we all say to a believer in Jesus, be immersed, carry out the principle of obedience as at Jerusalem, 2d chap. Acts, v, 2d. We say not to a Roman Catholic or Presbyterian who make the good confession, go back and remain in your present religious connection; we now say, obey in all things? the institutions of our absent Lord—does truth make an exception in favour of a Baptist church? I trust not.

I would say to all who love the institutions of Jesus, come out from among the Baptists and all others who disobey the Lord of Glory, not for the purpose of causing a division, but from the necessity which truth lays them under to obey their acknowledged lawgiver; the spirit in which all this should be done, surely should be characterized by all the gentleness and brotherly love, which should ever adorn all disciples. Necessity was laid on the apostles to proclaim the gospel; and I am yet to learn if necessity is not laid on every disciples to obey, even should this cause a withdrawal from his brethren, provided; obedience to him who shed his precious blood demanded it.'

---

Bro. Dibble of N. Lisbon is appointed our agent for that town. In a letter of last month, he says; Bro. Jones of Wooster belonging to the Regular Baptists, visited us. and we, the disciples, hardly knew how to appreciate the truth, until we heard this man proclaim again, the old Calvinistic errors.

A letter from our beloved brother Aylett Rains, says, 'The Congregation in the vicinity of Wilmington, are. all things considered, doing as well as could be expected. The brother adds, 'There never was a period in which more energetic measures were necessary. May the Lord strengthen his servants.'

We thank our beloved brother for all his kindness; and concur with him in his judgement of the interesting nature of the present *crisis* May the Lord strengthen him —ED. Bro. Wm. Bowling of Marion Co. O. says, the disciples in his quarter are in great spirits at present; and are aided by the labours of Secrist, Jones, Milton, Wells, Sergeant and B. Walker, who are employed in bringing many to righteousness.

Bro. Steel, of Richmond Ky. says, 'The good work of converting sinners to the Prince of Peace by those persons called Reformers is going on in this country—we have many able proclaimers. John Smith, within a year, has himself immersed upwards of 200 persons.

Bro. Alvin Kyes writes, 'Since I saw you I have been ordained an Elder without the laying on of hands, and the sectarians do not like it: I am not a great teacher, but I trust in God for all strength.'

The above Bro. has at least the blessedness of having converted nearly all, who form the little flock.

From Bro. Williams, Ravenna, O. 'Bro. S. The ancient Gospel is performing wonders in this county, peculiar to its own intrinsic nature; it is breaking in upon the old sectarian establishments, and the careless and unthinking are roused to a sense of their folly by the force of its evidence, and by its magnificent adaptation to the wants of man in all his situations.' In short, the Reformation has outstrip our most sanguine expectations.

### RESOURCES OF THE EUROPEAN POWERS.

We extract from an article in the London Courier, the following statement of the comparative means; and resources of the five great powers of Europe, immediately affected by the contemplated hostilities between Holland on the one side, and England and France on the other. The conclusions drawn by the Courier, from the statement is, that as a naval and defensive power, Great Britain stands prominent, but that as a military aggressor on the continent, she is powerless.—*Gaz.*

	Millions.		
The <i>population</i> of Russia is about	60,000,000		
Austria,	33,000,000		
Prussia,	13,000,000		
France,	33,000,000		
Great Britain,	24,000,000		
The <i>Revenue</i> of Russia	14,000,000		
Austria,	12,000,000		
Prussia,	8,000,000		
France,	38,000,000		
Britain,	55,000,000		
<i>National Debt</i> of Russia,	55,000,000		
Austria,	60,000,000		
Prussia,	28,000,000		
France,	200,000,000		
G. Britain,	770,000,000		
Disposal Revenue after paying the interest of the National Debt. Russia,	11,000,000		
Austria,	9,000,000		
Prussia,	6,250,000		
France,	28,000,000		
G. Britain,	26,000,000		
Soldiers of all kinds Russia,	600,000		
Austria,	350,000		
Prussia,	250,000		
France,	400,000		
G. Britain,	110,000		
Vessels of War, Russia	128		
Austria,	72		
Prussia,	2		
France,	320		
G. Britain,	504		
	Ships of the line.	Frigates.	Armed vessels.
Russia has	46	30	50
Austria,	3	8	61
Prussia,	2		
France,	162	35	207
G. Britain,	272	118	325

THE  
E V A N G E L I S T ,

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

MESSIAH.

---

NO. 5.

CINCINNATI, MAY 5, 1833.

VOL. 2.

---

**RESTORATION OF THE ANCIENT GOSPEL.**

LETTER No. 5.

SIR:

To admit converts into the church that they may receive the Holy Spirit, forms one of the most striking features in the Ancient Gospel, and at its restoration, it had no parallel in the practice of any party in Christendom. This, if I may be allowed the expression, is an idiosyncrasy in the Ancient Gospel, and bears no relation to the constitution of any thing else preached for salvation.

Would it not be desirable to ascertain at what period of Christian history, this exhibition and use of the gospel was abandoned, and on what account? was it dropt in the 3d, 4th, 5th or 6th century was it lost at once—or gradually by the influx of growing corruption, or was it put down by authority?

A man of excellent understanding, and of undoubted sincerity, was asked the other day, in order to fish out of him by stealth some ideas relative to the Holy Spirit, whether he regretted obeying the gospel. He said he did not; and added, that he had previously laboured to prepare himself for the obedience of the gospel by all possible attention to reformation both in his own person, in his family, and in the world; but, continued he, I have now learnt, that all the morality in the world, how pure soever it be, cannot communicate to its possessor the spirit of Christ! and I am now able to look backward on both my life and reformation, and to discern the real difference between walking righteously in the Spirit of the world, and walking righteously in the Spirit of Christ.

Does not this, sir, bring one in mind of the account which Cyprian gives of his own conversion? Permit me, sir, to insert in this place the words of the venerable martyr. 'While,' says Cyprian, 'I laid in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness;

but could not comprehend how a man could receive a new life from his being immersed in water; cease to be what he was before, and still remain the same body. How can he, who has grown old in a worldly way of living, strip himself of his former inclinations, and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety? Or he, who has always appeared in splendid apparel, stoop to the plain, simple, and unornamented dress of the common people? It is impossible for a man who has borne the most honorable posts, ever to submit to a private and obscure life; or that he who has never been in public without a crowd of attendants, and persons who endeavored to make their fortunes by attending him, should ever bear to be alone. This, continues he, was my way of arguing; I thought it was impossible for me to leave my former course of life, and the habits I was then engaged in, and accustomed to: but no sooner did the life-giving water wash the spots from my soul, *than my heart received the heavenly light of the Holy Spirit*, which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible; could discern that my former life was earthly and sinful according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God.'

Must not this appear extraordinary to all who have read it, undemanding the Ancient Gospel! how delightful to perceive, that this undisguised account which the venerable martyr gives of the gospel, by which he himself was saved, exactly describes the most illustrious features in the ancient gospel so lately resuscitated, and enunciated once more in the style and language of the ancient apostles! This piece of Cyprian's bring written about the middle of the 3d century, shows that the apostolic annunciation and administration of the ancient gospel, were not in his time universally abandoned.

How few, however, discern like Cyprian, that the gospel is the ministration of the Spirit! Struck with the more sensible ordinance of baptism, they admire or condemn its administration as it flatters or contradicts their education, and erroneously suppose, that this thing, styled the ancient gospel, is intended at most, merely to correct the world in regard to baptism as a remitting ordinance; but, my dear sir, the world, even the professing world, is wrong on all the points in the gospel; wrong on faith, wrong on repentance, wrong on baptism for remission, wrong on remission itself, and wrong on the Spirit; their discordant exhibitions of the gospel are confused, disordered, contradictory! The restoration of the gospel, however, was not less distinguished as the ministration of the Spirit, than as the ministration of remission, and that there might be no misconception on this point, the very words of Scripture, relative to the reception of the Spirit, were called aloud over the heads and persons of the immersed.

These things being so, you will no doubt like many others, experience no ordinary degree of surprise on being told, that there are now certain preachers affect-

ing to espouse the cause of the Ancient Gospel, who cease not to proclaim all over their fields of labour, that there is no Spirit now; that there is no Spirit given; that the word is the Spirit! &c. Yes, brother Campbell's brother-in-law, writes me, that the cause in certain places, which he has lately visited, is loaded just with the intolerable burden of such proclaimers; but I here protest, that such men have neither brother Campbell nor us for their examples in such sayings, and I am sure, that such individuals do neither conceive of the gospel as it has been delivered in the Holy Scriptures by the Apostles, nor as it has been lately restored again in practice to the church.

The gift of the Holy Spirit as consequent on the obedience of the gospel, is a standing miracle in the church, that may be seen and read of all men in the love, joy, and mutual esteem, which shine forth from it in them who obey Christ; and the preacher, who says there is no Holy Spirit, or that the word is the Spirit, or the Spirit the word, disgraces his proclamation by unsound language, and instead of aiding to sort up the public mind on this all-important matter and to bring about the unity of the church, he only adds disorder to disorder, his preaching is 'confusion worse confused;' it is misrule itself run mad!

But, sir, excuse this episode on the Ancient Gospel, and on some who would pretend to proclaim it. I intended to write to you of its restoration—its practical restoration.

You recollect the parable of the ships in my last letter, and of the three which lay nearest to the shore, or which were latest launched, viz: 'The Christian,' 'The Church of God,' and 'The Restoration;' well it was observed, that 'The Christian,' as originally fitted out, had more sail than ballast; while 'The Church' had more ballast than sail;—by this was meant, that the one paid too much attention to the *order*, the other to the *faith* of the gospel. The one was wholly engrossed in *preaching*, the other wholly engrossed in *teaching*; the one party neglected the sinners; the other neglected the saints; the first stood with its back to the world; the second with its back to the church; in short, the double field of gospel *faith* and gospel *order* was fully seen by neither of these parties, and yet they saw more than all others, and had doubtless made greater attainments than any other distinct sects on the ground; both of them had seized on the Holy Scriptures as the exclusive rule of faith irrespective of written creeds, catechisms, &c., and our churches had attained as much as has yet been attained of gospel order in the church.

The Christians, in their excessive zeal to convert the world, did to a wonderful extent overlook the order of the church; while our churches paid such unbounded regard to the ancient order of the church as wholly to forget the preaching of the gospel: we had consequently few converts; they had little order; their converts were more numerous, but ours were far better instructed in the faith: and while one of our churches might be five and six years with scarce a dozen people added by immersion, yet all, who were added, were in the constant practice of meeting every *first day* of the week to break bread, to read the scriptures, to exhort and to teach one another, 'thus continuing steadfastly in the apostle's doctrine, contribution, and breaking of bread and prayers.' In 1828, the number of churches, which returned answers to the circular of the

church in New York, was 21; several did not write in answer to the circular. Now, sir, it was this disregard to the preaching of the gospel in our churches connected with the manifest departure of all sects from the original enunciation of it, together with some other matters, which will be noticed, that most of all contributed to the restoration of the Ancient Gospel, and to the experiment of ministering it for remission, and for the Holy Spirit, on confession of the truth.

Farewell,  
W. S.

---

**SACRED COLLOQUY.**

ON

THE ANCIENT GOSPEL.

NO. 15.

'So then *faith* cometh by *hearing* and hearing by the word of God.'—ROM. x. 17.

Mr. Charles, said Mr. Locke, (the family being in waiting for the arrival of Mr. Stansbury,) we have now an opportunity by the teachings of Mr. Stansbury of ascertaining what are some of the distinguishing features of the Ancient Gospel; of seeing how, and in what points it differs from Modern Gospels; and also why those, who were concerned in its restoration, have so vigorously aroused themselves in its promulgation and defence.

My dear Charles then, will not, I dare say, be either offended or alarmed, if I take the liberty of enquiring what are now his sentiments, relative to the development already before him in the reasonings and explanations of our mutual friend and brother, Mr. St.

C. Sd. My sentiments, respected Sir, are these: I have been a regular baptist, and of course the arrangement and order of things introduced at the restoration of the ancient gospel, and now reasoned for by Mr. St. wholly contradict both my experience and my prejudices. I know not how to admire sufficiently the divine goodness in bringing the remission of sins so near to all who need and desire it, and in bestowing the gift of the Holy Spirit on one established and uniform plan: Nor do I know what to think of the unfortunate parties and the innumerable preachers and teachers in Christendom who are all ignorant of these things: how the original plan of administering the gospel should have been dropt, and when, and whether it was put down by authority, or was lost through the carelessness of professors, or disappeared suddenly, or slowly by the influx of gradual corruption, I cannot conceive! and how it should have been so lately restored in practice at such a time, in such a manner, in such a place and under such circumstances is all equally amazing tome! but seeing that things are so you will pardon me if I embrace the opportunity afforded by your question of

recognizing the paramount divinity of these things, and of acknowledging myself a disciple, a humble disciple to the ancient gospel.

Mr. Locke, with some others whom we venture not to name, heard this ingenuous answer of young Charles' with exquisite delight, and let fall a tear of joy on the occasion.

Mr. Charles continued: Why should there not be an established order in revealed religion and in the gospel in particular, as well as in all the other works of God? What were nature without order? A chaos! What were society without order? An anarchy! And what is the gospel without order? It is in the hands of all an indefinable riddle! a system of contradictions, contrarities and oppositions!—It is faith without evidence—repentance without motive—obedience without law—remission without a medium, and the Holy Spirit without promise! In short, there is nothing analogous in the modern exhibition of the gospel to the works either of God or man; the things neither of nature nor society, bear the least resemblance to it in absurdity. And I confess that this same doctrine of arrangement has delivered me from otherwise insurmountable difficulties; difficulties which respected not only my experience and prejudices, but the Divine character itself, and the salvation by Christ Jesus; the confusion and cause of sects had also been to me inexplicable, and much too, I must confess, of the letter of the Holy Scripture. But, thanks be to heaven, my way is now clear, and I hope henceforth to be of use to my fellow men in the ways of the Most High.

Mr. Stansbury entered, and after salutations given and received, he renewed his explication of the terms in the ancient gospel. Brethren, said he, we have seen in a former conversation, that the six items in the gospel, are susceptible of a very elegant division into two parts, viz: faith, repentance and baptism;—remission, the Holy Spirit, and the resurrection. Agreeably to this division the gospel can be proved to be, like all other things bestowed by God on man, admirably adapted to his *wants* and his *capacity*: this is what I want to prove in the subsequent part of this enquiry, and 'to justify the ways of God to man.'

In faith, in reformation, in baptism the gospel is perfectly suited to our rapacity; for man can believe on evidence; he can reform from motive; he can obey law; and therefore the Gospel cannot be proved to be beyond the natural capacity or powers of man, unless it can first be proved, it demands of him faith, reformation and obedience without supplying him with the necessary evidence, motives and laws; but this can never be proved; for when the gospel calls for faith, it supplies us with evidence, and says if we receive the testimony of men the testimony of God is greater; when it orders reformation it proposes the highest motives, even the eternal judgment and eternal life; and when it demands obedience, it is to law framed by the highest authority in the universe, even God, and is enforced by the most tremendous sanctions, even everlasting condemnation.

In its several blessings of remission, the Spirit and the resurrection, the gospel is surprisingly adapted to our wants. The existence of good and evil is recognized in all nations and originates in man's capacity for pain and pleasure. This sentiment of good and evil, gives birth to law and conscience; and conscience, as the

Apostle says, 'accuses or else excused' us as we practice the one or the other.—It is found however in the experience of all nations, that the balance of conscience is against us, or as Paul expresses it, that 'all have sinned.' The remission of sins, therefore, is perfectly suited to our necessities; all require to be justified freely by the grace of God; all require to have their conscience cleansed by pardon: this pardon is through the blood of the Lamb, our Lord Jesus Christ; Glory to God! But if the commission of evil defiles the conscience, an evil conscience defiles and debases the spirit of man; hence we are found to be earthly sensual, devilish; the presentation of the Spirit then, is a 'heavenly gift,' as Paul says, and altogether what we need as animal men. As for the resurrection, it is so obviously necessary to us as dying men, that our salvation had been wholly defective without it.

Thus the gospel in its faith, repentance and obedience, is suited to the natural powers of man; and in its pardon and spirit and resurrection, it is wholly adapted to his necessities: thus too, nature and religion are shown to be analogous in their sentiment of adaptation to man. For every thing in nature is suited to our wants and powers.—But to return to faith.

It has been observed, continued Mr. St., that all things necessary to the understanding *of faith*—that mental thing styled *faith*, may be spoken in answer to the following questions:

1. What is faith?
2. How is it obtained?
3. What is the use of it?

We have already ascertained from the 11th chap, of the Heb. what faith is, and now we shall proceed to answer the second question, viz:

How is faith obtained?

The Apostle avers in the 10th ch. of the Rom. that 'faith cometh *by hearing*?' however, to show you how it is not obtained, I shall just relate to you an occurrence which transpired the other day in the presence of many witnesses. Mr. W. a Methodist class-leader, in argument with the disciples, pointed to the skies and boasted of his faith, that he had received it right down from heaven!

Sir, said a disciple, promptly, you have not the faith of the gospel, and I shall prove it to all present: You boast of having received your faith 'right down from heaven!' and Paul says faith cometh by hearing: inasmuch then, as faith cometh by hearing the word of God, and you received yours down from heaven irrespective of hearing the word, therefore your faith is not, cannot be, the faith of the gospel!

This argument, continued Mr. St. was urged with great discernment; the faith of the class-leader could not be Evangelical, according to his own account of it, because faith being obtained by *hearing* as certainly as wheat or barley is obtained *by growing*, it is not less absurd to say, that we receive our grain right down from heaven than to say we receive our faith right down from heaven. All the things of religion, like all the things in nature, are received through the proper and established media; and we can no more receive the faith of the gospel by looking up to the skies without hearing than we can receive a field of wheat, or rye, or barley by looking up to the skies without sowing it.

Not Evangelical! said Bro. Wesley, why could it not be Evangelical, Mr. St.? Because, replied the Reformer, it was not derived from the writings of the Evangelists. No faith that is not derived from the examination and admission of the testimony of Matthew, Mark, Luke and John, the Evangelists, can be truly Evangelical; faith that does not spring from this source, is no better than a prejudice, or an opinion, or a notion, or an imagination; it is a romance; it is a shadow; it is an apparition, and will vanish like the morning cloud; like the early dew; like smoke out of the chimney, like the snow in the river; like the rainbow amid the storm; like the flax in the fire! and it is no more to be relied on than an ankle out of joint, or a broken tooth, or a deceitful bow, or an untaught heifer, or a broken reed, or a liar, or the father of lies! It is as deceitful as Judas; it is presumptuous as Simon Magus; it is cruel as Simeon and Levi, and murderous as Cain!

---

TO MR. ————A UNIVERSALIST.

DEAR SIR:—I do not wish to make your queries the subject of a public discourse; I will therefore, give them an answer in writing. Your first query is,

*'In what sense is Jesus the son of God?'*

He is the son of God in the *true* and *proper* sense of the word son: he is the son of God by Mary! Proof: 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that *Holy thing* which shall be born of thee, shall be called the Son of God.' Luke 1; 35. Now, as every son partakes the nature of both his father and his mother, so it was with Jesus: he was, consequently, both *divine* and *human*; nor do I consider that there is any greater mystery in this matter, than in ordinary generation. The *modus* of almost every natural, as well as spiritual process, is far beyond human '*ken*.'

Your next query is,

*'What do you mean by the word Devil?'*

On this point I am not disposed to be strenuous. But, as you doubtlessly desire me to be candid, I must tell you that the Scriptures do seem to me, to present as strong proof of the personality of the Devil, as of the personality of God! He is represented as walking,' and 'talking,' and as having much 'cunning,' and many 'devices;'—all these, and many more personal qualities are Attributed to him in the Holy Scriptures. Nay, Paul does in one place intimate that the 'evil one' became a devil through pride. The Bishop must not be 'a novice, lest being lifted up with pride, he fall into the condemnation of the Devil.' 1 Tim, 3; 6. The

phrase, *condemnation of the Devil*, means, the Devil's condemnation. The Devil then, sinned through *pride*; and for this sin was he condemned. I will not say, sir, that the Devil sinned in that place which we denominate *Heaven!* He might, for ought I know, have been an inhabitant of the planet Jupiter! I know not in what part of the boundless universe he was heated at the period in which he sinned: nor is it necessary that I should know. I cannot however, but think that the objections which are frequently urged against the personality of the Devil, spring out of a too circumscribed view of the subject. We should remember, that the dominions of the Almighty are boundless: and that, just as every leaf, every blade of grass, every visible object in nature teems with life: so throughout immensity, all these splendid orbs which float in ether, are peopled by myriads of inhabitants; some of them perhaps as much superior to man, as man is to the ant! Some of these inhabitants too, may have sinned: and this may a Devil have been made. Yes, in this way may we very reasonably suppose, many Devils to have originated. I do not assart that the Devil did originate in this way; I am only endeavouring to show you that you could not reasonably object to the personal existence of the Devil, in consequence of not being able to tell whence he came! We are told by James, that 'even Devils (lemons) believe and tremble:' and the demons which, when Christ was upon the earth, *possessed* certain persons, spoke out in human language, and said on one occasion, 'We know thee—thou art Jesus the son of God, hast thou come to torment us before the time.' Permit me to say, sir, that if you can make these 'walking,' 'talking,' 'believing,' 'trembling' demons, mere principles, you can spin a finer spiritual thread, than can your humble servant!! It may indeed, appear somewhat *queer* to you, that there should be such things as Devils; but you must remember, that, there are a great many *queer* things in the universe!—and, that many things which are nevertheless facts, appear incredible, only on account of our limited observation.

Your next query is,

*'What is the meaning of that scripture which says that, Christ is the saviour of the world.'*

It means, sir, what it says! Christ is, indeed the saviour of the world,—the *whole world!* But, sir, have you never learned that there are several modes of salvation? There is a *present temporal* salvation,—'God is the saviour of all men!' There is a present *special salvation*, 'God is the saviour of all men *especially of those that believe?* And there is an *eternal* salvation,—'Je-

sus has become the author of *eternal* salvation to all them that obey him.' Now, Jesus is *saving* us every clay, from a thousand temporal ills; and, in this sense he saves the whole world. He will also save the whole world from temporal death, brought on it by the first sin of Adam; but, he will save none with an *eternal* salvation, who do not to the *utmost extent* of their power *obey* him. Mark it, I say to the utmost extent of their power! for God requires of every man *according* to, and not *beyond* his ability. Is not this reasonable? Do you want God to *cram* men with salvation, God will never act thus!!! He has too much respect for us and for himself, to convert us into mere automata—to prostrate all our powers of moral agency. No; salvation has been provided; the conditions have been propounded; and if any refuse to submit, they *must*, die the second death!

You next desire to know,

*'Whether Jesus is to save men from sin, or from hell, or from punishment?'*

From all these. The Lord Jesus *forgives sins*: thus are we saved from the *guilt* of sin. *He gives grace*, thus are we saved from *sinning*; and consequently, being saved from the *guilt* and *power* of sin, we shall not be liable to *punishment*,—to *Hell*. I once endeavored to prove that, God would punish every man as much as he deserved; and yet forgive him! a queer forgiveness!! It was, sir, a metaphysical figment of my then disordered brain. Punish a man as much as he deserves, and still forgive him!! Truly, if this principle shall be adopted, we may all become a very forgiving people! We are commanded to forgive others as God forgives us; consequently, as you suppose that God punishes every man to the full extent of his demerits, before he forgives him, we must do the same!!

You next ask whether,

*'The fact, that Jesus was killed by the Jews, is the only way by which mankind could be benefited by his salvation?'*

I answer, that, without the death of Jesus, there could have been no such thing as salvation. 'We have redemption through his blood,' and 'without the shedding of blood there is no remission:' so say the scriptures.

But you ask,

*'Whether, if the act of killing Jesus, has been productive of so much good, the Jews who killed him, do not deserve a great reward?'*

No, sir! they deserve no reward at all! Because, sir, their *intention* was evil: they crucified him by wicked hands! The turpitude of the *intention* is what gives magnitude to crime. In no sense whatever, can the murderers of our Lord be denominated the authors of any good, which may result from the death of Jesus; because their intention was not good, but evil: God, and not the Jews, is the author of salvation by Jesus Christ our Lord because he overruled the wickedness of the Jews, so as to produce good by it. Be careful, my dear sir, of the deep waters of error!! Many persons are now ruining themselves by imprudent religious, or rather irreligious speculations! I have answered your queries candidly, and with a friendly spirit.

Yours, &c.

A. RAINS.

---

FROM INSTRUCTION IN THE MOSAIC RELIGION.—FROM THE GERMAN OF J. JOHNSON

167. Do the Talmudists, who did not enjoy the privileges of citizens, which bind us more closely to the other inhabitants of the state, teach us to love and benefit our fellow-men, who profess another religion?

Yes; for they teach.; every Israelite is commanded by the divine law, to love those persons of all nations, who observe the seven precepts of the children of Noah. He is accordingly obliged to visit their sick, to bury their dead, to support their poor, and to assist those of them, who may stand in need of assistance, as well as those of the Israelites; and there is, therefore, no act of philanthropy, which a true Israelite can abstain from exercising towards the observers of the precepts given to Noah.

168. Should we now loan money without interest to a man who is not a Jew?

By all means; for there is no difference in this respect even between an Israelite and a stranger, as long as he wants the money for the purchase of necessaries of life, and not for the sake of trading with it. And we find the following precept of philanthropy and benevolence:

"If thy brother become? poor near thee, and let his hand sink (be reduced:) thou shalt assist him, as also the stranger and sojourner, that he may live with thee. Thou shalt not take from him any *interest* or *advance*, and thou shalt fear thy God, and suffer thy brother to live near thee. Thou shalt not loan him thy money on *interest* nor thy food at advance.' (Lev. 25 ch. 35 v.)

169. But what is intended to be prohibited in Dent. 25 ch. 20 v. as the *taking of interest* is so very clearly forbidden, not alone in the foregoing passage, but also in Exodus 22 ch. 24 v.?

In this passage, it is forbidden to any Israelite, (according to the interpretation of the Talmudists and all other learned men,) who is obliged to borrow money, to *give* any interest therefore to any other Israelite.

'Thou shall not *pay* any interest to thy brother, not on money, not on food, nor on any thing else, for which interest is demanded.'

170. Can you give any reason, why it was prohibited to pay interest?

Because the whole polity of the Israelitish people aims solely, at forming them into a nation of Agriculturalist's, who were not to be engaged in trading, but to depend chiefly, for their maintenance, upon the cultivation of the soil, and the necessary arts and mechanical occupations. For this reason were the commandments relative to the sabbatic year, and the many other agrarian laws, instituted It was therefore made obligatory upon the Israelites, not only to assist one another with loans, when any one was in distress, without receiving any interest; but it was also strictly prohibited to *pay* any interest for money advanced. For agriculture could not afford the means of paying it, and the country and community might perchance suffer in consequence. As the inability of complying with the *terms of* the loan, would invariably tend to transfer the land from its owner to the lender of the money; and this again would be the means of bringing large estates into the hands of the *few*, to the prejudice of the *many*; since it can be proved, by every day's experience, that, when a man has once acquired a large amount of property, it must of necessity increase; and thus the accumulation in the hands of one or a few of a large portion of the land or money of a country, will create a kind of aristocracy, capable of acquiring an undue degree of political influence, because the multitude must look up to them as masters or proprietors; and this again would have been evidently against the tendency of the Mosaic code, whose institutions throughout are intended to form a state, in which each man should have an interest in the soil, and in which one man should be upon an equality with his more opulent and learned neighbor.

171. What is then, according to the view just given, the intent of the 21st v of the 23 ch. of Deut.?

It is only a continuation of the preceding verse.

'If the native will not loan thee without interest: thou *mayest* then *give* interest to the foreigner, but never to the brother' (the Israelite.)

Some of our learned men add the following explanation: If thou hast promised interest to a foreigner, thou art bound to give it him; but if thou hast made such a contract with an Israelite, it is void' and thou art not at liberty to comply with its conditions.

See *Abarbanel* and R. *Abadya Sapurny*.

172 But suppose the verse had another meaning, and should not refer to the *borrower*, but to the *lender*; and that its import be: 'From a stranger thou mayest *take* interest, but not from thy brother I' will this permit us to loan to those on *usury* who are not of our faith.'

We can by no means give such a turn to this precept. For in the first instance, this passage can not allude to *usury*, since we do not find a word of this import in the Holy Scriptures,\* Secondly, all our fellow-citizens, no matter of what faith they may be, are our brothers, and we are accordingly obliged to assist them in their need without compensation.

'Have we not *all* one father? has not one God created us all? why then should one brother act deceitfully towards the other?' (Mal. 2 ch. 10 v.)

173 What then is the difference, in relation to the taking of interest between the Israelite and the stranger?

If our fellow-man, who is not an Israelite, wants money towards the support of his family, or the prosecution of his agricultural or domestic occupation, we are forbidden by our religion to demand any interest; for the consciousness of having done our duty as men, and acted as God commands, should of itself be sufficient reward for us. But if our neighbor, who is no Israelite, wants to employ the loan for mercantile speculation or similar purposes, it is lawful for the lender to ask for himself a small share of the profits, or what is the same, to take as much interest, as the general custom or the law of the land permits. But if the borrower be an Israelite, it is unlawful to take any interest at all, unless the lender assume a greater share of the loss, (if any there be,) than he receives

---

\*All etymologists must agree in this respect with our doctors; *for usury* means *more than legal interest*; but no where in the Mosaic law is there any precept given for lawful interest, according to which the *relative* import of the word *usury*, or the excess of interest, might be fixed; but every where all kinds of interest, without reference to the amount, are strictly prohibited. And as no kind of interest is allowed by law; it is evident, that there can be no word which can signify *usury*. *Author*.

profit, in case the speculation should turn out profitably. For instance, if he contracts to receive a third part of the profit, he must suffer half the loss, and so on, for a greater or smaller share of profit; so that the lender should not have too great an advantage over the borrower, and that the latter should be considered more in the light of an agent, than as the sole proprietor of the loaned money. But the lender of the money or merchandise has this advantage; in case the agent dies, and he can identify the goods, or prove any money found to be the sum he left with him, or the proceeds of the goods he entrusted to him, he can claim them, no matter how many other creditors the deceased may have besides; since the goods or the money were always his property. And whereas the lender is always considered as the proprietor, he is bound to pay the agent for his trouble, in case there be neither profit nor loss, if they have originally agreed for half' profit and loss. But if the lender has consented, to assume two thirds of the loss against the chance of receiving one third of the profits, the agent cannot claim any remuneration, if there be neither profit nor loss.

---

LETTER.

JACKSONVILLE, March 31, 1833.

*Dear Brother:* After a long silence I have taken up my pen to address you with a few lines. Notwithstanding our silence, I have never forgotten the sweet moments we have passed together while you was in the Emporium of the West, and I trust that I shall ever retain and cherish a fond regard for you, for the truth's sake, and I hope and pray that the acquaintance commenced there may be consummated in eternity. I frequently hear from you through the medium of friends and your own works of love, for the melioration of our fellow men. My principal object in writing at this time is in reference to the crisis which seems to have arrived in our affairs, in a religious point of view. More excitement is prevailing now upon the subject than I have ever witnessed, and that too, from the efforts of our Bro. Hewett, who is nearly an host within himself, and puts to flight the armies of the aliens. But the cause has now become too extensive and arduous for any one man. The sects, particularly the Methodists, have become alarmed, and have commenced a vigorous attack, characterized more for its bad spirit and misrepresentation than any thing else. I do not wish to be understood that they have no good talents among them, for I

believe that sect has its share of that commodity; but the spirit of Wesley is wanting. There has been five congregations organized in our county within the last six months, one of fifty, and three averaging twenty disciples, and one in our town containing some few over an hundred. There is a congregation at Carrollton of one hundred and thirty members, thirty-five miles South of us in Green county, one hundred and twenty of whom have been immersed within six months. Said Congregation, has three talented lawyers that have acquitted themselves very well, and I think one of them will abandon his profession and become a teacher in the School of Christ. At the latter place they are erecting a brick meeting house &c. The silver trump was sounded for the first time by Br. Hewett in Springfield, Sangamon county, 35 miles North of us, two weeks since, and he probed their human establishments to the foundation; a church was organized of 16 members, two immersed, and as to the wounded, I can give you no adequate idea. Fifteen hundred dollars have been subscribed towards building a meeting house in that town. There are several small churches organized in that county, of their numbers I am not advised. The Methodists have been the most noisy in their opposition; 'heir leader, Peter Aker, has been laboring for three months to prove that pouring is the only scriptural mode of Baptism. His strong proof is taken from Acts, 2 ch. 17 v. and numbers of his adherents have espoused that idea, and exclude all other modes as anti-scriptural. Br. Hewitt has invited him to discuss the following question before this community, viz: 'Is the baptism (that is immersion) of a penitent believer in the Lord Jesus Christ the Divine appointment in the Christian Economy, for the remission of sins?' Said proposition to embrace the mode, subject, and design of Baptism; to be taken up in the order stated. If this matter should be acceded to, I presume the meeting will lake place in about six weeks, and it is extremely important to have a good and faithful soldier here at that time, and we look for aid from Ky. or Ohio; we have written to Br. John T. Johnston on this subject, and I have named you among others who I thought would be willing to spare two or three months to come over and help us. The three counties I have named contain a population of about forty-thousand souls, and Jacksonville and Springfield contain about twelve hundred each. The harvest is great, and but one able champion in the field who is able and willing to sound the silver trump of the Everlasting Gospel. I do trust that some one of you will have it in your power to visit us at this crisis. If you can come the means to bear your expenses &c. shall be provided. Please confer with Br. Johnston of Georgetown on this subject, now is the time to strike a blow in

this section of Country that will be felt in all the ramifications of society; but aid is absolutely necessary. What are Brother Burnet's engagements, and also Br. Raines'? You must endeavor to send us aid, and a workman that need not be ashamed. It will not be a milk and water business. I have occasionally been out among the people, and not long since immersed seven for the remission of their sins, Br. Hewett not having arrived in time to attend to it. I have felt no remorse of conscience since—I believe they rejoiced believing in their redeemer, as much as if it had been done by a consecrated Priest. I am pleased that my friend and brother Rogers has become established in the primitive Gospel, and is going on his way rejoicing, accompanied, I have no doubt, by his good and affectionate consort. May God prosper and sustain them in their goings. I received your packet in good order and have distributed their contents. I think your suggestion a good one, respecting a number on each of the first principles of Christianity. Something of the kind is wanting incur vicinity, and I hope your suggestion will be carried into effect. I cannot close this communication without stating that there are many places in this neighborhood that Congregations might and should be organized. The great city of St. Louis (two days' ride from this) has not been favored with the primitive Gospel, and great solicitude has been manifested to hear. I do hope our destitute situation will be taken into consideration and relief granted. Please confer with Br. John T. Johnston on this subject. If my circumstances were such as to warrant it I would take to the field myself; but circumstances beyond my control keeps my nose to the grindstone.

This place may be considered the head quarters of the opposition. The Presbyterians have a College located here, well endowed and not deficient in talent. Dr. Beecher's son is the President thereof, and seems to be a gentleman of some liberality of sentiment. The Presbyterian High Priest is a little man in almost every sense of the word, and can neither do much good nor harm, a full grown sectarian of the old school. There are two others besides Dr. Beecher of the New School.

The Methodists have located Peter Akers at this place, supposed to be the best materials for a commander that they have at their disposal, and I can say with truth, that one side of his tongue is extremely rough, and the other not very smoothe. We expect Br. Stone will move out sometime during the season, and will be a considerable auxiliary.

I am anxious to hear how you are coming on in Carthage and vicinity, particularly the Congregation about three miles from you, to which Br. Snodgrass is attached, also in Cincinnati, &c. &c. I

have just been informed that Br. Campbell contemplates visiting the East. I anticipate much good from the result of his labors.

Favor me with a reply soon as convenient, and believe me you ever live green in my memory. Remember me to Bro. Rogers and family, and enquiring brethren and sisters.

Yours, in the best of bonds,

J. T. JONES.

---

The following are thoughts on the Resurrection by DAVID LEVI, and they shew the notions of the Jews in regard to the end and purpose to be effected by the Resurrection.—ED.

### **THE END AND PURPOSE TO BE EFFECTED BY THE RESURRECTION.**

It must be allowed that in every action the cause ought to be proportionate to the effect.. Now, if this be necessary in respect to common or natural causes; it is surely much more so, that those which are supernatural, should be every way commensurate to the effect, they are designed to produce: it is therefore, highly proper that we seek an adequate cause for this stupendous miracle; and seriously enquire—Why the soul, after being separated from the body, and within the pale of heavenly bliss, should be obliged to enter it again?—To this, some\* answer, that the end of the Resurrection is, that the body and soul of which man is compounded, may receive, either the reward, or punishment, due to him for his good, or evil deeds. But the futility of this is evident: for as the learned Abarbanal observes, the future reward, or punishment, is for the soul only, not for the body. And, if it was necessary for both body and soul to receive the reward, or punishment; they might have received it in this world, and there would then be no necessity for this miracle. He therefore, is of opinion, that there is two great ends to be effected by the Resurrection: the one particular, and the other general. That which is particular, is for the Jews: and the other, which is general, is for them and all the other nations. The first great end, which I call a particular one, as it is for the Jewish nation only, is to effect, what I have above mentioned, viz: that those who have been persecuted and slain,

---

\*R. Saadiah, Nachmanides, &c. &c. Which also seems to be the opinion of Christian writers in general.

during this long and dreadful captivity, for adhering to the true faith, may enjoy the salvation of the LORD, according to what the prophet says, verse 19th, 'Thy dead men shall live,' &c. And as he says elsewhere,\* 'Rejoice with Jerusalem, and exult on her account, all ye that love her: be exceedingly joyful with her, all ye that mourn over her, &c. And ye shall see it, and your heart shall rejoice: and your bones shall flourish like the green herb: And the hand of the Lord shall be manifested to his servants,' &c.— From all which, it is clear, that those who mourned for Jerusalem during this long captivity, are the same that are to rejoice with her at the restoration, which the prophet tells them they are to see: but this would be impossible, unless by means of the Resurrection; which he, by a most beautiful figure, calls, the flourishing of their bones as a green herb; and which is to be effected by the hand of the Lord being manifested to his servants, by this great and stupendous miracle, which men at present cannot comprehend, on account of its magnitude.

The second great end, which I call a general one, because it affects all mankind, whether Jews, Gentiles, or Christians; who are all interested in the great end that is to be effected by this miracle, as I shall presently shew.—It is well known, that the world was early sunk into the most gross and stupid idolatry: that there was but one nation on earth, that handed down the doctrine of the DIVINE UNITY: which nation hath been long in captivity, dispersed throughout the earth; during which time, different religions and sects have started up: whilst they, for their firm adherence to this great truth, have been so cruelly persecuted, that it is one of the most singular wonders of Providence, that they now exist as a nation. And as it was the intent of the Supreme Being, that all men should thus acknowledge him; it is not to be supposed, that his intention can be frustrated: he therefore, according to his consummate wisdom, will show all mankind the way wherein they are to walk, and the work that they are to do: so that sins may cease in the earth, and the idols be entirely cut off: that they may all know and understand that the kingdom is the Lord's, and He only is the Supreme Governor of the nations: that the firm belief of his UNITY may be so unalterably fixed in their hearts, as that they may attain the end for which they were created, to honor and glorify God, as the Prophet of serves; † not to fill the world with the most enormous crimes, as they have done. This great, this important, this glorious end, is to be effected by means of the Resurrection for

---

\*Isai. lxvi. 10. &c. &c.

† Isa. xliii, 7.

when mankind shall see the dead arise, in the different parts of the globe, consisting of the most distinguished Personages that have lived on earth: the most eminently righteous men: the ancient Patriarchs, Prophets, and other eminent persons: some of the most distinguished Heathen Princes, Philosophers, and Lawgivers; together with some of the most eminently wicked Princes and Tyrants; as likewise those who shall recently have left the world.— When all these shall arise, and with one voice unanimously testify and declare, that the Lord God is ONE, and his name is also one: when the Gentiles shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit:\* and that, on the contrary, the law of Moses, is the only true revelation.—I say, when men will thus see the wonderful works of God; and hear all those who shall arise, declare the immortal bliss that is prepared, as a reward for the righteousness; the punishment and torments prepared for the wicked: and explain to them the nature of true worship to the One true God; the falsity and vanity of every other doctrine: the hearts of mankind will naturally be highly effected, by what they see and hear of those who arise: and being thus fully convinced of the truth; (for it is impossible, that any should be able to withstand such evidence as this:) the consequence will be, that they all will forsake their idols, and false doctrines; sincerely acknowledge the Lord, and no more follow vanity; but all will worship the One true God, according to what the Prophet says, (chap. ii. ver. 2d.) 'And it shall come to pass in the latter days; the mountain of the house of the Lord shall be established on the top of the mountains, &c. And all nations shall flow unto it. And many people shall go. and shall say; Come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob; and he will teach us of his ways: and we will walk in his paths.' &c. Thus also, (chap. xxv. ver. 7th.) 'And in this mountain shall he destroy, the covering that covered the face of all the people: and the veil that was spread over all the nations.' Which denote the erroneous doctrines maintained, and inculcated by the different nations, in opposition to the true word of God; operating as a covering, or veil, and preventing their seeing the light of truth, as already observed, page 168. This, is properly, the 'Great and terrible day of the Lord,' mentioned by several of the prophets. † This leads us to,

---

\*Jerem. xvi. 19.

† Joel iii. 4. Zephan. i. 14. and Malach. iii, 23.

**THE PUNISHMENT WHICH GOD WILL INFLICT ON THE  
WICKED FOR THEIR CRIMES.**

I have just shown what is to be the principal end of the Resurrection; and it is such, as I doubt not, will appear to every rational person, one of the most important purposes possible to be effected, 'as tending to the real happiness of mankind: and therefore, every way worthy of the great Author of our being. But in order to render it perfect, another extraordinary event is also to take place, which, in its nature, will greatly contribute towards perfecting mankind in the knowledge of the One true God; and wean them from all false worship; namely, the punishment of the wicked, who will arise at the Resurrection: for when mankind shall see the exemplary corporeal punishment inflicted upon them for their idolatry, superstition, &c. and that they, publicly, and in the presence of all men, will acknowledge the justness of the sentence passed upon them, by the great and all-wise Judge; the whole world will be fully convinced of the dreadful consequences of the sin they have committed: and having at the same time, a just conception of the existence and attributes of the Deity, they will of course, abstain from all false worship, and serve him only in sincerity and truth.

The Prophets, therefore, very justly call it, 'The great and terrible day of the Lord:' for it will be terrible to the wicked, on account of the dreadful punishment they will receive: and great, and important, is the reformation that it will effect, as being the means of bringing all men to the knowledge of the true faith.

That the punishment of the wicked, at the Resurrection, is to be corporeal; is plain from the words of the Prophet, (Isai. lxvi. 24.) 'And they shall go forth and shall see, the carcasses of the men, who rebelled against me; for their worm shall not die, and their fire shall not be quenched: and they shall be an abhorrence to all flesh.' And this very punishment, which they will receive, will be the cause of what is mentioned in the preceding verse, that all flesh will come to worship before the Lord. Thus, have I shown that, the punishment of the wicked, or reward of the righteous, as to body and soul together, is not the principal end of the Resurrection; but only as accessory towards the great end of bringing mankind to the knowledge of the One true God. Neither did the Prophet mean to instruct us in any such thing; for the true reward of a future state is for the soul only, being purely spiritual: and therefore, God said to Moses, 'No man can see me and live.' (Exod xxxiii. 20.) (No man can behold the Divine essence, while clothed in the garment of flesh. But, when the soul is freed from matter

and no longer clogged with it, it will eternally enjoy Divine glory in the presence of the Supreme Being, and contemplate his divine essence; which it cannot taste, while united to the body.

---

**SUNDRIES.**

Francis Feris. having asked Castelan, Bishop of Orleans, whether he was of Noble extraction, 'Sire,' replied he, 'Noah had three sons in the Ark, I cannot say from which of them I am descended.

The Rev. Richard Bibb, an old and respectable inhabitant of Russellville, has liberated 32 slaves, and sent them to Liberia: he furnished them in all with 444 dolls. May God Almighty bless him!

Mr. Ireland of New Orleans, has left by will \$10,030 to the American Colonization Society. This makes in all \$20,000 in one year, from said city for this purpose.

The whole of Calvinistic and Armenian sermons terminates on '*You will not,*' and '*You cannot!*' The preachers of '*You will not,*' tell us that we cannot! and the preachers of '*You can not,*' tell us that we will not! So that in practice there is the same difference between the two systems that there is between you can not and will nor: and you will not and can not! which is no difference at all; both resolving themselves ultimately into this openly avowed error, that the hearers of the gospel can neither *believe. repent,* nor *obey* without special spiritual operations; therefore, to go to either of them for directions how to obtain remission of sins, or the Holy Spirit, is to go to those who either *will not and cannot;* or *cannot and will not,* tell us how to obtain these religious blessings.—ED.

---

Upwards of 41,000 persons as appears by printed returns from the Associations, have been added by baptism to the Regular Baptist Churches during the last year! But the probability is, that 50,000 were baptized.

---

A large majority of the people of Andover, Mass, have voted to instruct their select men not to approbate a single inhabitant of the town for license to sell ardent spirits in any way. A majority of the town of Danvers, in the same state have voted a similar resolution. And in the London Christian Advocate of Jan. 7th we find the following intelligence.

Application has been made by the people of Saxony, to the American Temperance Society, for information respecting the plans adopted there to put an end to spirit-drinking in America, with a view to the establishment of a Society in that country.

\$300 will be awarded the author of the best dissertation embracing the following questions, viz:

1. What is the history of the origin of Ardent Spirits, and of its introduction into Medical practice?
2. What are its effects upon the animal economy?
3. Is there any condition of the system, in health or disease, in which its use is indispensable, and for which there is not an adequate substitute?

Efforts are to be made for raising the premium to \$1,000.

---

It being urged by a Methodist preacher in the Court house of N. Lisbon, that the probability was, that the Jailor's household when baptised, included infants, a female disciple afterwards observed, that the Jailor of N. Lisbon's family included no infants; which was a fact.

In New York city, four households have been immersed within a year, but they had no infants in them.

---

'One Sunday, Rowland Hill was preaching at the Tabernacle, Tottingham Court Road, in the hearing of a lady who remarked the very uncommon attention paid to him by a very old person near her. When the discourse was ended, the attentive hearer exclaimed—'God bless his sweet heart, he's as *funny* as ever!'

What some people call *fun* in a preacher, is nothing more than *tact* oft times necessary, indispensably necessary to keep alive Congregations, which have been accustomed to sleep under *more* softer, or what oft times means the same thing, *more senseless* preachers. Rowland Hill, I am bold to say, is no wise *funny* in his own Congregation where every body is accustomed to be attentive.—Ed,

---

#### BAPTIST CHURCHES.

From a table in Alleys Annual Register, we find that the number of Baptist Associations in the United States and British provinces in the year 1832 was 311; number of churches 5513; ordained ministers 3153; licensed ministers (557; baptisms during the year 43,517; whole number of communicants 409,658. The number of baptisms in 1831 was 31,462, making an increase in 1832 of 11,055, and the increase of communicants during the same period was 48,224. It is said that no returns were received from several associations, so that the numbers given are actually short of the true amount. This statement, however, evinces a state of prosperity in the church, which is probably not much surpassed by any other. We presume this statement does not include the sect usually called 'Campbellites,'

ESSEX COUNTY, VA., April 10, 1833.

BROTHER SCOTT:

*Dear Sir:* The light of Divine truth has, in spite of all opposition, made its way even into the camp of our opposers. Men who have from the commencement of the restoration of the Ancient Gospel and order of things, used every effort to put down those that preferred the sayings of Jesus Christ and his apostles to the traditions of men, are now *privately of a night*, trying to get their members upon the principles of the reformation, and yet oppose those that teach the same things in the day.

The *Religious Herald* at this time exhibits the state of things among our Baptist brethren. Elders A. Broadus, Wm. F. Broadus, Jeter, Geo. and Adams are the principal advocates for themselves, (the kingdom of the clergy,) being lords over Gods Heritage.—They all pretend that the churches are independent, and yet are trying to give to them, *without their request or consent*, a '*test of fellowship*' of their own production, that shall determine their standing in fellowship with the clergy. The three last of the above gentlemen are *majority-men*. Elder George has certainly discovered the cause of division, that of substituting their *opinions* in the place of *God's word*, and yet have no objections to a creed. Elder Adams regards not the rights of others, but will go with the multitude to do what he has condemned in them, and looks towards the *frigid zone* as an example of union.

Elders *Baptist, Keeling, Goss, Northam, Smith and Welch* are all men of piety and talents, and are advocates for the Bible being the '*test of fellowship?*' among the disciples of Jesus Christ. They are opposed to 'high toned strait laced systematic Galvanism and Campbellism,' as well as Elder A. Broadus. What is the difference between these brethren that are opposed to all creeds but the Bible, and the Advocates for the Ancient Gospel and order of things? In the *Creeds*, Calvinism has been incorporated as terms of fellowship;—to oppose that is right.—But where has brother, Campbell ever proposed that any of *his opinions* should be incorporated into a creed, or be made terms of fellowship, or union among the disciples of Jesus Christ? If he has ever advocated such a sentiment, I have not seen it among his writings. And if he had wrote upon the subject, and no creed, rule, formula or discipline agreed on among the disciples, where is the difference in his conduct from these brethren? Does these Elders in *proposing their 'test of fellowship,'* make it binding on the churches, or not? If not, where is the propriety of talking of Campbellism.' In all the *testimony given us by the Apostles*, I do not see but two deviations from that straight forward course which characterize them as men of *peace* and *righteousness*. It is remarkable that both of these are, what men of our day are inculcating on the churches as Christian graces, while the Apostles' testimony stares them in the face, of being *evils* that called for amendment, or reformation.

The first is when Paul was before the *council*, he perceived that the one part were Sadducees and the other Pharisees. He seized this opportunity of laying hold of *their prejudices*, and made them fall to loggerheads, which liked to have proved fatal to him. When he was before. Felix, he acknowledged this error. Hear him: 'Or else let these same (witnesses) here say, if they have found ANY EVIL DOING IN ME WHILE I STOOD BEFORE THE COUNCIL, EXCEPT IT BE FOR

THIS ONE VOICE, THAT I CRIED STANDING AMONG THEM, *touching the resurrection of the dead I am called in question by you this day.* Now there was no *evil* in preaching the resurrection of the dead; but the *time* and the *consequences* which he knew would grow out of such doctrine—producing a division in the council, was an *evil* for which he honestly confessed before even his Judge, was wrong.

The second was the example of *Peter* who in the absence of the Jews, could eat with the Gentiles, but when the Jews came he withdrew *fearing them of the circumcision*. This Paul calls *dissembling*, for which he withstood him to the face because he was to be blamed. How? *By not walking uprightly according to the truth of the gospel*. His example was calculated to produce a *division* between Jews and Gentiles, while Jesus Christ who is the truth of the gospel, come to unite them that were nigh and those that were afar off, by shedding his blood, and abolishing in his flesh the *enmity* that existed between Jew and Gentile, for to make in *himself of twain one new man so making peace*. Thus we find the only two deviations of the apostles from the paths of peace and righteousness, was that of *setting men at variance with each other by keeping up their prejudices and traditions*. If this is an evil, which the apostle admits it to be, what shall we say of those that are continually crying out 'Campbellism,' to produce discord and division among the disciples of Jesus Christ, *when lot one of them is able to define Campbellism* Some of them have the *hardihood* to publish to the world that the reforming disciples 'deny all Spiritual influence in the salvation of sinners.' If this man (*Hawkins* is his name) has read the writings of Brother Campbell, he surely can point us to the sentence where such a sentiment has appeared. If he has not read his writings, he certainly stands condemned as a *false accuser* of the brethren, to make such a slanderous charge against us to produce divisions.

As to their objections to *baptismal regeneration*, I am persuaded it arises from their inattention to the teachings of Jesus Christ and his Apostles. They call regeneration one thing, and Jesus Christ and his Apostles call it another.— We do not set aside *what they call regeneration*, but admit the quickening influence which God produces by the preaching of the Gospel upon sinners, as a *prerequisite to regeneration*. No man, unless he is quickened to move in obedience to the word of God, can be regenerated by baptism. The difference between those brethren and us upon this point, is this: They contend for, and apply the language of Jesus Christ and his apostles to the exercises of the mind atone, while we contend for the same things and apply the language of Jesus Christ and his apostles to the exercises of the *mind* and *body*, or in other words, the *whole man*. We have the *scriptures*, and they their *opinions*. This is all the difference upon that point. I ask if this difference will justify them before God, in producing so many evils in Society, as must necessarily follow schisms. I look upon a *schism in the body of Christ*, as one of the greatest evils than can befall the world—for it is by the disciples being *one*, the world will *believe*, the World will *know*, that God has sent his Son to be the Saviour of the world.— Alas for the proscribing sects.

I am of opinion it would be well to ask the Editor of the *Herald* and *Western Luminary* whether they believed what they have published concerning you and others, respecting the College said to be in Indiana.

Yours, in hope of a better life.

THOMAS M. HENLEY.

*Brief view of the American Board of Commissioners for Foreign Missions  
and its operations for 20 years.*

THE BOARD.

Members of the Corporation,	66
Corresponding members,	21
Honorary members,	606
Honorary members, <i>ex-officio</i> ,	<u>18</u>
Whole number,	711

Disposable receipts in twenty years, nearly a million of dollars, or \$910,196.04. Besides this vast sum, \$16,201 65 have been received and expended on a printing establishment in Malta, and as much more in paying the Secretaries and Treasurer. The permanent fund it now \$41,126 75—\$4,000 having been lost by the failure of the Eagle Bank. The Associations of Ladies and Gentlemen contributing to the Fund of the Board, are in number 1634. 16 Missionary papers have been published, seven of which are now out of print.

The whole number of Missionaries 85. Of these thirteen have died, and fifty-seven retain their connexion with the Board.

To countries within and around the Mediterranean,	11
To Southern and Eastern Asia,	23
To South America and the Pacific,	18
To the Indians of North America,	33

The whole number of male assistant Missionaries now in the service of the Board is forty-five, nearly all among the North American Indians; most of them are married; and there are also thirty-five single females.

Whole number of both—

Missionaries,	57
Male Assistant Missionaries,	45
Female Assistant Missionaries,	<u>130</u>
Total,	234

In Schools superintended by the Missionaries, there are said to be 47,000 Scholars.

# THE EVANGELIST,

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

---

NO. 6. CINCINNATI, JUNE 3, 1833. MESSIAH. VOL. 2,

---

## ON THE FORMATION OF CHRISTIAN-FAMILY CHARACTER.

The period allowed for the origin, glory, and decay of the great policies of the gentiles, is about to expire. The Assyrian Empire with all its magnificence is past. That of Persia is past. Macedon is gone forever; and Rome herself, the many-crowned mistress of the world, is now succumbing to the uncontrollable influence of that fate which must speedily put a period to her existence.

The power, which in Paul's day pressed the man of sin, has been taken out of the way; and the man of sin himself has, to the wonder of mankind, been revealed in infancy, in manhood, and in old age! We have heard of him in infancy; we have heard of him in manhood—the indomitable and triumphant ruler of the kings of Europe!—and now our eyes behold him in his dotage, amid the ruins of the Imperial city, moving the unavailing thunders of the Vatican against the Bible, and those who would multiply the sacred volume on the earth.

The days of Luther are past nearly three hundred years. We Protestants we consequently all that time advanced in the period of the reformation. Antichrist, Infidelity, Atheism, or whatever other name may be given to the denial of God and Christ, has appeared in full bloom. Wars and rumors of wars pervade the earth; and the return of the Jews to Palestine—that unerring index to the coming of the son of man—is about to take place; already kings, and the Cabinets of princes talk seriously of marshaling the ancient nation, of reorganizing of the Jewish commonwealth! The creation groans; the church travaileth, and all saints sing

Come, O Redeemer! come away:  
O Jesus! quickly come.

But it was not without the most tremendous phenomena proceeding, that the universe was brought by the Divine Father to its present condition of order

and beauty. It was not without the most fearful convulsions, and war of elements, that the world was born again of water at the flood, and a new order of things introduced in the days of Noah. The Divine Institute of the Law of Moses was introduced, and established in the earth, in the midst of vast calamities to Egypt, and the other nations that had abandoned the worship of the true God. And again, Christianity when born of Judaism, burst the nation asunder and the earth was drenched with blood; for it is a maxim, that no two divine institutions shall subsist in the world at the same time. The introduction of the Millennium then will be characterized by eternal vengeance to the nations who have corrupted our religion; and happy the man! who shall be accounted worthy to escape the calamities that are coming upon the earth, and to stand before the son of man; for his coming, shall be like a snare, and as a net shall it enclose all the inhabitants of the world, and they shall not escape. Alas! who shall stand when God doth this? For if the Jews who fell upon this stone were broken, surely when the stone itself falls from heaven in the coming of Christ, it will grind the kingdoms of this world to powder!

Is it not then the imperious duty—the salvation—the honor of Christians, to reform from every evil way and word and thought: and to become what God would have them to be, holy, harmless, and undefiled, separated both from sinners and sin? Ought we not speedily to model ourselves and families after Christ and his church? Or will we despite of past ages, and of the fatal fortunes of those who have lived in former and inferior economies, and have been crushed as the moth for their iniquities, persevere in the violation of the laws of Christ? The crisis is at hand. Already the vortex moves; already the whirlpool, which is to swallow up the nations, begins to suck in and to dash to pieces the ungodly of the earth. To inherit heaven, how glorious! To die the second death, how terrible! Let us save ourselves from this devoted race.

Among the professors of our religion, there is, perhaps, no greater evil than that of neglecting to bring up their children in the nurture and admonition of the Lord. The fact is, that many children, when they have attained to discretion, are both afraid and ashamed to look back upon the conduct of their parents. They find, that in every thing, that respects the faith and manners of Christianity, they have been shamefully neglected. They feel themselves as empty as gourds, and are shocked at the manner in which they have been educated.

Parents may be divided into three sorts, namely: animal parents, rational parents, and religious parents.

1. Animal parents are such as usher their children into the world, and suffer them, without improvement, to grow up in all the darkness of natural ignorance, and to transcribe into their character, the wretched manners and customs of a depraved society. What shame and grief do such parents occasion their offspring, if at any time they chance to overcome the natural and social misfortune of being born of them! Their children must look back upon their character and standing in society with pity, or sorrow, or shame, if not with disgust.

2. Rational parents, are such as make proper provision for the life and elevation of their children in society. But there are a great many of this class of

parents, who lose on the one hand what they gain on the other; for while they entertain the best wishes in the world for their offspring, and do much for them in the way of a useful, ornamental or learned education, they grant them the most unbounded license, in the choice of company and amusements, and so their acquisitions serve only to make them more ingeniously wicked.

3. Religious parents, are those who, to rational, and religious education, and teach their children Christianity,—that is, 'they bring up their children in the nurture and admonition of the Lord;' but there are very few such parents in the world, and a very great deal of the neglect, which prevails derives its origin, from improper sentiments held concerning the natural condition and capacity of man. Eternal decrees also, special atonement, special operations and elections, as misanthropic as they are absurd, have all had their influence in depriving our children of their rights and privileges, until the evil begins to correct itself; for the children of professors are so manifestly blasphemous that they can no longer be borne with— hence Sunday Schools

*Of Christian Education in practice.* In such an education, we ought to keep the eyes of the child steadily upon the character and authority of God our Father; exhibiting in our own examples, as much as in us lies, the life of Christ —the model of Divine life. 'He went about doing good.'

Our treatment of them should be according to favor rather than law; and sons rather than slaves. They should be taught to reverence as well as love their parents, but in such a manner as that the one should not destroy the other; favor pardons, law punishes, and these should be administered in such a manner as to form the child for wisdom, dignity, and goodness.

Children should be accustomed to visit the sick, and bestow alms, and to do good, and opportunities should be sought out and afforded them in order finally to render these things pleasant; but minors generally, are seldom taught to take any interest in the comfort and happiness of their fellow men or neighbors, and when of age, young men think of little else but intrigue and the distinction of riches and office and fame; hence, it is almost impossible, after twenty-one years practice of folly and madness, that a young person should become actively and eminently benevolent.

Nothing can be more affecting and instructive than the manners and customs of brother Philip's family. It was some time ago he exchanged the practices of reading for that of reciting holy scripture. When he commenced, all were confounded at the apparent emptiness and barrenness of the family; nobody could repeat a chapter, and but few dared to recite a verse: The whole exercise languished for two or three days; when it was established as a custom in the family, that, after breakfast, every one, big and little, who could read, should contribute at prayers something from the holy scriptures, for the profit and pleasure of the rest, a verse, and any thing above it would be accepted. The result was immediate and astonishing; every one gathered up the riches of Christ like the dews of the morning, like the manna in the desert; and from the Law, the Prophets, the Psalms and the New Testament uttered by babes and sucklings, the Lord came down upon the family like rain upon the mown grass, and as showers that water the earth; love, joy, gratitude and sweet surprise alternately swayed the

heart, while the rivulets and streams of revelation were poured forth from the several cisterns of living water, which were opened in the persons of Bro. Philip and his family. Strangers were surprised, delighted, instructed.

Editor.

NOTE. A chapter per day, will put the head of a family in possession of the entire of the N. Testament in much less than one year, for there are only 266 chapters in the volume. The above practice is recommended to the Brethren.

ED.

---

It is said that in Iceland 'a custom prevails among the people, of spending their long evenings in a manner which must powerfully tend to promote their religious improvement. The whole family assembles at dusk, around the lamp, every one except the reader, having some kind of work to perform. The reader is frequently interrupted, either by the head, or by some of the most intelligent members of the family, who make remarks on various parts of the story, and propose questions, with a view to exercise the ingenuity of the children and servants. In this kind of exercise, the *Bible* is preferred to every other book. Before separating, a prayer is offered up, and the evening closed with singing a psalm.'

---

Nothing can be more touchingly beautiful, says one, than the answer of a little deaf and dumb boy, in the London Asylum, to the question 'why God had blest others with the faculty of speech and hearing and deprived him of them?' He burst into tears and wrote, 'Even so Father, for so it seemed good in thy sight.'

---

### **HEALTH.**

So much depends upon food, raiment, and the apartments in which we sleep, that no health, comparatively, can be enjoyed by delicate constitutions, without very particular attention to these things.

1. Food should be light and nourishing, and taken in small quantities, especially by students, by persons of sedentary habits, and by ladies.

2. Raiment should be light, or warm, according to the season— always large and roomy.

3. Our sleeping rooms large, and close or open, and cold or warm, according as experience proves it to agree with our health; never if possible, in an upper story in summer, otherwise we shall

be left to breathe azote long before morning, and this is the very residum of what should sustain life.

It is astonishing to see how tardy we are to make observations, and what is not less astonishing, we are still more tardy to attend to the reasonable dictates of observation and experience, even when they vitally affect our health and happiness; to strike off some popular article of diet requires courage. We should avoid all corroding meats, drinks, teas, liquors, medicines, and live upon a 'simple diet.' 'Eat to live' is a good maxim, but 'Eat to enjoy health' is a better one: never, however, should we 'live to eat.' Liquor drinking, whether in the form of drams, bitters or otherwise is abominable in gentlemen, and still more so in all who profess the Gospel. In short, we should strike from the list of our aliments every article of meat and drink, that injures our health. It is surprising to see how little food is necessary to sustain life, and if a man will study and take but little exercise, he must eat little; little! yes very little indeed; otherwise he will soon study and eat himself to death, that he will, I assure you. Does not every body know this? The immense quantities of fine flour, beef, and animal food of all kinds, teas, liquors, &c. which are every day consumed by us Americans, have introduced a dreadful train of diseases—dispeptia, fatuity, delirium, phrenzy, apoplexy, cholera morbus, immature old age, &c.

The *prima via* is the centre of the living system, and the stomach is the focus of the *prima via*; from the stomach then, as from a centre, the forces which preside over the living system, radiate outwards, developing themselves in assimilation and secretion.— Assimilation is developed in Digestion, Circulation, Respiration Nutrition. Excretion is developed in Absorption, Circulation, Exhalation, Secretion. But as there are certain chemical agents which can never be obtained alone, but are found in constant combination with other substances, and can be detached from them only by exposing them to the presence of other things for which they have a greater affinity, so it is with what is called the vital principle, power or force. It sheaths itself constantly in animal heat, and cannot be found alone:—this animal or animated heat, radiating from its centre, the stomach, pervades the whole living system, carrying along with it, by the natural egresses, all the elements, foreign and homogenous, of assimilation and secretion.

The different tissues, therefore, the cellular, the vascular, muscular, dermoid &c., being endowed with feeling and motion, have necessarily a natural capacity for this heat. Any thing, then, that irritates the tissues which form the complement of the living body, whatsoever be their locality—the stomach, liver, lungs, &c. increa-

ses their capacity for this heat and principle accordingly, and the equilibrium of vitality being destroyed, disease ensues; this is disease. Thus *disease* is seen to be the result of *disorder*.

Now the functions, comprehended under the general term of *Assimilation* and *Excretion*, will not sustain a healthy discharge while the stomach is gorged with foul, unnatural and heterogeneous substances; therefore, the greatest possible care is due to select the best article of food—food that gives no pain.

But if care in the selection of food is necessary to health, it is not less so in the choice of garments and of sleeping apartments. Students, literary men, and ladies, must exercise care in these matters; if they do not, and will not, they must suffer—they ought to suffer. In preparing food, '*a little art and a little nature*' is not so good a maxim as '*a little art and a great deal of nature*? Eat not what thou likest, but *what liketh thee*, is a good maxim.

EDITOR.

---

FROM THE LOUISVILLE HERALD.

### **HEBREW LITERATURE.**

The children of Israel were essentially different, in manners, customs and religion, from those by whom they were surrounded. Boasting their high descent from Abraham, and enjoying the special favor of God, they kept themselves a distinct people: and whilst every other nation was enveloped in the clouds of a superstitious religion, and were offering sacrifices to unknown Gods, and were bowing before idols, they alone worshipped the true God, the high and holy one, whose presence fills immensity. During their sojourn in the land of Egypt, they observed their own particular customs, and practised that system of religion which was handed down from their fathers, notwithstanding the idolatrous and superstitious rites perpetually before their eyes. The same striking circumstances, although they sometimes deviated from the faith, marked their wanderings in the desert, and after their final establishment in the land of promise, when they became a prosperous and flourishing people under the sway of the princes of the house of Israel, Even at the present day, the same peculiarities in their religious observances, and the same attachment to the religion of their fathers, distinguish this extraordinary people, in whatever country their lot has been cast. They are at the same time, striking monuments of the verity of prophecy, and the living remnants

of a once powerful and prosperous people, who enjoyed the special favor and protection of the Almighty.

The sacred books are the monuments of their learning and literature, their political and military history, their civil polity and their religious creed. Considered merely as literary productions, the works of the poets, the historians and prophets of the Hebrews stand pre-eminent among the splendid remains of ancient learning, which have escaped the ravages of time, and have been transmitted to our age. They are unequalled in the history of literature, for grandeur of style, boldness and energy of expression, and beauty of imagery; and the system of morals they inculcate is the most sublime ever offered to guide and direct mankind until the coming of the 'Heaven directed teacher of Nazareth.'

The best and most celebrated of the Hebrew writers, of whom we have any certain knowledge is *Moses*, the Lawgiver of the Jews. He has left behind him a monument of genius and talent in the Pentateuch, (by which the five books of Moses are usually distinguished) which was written on different occasions and at different periods. The Book of Genesis is supposed by some, to have been written, whilst he pursued the peaceful occupation of a Shepherd in the land of Midian; by others, that it was written after the departure of the Israelites from Egypt, and the promulgation of the law; by others, that it was dictated by God himself, during the sojourn of Moses on Mount Sion; but *Astruce*, a French writer, in a work entitled '*Conjectures sur les memoires origineaux dont il pavoit que Moyse s' est servir pour composer la livre de Genese,*' supposes that he has discovered the traces of no less than twelve ancient books, from which, not only the book of Genesis, but the earlier chapters of Exodus were compiled. Which of these opinions be most correct, is not very important for our present purpose to inquire. It is sufficient that Genesis, and the other books composing the Pentateuch, are the acknowledged works of Moses, and by them is his literary reputation to be estimated. The book of Genesis embraces a period of twenty-three hundred and sixty-nine years from the creation of the world, and contains the only account of that event, consistent with reason and philosophy—it describes the fall of man from his original state of innocence and virtue—the subsequent wickedness and corruption of the descendants of Adam—the universal deluge when

'The thickened sky  
Like a dark ceiling stood,'

And when

'Down rushed the rain  
Impetuous, and continued 'till the earth  
No more was seen.'

It describes the re peopling of the earth; the confusion of tongues on the plains of Shinar and the dispersion of the human family; and concludes with a brief, but interesting history of the Jews during the time of the patriarchs.

In the Book of Exodus, we have an account of the oppression of the Israelites under the kings of Egypt, of their departure from the 'house of bondage,' and their journeyings in the wilderness, the details of which are communicated with all the dignity of history. The deliverance of the Israelites from the host of Pharaoh, inspired Moses to offer thanks to God in one of the most sublime songs, or hymns, ever addressed to the throne of the Eternal. We will here give it in the version of a venerable friend, who has made the Hebrew Scriptures the study of a great portion of a long and useful life—indeed its insertion is the main object of this article.

The Eternal is my strength, and my song;  
 And he hath become my salvation;  
 This is my Almighty God, he shall be my refuge,  
 The Alieu of my fathers, and he shall be exalted—  
 The chariots of Pharaoh and his armies  
 He hath tumbled into the sea;  
 His choice officers hath he sunk in the weedy sea,  
 The deep hath covered them;  
 They descended into the wide spread water as a stone.  
 Thy right hand, O Jehovah! is glorious in strength;  
 Thy right hand, O Jehovah, hath crushed the foe;  
 In the greatness of thy exaltation  
 Thou hast demolished thy oppressor;  
 Thou sentest forth thy wrath;  
 They were consumed as stubble—  
 By the breath of thy nostrils  
 The waters were heaped up;  
 They stood as a heap;  
 The deep was condensed in the heart of the sea.  
 The enemy said 'I will pursue, I will overtake, I will divide the spoil,  
 I will satisfy my desires, I will draw my sword,  
 They shall be the possession of my hand!'  
 Thou didst blow with thy wind,  
 And the waters overwhelmed them;  
 They sunk as lead in the mighty waters.  
 Who is like unto thee, O Jehovah! among the mighty?  
 Who is like unto thee, beautiful in holiness,  
 Awful in glory, working wonders?  
 In this thy mercy, thou leadest the people,  
 Whom thou hast redeemed;

In thy strength thou hast guided them  
 To thy holy habitation.  
 The people shall hear, and violently shake,  
 Anguish shall seize the inhabitants of Palestine;  
 The chieftains of Edom shall be confounded;  
 Trembling shall seize the mighty ones of Moab:  
 The inhabitants of Canaan shall melt away;  
 By thy great arm they became inactive  
 Like unto a stone,  
 Until thy people passed over, O Jehovah!  
 Until thy people passed over,  
 Whom thou hast bought.  
 Thou hast brought them in and planted  
 In the mountains of their inheritance,  
 A place prepared for thy dwelling, O Jehovah!  
 The Sanctuary established by the hand of my Lord:  
 Jehovah shall reign forever and ever!

If Moses had never written any thing else, this hymn would alone have been sufficient to have established his reputation. But he occupies a high rank as a historian and a lawgiver, and every line that he has written, bears the impress of an uncommon mind. In addition to the Pentateuch, the authorship of the Book of Job has been ascribed to him—a book that yields to none in the sacred volume for grand and sublime conceptions, and which abounds in the most pure and exalted precepts of morality. He is also said to have written several other works, not now extant, from which Pythagoras and Plato are supposed to have drawn a great part of the doctrines they taught in the schools of Crotona and Athens. This opinion, probably, originated with the philosophers of the Alexandrian school, who were anxious to gain credit for the system they taught, which was a mixture of the Jewish and Christian philosophy with that of the philosophy of Greece.

---

#### WESTERN LUMINARY.

Like the general and the physician, the minister of Christ, who has taken a stand for reformation, knows, that posterity will judge of his capability for the enterprize by *his success*. It was success that threw such military lustre around the great generals Alexander, Pompey, Caesar, Charles, Bonaparte, Washington and Wellington. It was their success, that has hallowed with such splendid renown the physicians Hippocrates, Galen, Celsus, Sydenham, Hunter, Harvey, Boerhaave, Cullen, Brown, Rush and others. And it is to their transcendent

success in religion, that Peter, Paul, John, James, Luther, Calvin, Wesley, Whitfield and others owe their just and distinguished celebrity.

Bros. Campbell and Stone have successively and unitedly reared themselves aloft upon their faith in God for the cleansing of the sanctuary, for the re-establishment of original Christianity. What has been their success? The most distinguished! The sentiments they promulge triumph in every place; they are already diffused from Maine to Florida; from the Mississippi to the Atlantic Ocean; and to all human probability, they will soon reach the ancient Continent, even as they have already found a sure and practical footing in the British Dominions and British Islands.

But it fares with good men as it fares with good things, their worth sometimes fails to be appreciated until we lose them, so it often happens, that not the least of the great man's virtues, was that during life, he disregarded the sneers, of envy, and the voice of ignorance, and vice. What had not Paul, Peter, James and John to suffer, before their enterprise could be made to bear upon the religion of Israel, Egypt, Greece and Rome? It is most certain, that nearly all of them, had to seal their sincerity with their blood. There were many, who spoke evil of Washington, even at the moment, in which by deeds of superior renown, he bedecked the brows of his country with the fairest garlands of military fame. Yet even so renowned in his own country and in the world, fell a victim to contemptuous envy. The fate of the reformers Cranmer, Ridgely and others, is only too well known: and, *coeteris parabis*, the fate of the brethren Campbell and Stone could unquestionably be the same if more powerful parties had the law to sustain their envy and malice.

Hark, reader, the language of a presbyterian critic in the Luminary, respecting the personages of whom I have been speaking.

In his second piece on my sermon he says—'Seeing that the forces under the two file leaders of error, B. W. Stone of the Arian Camp, and A. Campbell of the 'Ancient order,' from the 'womb of waters,' are now united, and in active movement, *it behooves all sober people, and especially Zion's watchmen to be on the alert*. The errors of the former are too well known throughout the land to need one moment's exposure. We wonder, indeed, with all his voraciousness for heterodoxy, if he can swallow whole this modern *Camel*, 'his head with his legs and with the purtenance thereof.' [Reader this is very handsome.] So it is, they have fraternally embraced each other, and are now in the van of their united forces. What the terms of compact are, and which of the two are generalissimo of the army, we have not yet learned, nor are we much concerned to know. The partizans of each boast, that the one has given up a little and come over to the other. It is no matter what they believe, so they believe in the water, and make it a special sine qua non business, to raise the hue and cry against creeds, confessions and all denominations besides their own, and anti-christianize all who are not born again from 'the womb of the waters.' The parties, separately were much on the wane, and needed some new step to give an accelerated impetus. The union of such discordant and shapeless materials is destined not to be of lengthy duration.'

'*Modern Camel.*'—Such an allusion to the words and sayings of the Redeemer of men, is certainly very unworthy any one, who professes to be called by his name. But it does appear to me, that the parties of the present day, especially the presbyterians, and still more especially the critic in the Luminary, is within an inch of believing the first who shall tell him, that all, who are born of water, are born with bunches on their back like Camels, bunches as big as Bunker's hill. Such is the amplitude of their superstition and credulity.

But suppose a change of cases between the two gentlemen in question and the author, our critic, believed to be the Rev. Cleland of Lexington: 'suppose that this man occupied the station of Mr. Campbell or Mr. Stone; and that either of them presided over a congregation in Ky. which he never gathered; how deeply would it be regretted by all who know them, that instead of animating by their examples and writings the excellent and noble minded of the land, they were become the sickly leaders of a feverish and credulous people! milking a flock which they never raised, and eating the fruit of an orchard which they never planted, while Mr. Cleland, having turned many to righteousness, shone as the stars for ever and ever.

The writer of the criticism on my discourse OH the Holy Spirit turns next to his subject, and says:

'We turn from this short digression to the production before us. The author affirms 'there is no instance of supplication, deprecation, thanksgiving, prayer, or praise being offered to the Holy Spirit in the scriptures.' That he does err not knowing the scriptures,' there is HO doubt. And that his object is, with all such errorists, to set aside the personality and divinity of the Holy Spirit is equally certain.'

'*The author affirms*' &c. This is a positive falsehood; for it is in no page of my discourse affirmed, that there is no instance of supplication &c. being offered to the Holy Spirit. The whole sentence reads as follows:

'If it be asked, why there is no instance of supplication, deprecation, thanksgiving, prayer and praise being offered to the Holy Spirit in Scripture, I answer —that the Holy Spirit being in the Church, all Saints are represented as offering their spiritual sacrifices to God through Jesus Christ by the Holy Spirit. Hence the spirit sheds abroad love in our hearts, groans, helps our infirmities, and makes intercession for the Saints.'

The reason why all this found a place in my discourse was the very contrary of what the critic affirms it was; I inserted the above sentence not to set aside the personality of the Holy Spirit, but to shew, that the fact of no supplication, deprecation, thanksgiving, prayer and praise being offerer! to the Holy Spirit in the Scripture, did not disprove his personality; that the decorum of our religion required there should be none; for if there were, then the Holy Spirit, being in all Saints, would offer up prayers to himself! The origin of the whole is this, I was one day conversing with a distinguished person in our reformation on the subject of the Holy Spirit. It was observed that Purvis in his attempt to support the Arian view of our Redeemer's character, had also attempted to do away the personality, as it is called, of the Holy Spirit, and had demonstrated, that there were in the Scriptures no instance of deprecation, prayer &c. being offered

to him. I replied that this, if true, would not in my judgement, destroy the personality of the Spirit, because I conceived, that propriety required there should be no such instance. Paints offer their prayers *by* not *to* the Holy Spirit.

'Again, our author calls it 'brazen insolence to assert that man cannot obey the gospel on the testimony of the Holy Scriptures without the special operation of the Holy Spirit.' Yea, 'that the world cannot believe the Holy Scriptures but by some special operation,' he calls it an 'abominable and paralyzing point in modern divinity'—again 'From the old book (the bible) we are taught that believing in Christ and coming to him mean the same thing. But Christ says 'no man *can come* to me except the Father who sent me order him.'

Now, Mr. Critic, all this is true and we Reformers believe with the 'Son of God,' that no man can come to him, unless he be drawn by the Father. But does it not here become a legitimate question,—How does God draw men to his Son—by his word—or by the especial operations of his Spirit? I say by his word; you say by his spirit. Now for the proof. I must begin at the beginning, for it is a maxim with me to do so. Jesus made his entrance upon the public ministry at Jordan. now did the Father draw men to the Son here? By the Spirit operating especially in the attending Jews? O no! Nothing could be more absurd or unscriptural than to say so. The Father accompanied the descent of the Opinion Messiah, with this most attractive of all the oracles of God: 'Behold my beloved Son in whom I am well pleased.' So you see, that John, and with him the Jews, were drawn to Jesus by hearing and learning from the Father who he was. Take Peter for another instance. Jesus asked him 'who do you say that I am?' Peter answered, 'Thou art the Messiah, the Son of the living God.' In return, Jesus replied, 'Blessed art thou Simon, son of Jonas, for flesh and blood hath not revealed this to thee, but my Father who is in Heaven.' It was not left to flesh and blood to make Messiah known to the world, this the Father did himself, when he acknowledged him his son. And the descent of the Spirit and the Father's voice from heaven were so well understood among the Jews, that on one occasion, when Jesus found it necessary to sustain the claims of his Messiahship, he asked them, in reference to what occurred at Jordan, 'Did you never at any time *hear his voice* or see his form?' 'Or have you forgotten his word &c?' N. T. When, therefore it is said by Jesus 'No man can come to me except the Father who sent me draws him:' he adds, 'It is written in your prophets, 'And they shall be all taught of God Every man therefore, who hath *heard* and hath *learnt* of the Father cometh to me.' It is *words* and not special operations, that men hear. But those who, like our critic, quote the first part of this passage, seldom quote along with it the latter part: But we see, that it is the man who hath *heard* and *learnt* of the Father, that cometh to Jesus; not those who have been favored with special and peculiar operations of the Holy Spirit: See John, 6 chap. 43, 44, 45 &c. The prophets, foreseeing that the Christian creed would be revealed by the Father, foretold it, saying, 'And they shall be all taught of God.' Now what are we taught of God but this, that Jesus Christ is his Son? The Law and the Prophets do not teach us that Jesus Christ is God's Son; they only prove it. God has taught mankind this fact in his communication at Jordan, and the law and the prophets are wit-

nesses of the truth of it. He makes the proposition: they prove it. He reveals: they confirm. He affirms; they attest: and the proof and the proposition being taken together enable us to conclude from the word of God in the New and Old Testaments, that Jesus Christ is the Son of God. Blessed be the name of the Lord for his word!

---

**A REFUTATION OF THE DOCTRINE OF TOTAL**

**HEREDITARY DEPRAVITY.**

BY AYLETT RAINES, V. D. M.

A handsome pamphlet of about one hundred pages, bearing the above title, and written by brother Raines, has just been published, and is for sale at Dayton. The book contains nearly a dozen chapters, under the following heads.

1. Remarks on the origin of the doctrine of total hereditary depravity.
2. Statement of total depravity as contained in the order of the sects.
3. Examination of the scriptures usually adduced in proof of the doctrine of total hereditary depravity.
4. Reasons for not believing in total depravity.
5. Extent to which we may suppose human nature to have been injured by the fall.
6. On the power of truth and its fitness to operate on human nature.
7. Language an admirable medium for the transmission of truth,
8. Operation of the Holy Spirit.
9. Man's capability of moral elevation and of moral degradation.

10. The facility with which the mind of man may be cast into various moulds. Aylett Raines' capability as a Minister of the Gospel is demonstrated by his success: his toils have been many and great, and they have been uniformly crowned with success. He first converted the man who immersed him, and after that, gave himself assiduously to turn the world to God and to build up the congregation of that Redeemer whom he loves and serves. The sobriety and consideration of mind possessed by brother Raines, is demonstrated by every thing that he speaks and writes.

The ultimate design of his pamphlet, which will doubtless profit every one who reads it, is to clear away the rubbish from a proposition which it is most important that all the world should understand; namely, 'That men can believe the Gospel on the testimony of the Apostles and prophets without special spiritual operations.'

In the introduction, the author, speaking of the designs of his book, says—

'The reader must not suppose, that the writer of the following pages intends to deny, either human depravity, or the operations of the Spirit:—he believes in both, and merely denies that depravity is total, and that the Spirit operates abstractly and physically in order to faith! Now if he proves that depravity is not

*hereditary* and *total*, it will follow that *men may believe savingly through the efficacy of testimony;—*\_\_\_\_\_.'

The following is Bro. Raines' first Chapter:—

---

### A DEFINITION.

'*Depravity*' means moral corruption: '*Total*' signifies wholly, complete: and '*Hereditary*' signifies descending by inheritance. The definition, then, of the phrase, '*total hereditary depravity*' as used in the following pages, is, as follows: *total moral corruption, descending from Adam, through all parents, to their offspring; so that all Adam's posterity have been wholly corrupted by his first sin.* We design to present to the public a thorough refutation of this doctrine.

---

## REMARKS ON THE ORIGIN OF THE DOCTRINE OF TOTAL HEREDITARY DEPRAVITY.

This doctrine, most probably originated with the oriental philosophers. This philosophy is said to have originated in Chaldea, or Persia: whence it passed through Syria, Asia Minor, and Egypt; and mixing with other systems, formed many different sects. The oriental philosophers, though divided into a great number of sects, seem to have been generally agreed in believing *matter* to be the cause of all evil; and as the human body is composed of matter, it was supposed to be corrupt and vitiated—the source of every depraved passion and appetite. When, therefore, either these philosophers, or their disciples, were converted to Christianity, they brought into the church with them many of their peculiarities; and hence, in the very infancy of Christianity, we find the Gnostics propagating the doctrine of the depravity of matter. This led them to deny the humanity of Jesus Christ; or, *that 'Jesus had come in the flesh?* The apostle John alludes to this doctrine of the Gnostics, when he speaks of the '*many deceivers that had gone out into the world;*' and when he declares to his brethren, that '*every one that denied that Jesus had come in the *flesh*, was a deceiver and an antichrist.*' The Gnostics taught that Jesus seemed to have flesh, but that he had none; that he seemed to have had his blood

shed, but that he had no blood! They were, in short, incorrigible spiritualizers! 'They looked upon all other Christians,' says Mr. Buck, 'as simple, ignorant, and barbarous persons, who explained the scriptures in a *low, literal, and unedifying signification.*'— Thus, having spiritualized, or rather, gnosticized the scriptures, they proceeded to spiritualize the *flesh* and *blood* of Jesus Christ!

Here, then, was laid, by these Gnostics, the broad foundation for all the subsequent corruptions of Christianity. Their philosophical refinement, as no doubt they vainly imagined it. to be, was too great to admit of their submitting themselves to the rational doctrine of Jesus and his apostles. This doctrine must, therefore, be mysticized, until made to accord with their vain imaginings; and finally, with the dreams of every subsequent visionary. In a short time, as a consequence of the doctrine of the total depravity of matter, and the necessity of spiritualizing the scriptures, innumerable metaphysical vagaries were superinduced. 'Free will,' 'free grace,' 'original sin,' &c. became the topics of angry controversy: 'and this controversy,' says Mosheim, 'was the commencement of those unhappy contests, those subtle and perplexing disputes concerning grace, or the nature and operation of *that divine power*, which is spiritually required in order to salvation, that rent the church into the most deplorable division through the whole course of the succeeding age; and which, to the deep regret of every true and generous Christian have been continued down to the present time.' Vol. 1. p. 333.

The *eaons*, or *emanations* of the Gnostics, seem to be very nearly the prototypes of modern revelations, and mystic spiritual operations. Ireneus accuses them, 'of introducing into religion certain vain and ridiculous genealogies: that is, a kind of divine processions or emanations, which had foundation but in their own wild imagination. The Gnostics confessed, that these eaons, or emanations, were no where expressly delivered in the sacred writings; but insisted that Christ had intimated them in parables to *such as could understand them!*' *Buck. art. Gnostics.* These eaons, or emanations were, in the estimation of the Gnostics, the infallible illuminators: the book was, consequently, a matter of inferior consideration! Indeed, it may be fairly inferred, that the Gnostics taught that the book was a 'dead letter' to all who were not the subjects of illumination from their *eaons!* 'These eaons,' said they, 'are intimated by Christ in his parables, to *such as can understand them.*' They then, we conclude from this sentence, taught that those who were not the subjects of abstract illuminations, could not understand Christ's parables. We must, however, say of the Gnostics, that they were in one point more consistent

than are the modern advocates for total hereditary depravity. These acute Philosophers perceived that, as they held the doctrine of the total depravity of all matter, and by consequence the total depravity of human nature in so far as it is composed of matter, they must also hold the humanity of Jesus Christ to be totally depraved, if they admitted his humanity. They, therefore, denied that Jesus Christ had come in the *flesh!!* But modern advocates for total depravity, apparently less acute than the Gnostics, advocate the total depravity of human nature; and yet teach that Christ came in this nature, *flesh of our flesh, and bone of our bone*. But, if Christ came in our nature, and it is indeed totally depraved, then, he must have come in a totally depraved nature, and must consequently, in so far as he *was human*, have been himself totally depraved! Some persons in modern times, seeing this difficulty, have argued that Christ took human nature, such as it was before the fall; and that, consequently, the human nature of Christ was pure. But this is a gratuitous assumption! If Jesus took human nature, such as it was before the fall, he must, it seems to us, have taken it before the fall. This however was not the case! He was *'made?'* not of Adam, nor of Eve before the fall, but *'of a woman,'* nearly four thousand years after it. *'He was made of a woman,'* —'Mary!' and *'was of the seed of David.'* Therefore, if Mary and all the seed of David were by nature wholly corrupt, the humanity of Jesus must have been wholly corrupt likewise. It is said that, *'forasmuch as the children were partakers of flesh and blood, Christ also himself took part of the same.'* Heb. 2, 14. But, if our whole nature is *'wholly corrupt,'* there was *no part* of it, which was not *wholly corrupt*, which he could take! It is also said that *'he took not on him the nature of angels; but he took on him the seed of Abraham.'* Heb. 2.10.

We admit that if human nature had been only partially defiled by the first sin of Adam, Christ might have taken human nature without this defilement: and we think that this was most probably the fact. But if the nature of man is nothing but a mass of sin, or corruption, then we say, that Christ could not have taken our nature nor any part of it, without at the same time taking *at least a part* of our corruption!

## **NEW TRANSLATION OF THE OLD TESTAMENT.**

### **THE SAMARITAN PENTATEUCH.**

In a new translation of the old testament, the book of Genesis might, with much elegance, be divided into three great sections, comprehending the history of the families of Adam, Noah, and Abraham. The first of these sections might be headed 'Adam's Family;' the second 'Noah's Family;' the third 'Abraham's Family.'

Adam's family includes the following five items, namely, the Creation, Eden, The Fall, Cain and Abel, and the Genealogy. Now, to have these several paragraphs sorted up in a new translation and the sacred text purified from the errors, inconsistencies or contradictions, which may be found in it, is highly desirable; but even to have the divine narration clothed in language suited to the ears and apprehension of the times, would be a great improvement, and the value of this improvement would be enhanced, if the present unnatural divisions of the text into chapters and verses were done away with and the whole section presented to the eye of the reader without any other variety than that of paragraphs.

Noah's family, in its history includes the following seven topics, namely, The Ark, the Flood, the Departure from the Ark, the Noahitic Covenant, the Re-peopling of the Earth, the Tower of Babel, and the Genealogy. This section would not call for any divisions which are not marked out by the above topics, except it be the subdivisions of paragraphs, sentences, &c. But its better accommodation to the eye and apprehension of the reader by the improvements already spoken of is very much needed.

Abraham's family has a much more extensive portion of this sacred oracle allotted to its history, and engrosses the remainder of the book of Genesis, from the 12th chapter to the 50th inclusively, beginning with the call of the Patriarch and ending with the burial of his grandson Jacob. This large section of holy writ may be divided into three smaller portions: the first extending from the call to the death of Abraham; the second from the marriage of Isaac to his death; and the third from this last event to the burial of Jacob, or the end of the book where Joseph in Egypt promises protection to his brethren who had sold him for a slave to the Ishmaelites. The minuter divisions will suggest themselves in the order of their occurrence as the matter of the section require.

For ascertaining the true reading in the books of Moses, says Gerard, we have a peculiar instrument, the Samaritan Pentateuch, which was little known by Christians till the 17th century; which was then printed from one manuscript; but of which several manuscripts have since been examined by learned men.

It is not a version, but *the original law itself*, written in a character different from the Hebrew. It was not translated from the Greek version, nor copied from the Hebrew books after the time of Ezra; but was among the ten tribes when they departed from Judah; and, from the copies among them it has been successively transcribed.

The Samaritan and the Hebrew are two independent copies of the original text, preserved by nations who hated one another, and held no intercourse together; yet they agree in general. This is a strong confirmation of the authenticity and integrity of that part of scripture which they contain.

So far as the Samaritan copy is preserved correct, it shows what readings took place in the time of Rehoboam.

It differs in many places from the present Hebrew, and that by all the several sorts of variations.

All these differences have been made objections against its authority, because it has been taken for granted, that it must be wrong wherever it is not conformable to the Hebrew; but as this goes on the false supposition of the absolute integrity of Masoretic copies, it cannot reasonably be admitted.

The wilful corruption charged upon it, of changing Ebal into Gerizzim, Deut. 27, 4, is the only thing that could justly affect its authority. But even this could not destroy that authority in all cases—and, on a careful examination, it appears highly probable, from many topics, and even from the context of the Hebrew itself, that what has almost universally been reckoned a wilful corruption in it, is the genuine reading, and that the corruption is to be charged upon the Jews.

All the other differences between the Samaritan and the Hebrew copies exhibit various readings, with respect to which neither copy should be preferred absolutely and in all cases; but both copies carefully collated, and the genuine text selected, partly from the one and partly from the other.

The Samaritan seems to be, and, on several accounts, may naturally be expected to be preserved more correct than the Hebrew; and therefore will supply many emendations and preferable readings.

The Samaritan Pentateuch agrees with the most ancient Hebrew MSS. in some places where it differs from the printed text.

It agrees remarkably with the version of the 70; and thus shows that very few variations had crept into the copies of the Hebrew, between the time of the defection of the ten tribes and the making of that version.

In some instances it differs from the 70 versions; and wherever in these instances it preserves the genuine reading, it shows, either that corruption had crept into the Hebrew copies during that interval, or that the version has undergone changes, and may thus be the means of correcting errors which could not be otherwise corrected.

"The Samaritan Pentateuch sometimes agrees with the Hebrew copies, in readings which, notwithstanding their concurrence, appear by other versions to be faulty; which proceeds, either from some mistake having crept into the copies before the defection of the ten tribes, or from the Samaritans having in these places supplied defects in their copies from some Hebrew MSS.

There being several MSS. of the Samaritan Pentateuch known, and their variations pointed out, its genuine readings can be better ascertained and more successfully applied to the correction of the Hebrew copies than at its first publication.

The following observation, by the above author, seems to shew what might be expected in a new translation where the compiler shall avail himself of the advantages which late research and the progress of letters afford:

In Exodus 7,—11. 'In the Hebrew, the messages given by God, are recorded but once, generally as delivered by him to Moses; but once, chap. 9,—4, &c. only as delivered by Moses to Pharaoh.'

*In the Samaritan*, all of them are recorded twice as delivered by God to Moses, and then again as delivered by him to Pharaoh. This *is* agreeable to ancient usage, &c.

Although Eusebius, Jerome and even Paul, have quoted the Samaritan Pentateuch, yet it is said that 'Archbishop Usher was the first, or at least among the first, who procured it out of the East, to the number of five or six copies.—Petro de la Valle purchased a very neat copy at Damascus, in 1616, for M. de Sause, then Ambassador of France at Constantinople, and afterwards bishop of St. Malo. This book was presented to the fathers of the Oratory of St. Honore, where perhaps it is still preserved, and from which father Morinnes, in 1632 printed the first Samaritan Pentateuch, which stands in Le Jay's Polyglot but more correctly in Walton's from three Samaritan MSS. which belonged to Usher.'

Thus after a lapse of more than three thousand years, the church is still in possession of means by which she can supply all the nations under Heaven with the pure word of God in their own languages.—EDITOR.

---

**LETTER.**

**FOR THE EVANGELIST.**

KING AND QUEEN Co. VA., May 9th 1833.

Dear Sir—It will not be uninteresting to you to learn that the good cause of truth, seems to be advancing in this section of country. You have been, for several years apprised, no doubt, that some were here struggling to attain to the blessings of primitive Christian simplicity. For a considerable portion of that period we have been rather talking than doing. But the fact is, it seems to me to be almost impossible to proceed in any other way. In making efforts for that spread of the Ancient Gospel, and the establishment of a correspondent, order, we find ourselves surrounded by thousands of those who have long entertained the persuasion that they are decidedly Evangelical in their present course, need no improvement, and are determined, not only not to submit to any, but likewise to oppose it among themselves, and as far as their influence extends over the world. Our course has appeared, under such circumstances, to be quite a new, and Merely speculative theory of things, to be earnestly deprecated. Thus situated,

it is not strange, that we should have to spend much precious time in *defending* the proposed Gospel, instead of having an opportunity of carrying it forthwith into operation. We first state it, then defend it—and as soon as may be, carry it out into practice. The same chain of causes operate again further, upon the disciples who are now emerging from this awfully confused state of things. Like the Jewish converts of old, they frequently savor strongly of the things behind, and occasionally suffer from their strong and deeply rooted predilections. This is the reason, why we are not yet hearty in meeting together on the first day, breaking bread, singing, praying, reading, et cetera, unless our chief speaker be among us. But as we get strength in the course of our recovery, we shall become more desirous of enjoying that kind of food which is best calculated to gratify a healthy appetite, and promote the growth of the body of Christ. Under the signal blessings of God, we are now doing as well, nay, far better than our anticipations led us to expect. A large number are now going forward in the work of reformation, and it is ardently hoped, that they will not grow weary in cultivating with all perseverance and humility, the means of grace.

We have just had, in King William county, a co-operating meeting, which was very large, harmonious, and truly happy. It has never before been my privilege to see such a meeting. A few only came forward at the close of the meeting for immersion. It might be remarked here however, that within the space of about two years past, I have immersed, (besides what others have done) near three hundred persons in that county. We find, that as they feel the power of the Gospel through faith, they come forward in obedience. May the Lord increase the number, who shall thus prove his gospel to be the power of God unto salvation! We had at this meeting, from different quarters of our country, many disciples indeed, among whom we are enabled to count about sixteen proclaimers, besides several who were absent. We take courage, and give glory to God. We contemplate holding a meeting in Richmond during October next; can you not make an arrangement to be with us? Try, by all means.

You have, doubtless, noticed the extraordinary confusion in Eastern Virginia upon the '*test*' subject. And still you find them disposed to adopt the phrase '*United Baptists*.' United in what, I would ask? I have very little doubt, that a great majority will decline the proposed dethronement of the Saviour and his Apostles. But it is astonishing to see the course of things thus exhibited. Why all this talk about *Galvanism* in its various degrees and different dresses? Is there any difference either in species or generation, among Calvinists? Suppose you were to go among the Choctaw Indians, and lace up some of them in the corsets of the New York dandies, if there be such, and array them in the first English cloth, and rudely cast the savage hunting shirt over others; what would be the real odds? But no! this is not all. To get poor old Elder Broadus out of the '*well*' and *water* and *mud*, the attempt is made to amalgamate *antinomianism*, with his idea of 'strait-laced Calvinism.' But such bolstering wont

do, the old gentleman must be sorely bruised amidst their tackles, ropes and rough handlings, before he can be extricated. He knows, and his own brethren whom he so graciously proposes to yoke for their own good, know, that these terms are far from being convertible. But why all this ado *now*? Are these things new, or for the first time becoming troublesome? O no! They are neither new nor troublesome to Elder B. and we have no reason to believe that he ever meant to be so grievously misapprehended when he commenced his work, as he has been. He cried from the top-mast, 'Chylla and Charibdis a-head,' but had no idea that all would not understand the summons. It is a reasonable conjecture, that but for what he is pleased to call '*Campbellism*,' *we should have heard nothing about Galvanism of any sort!!* I send you herewith, one of my addresses to the delegates of the late Dover association. Wishing you grace, mercy and peace, I remain yours in the hope of the gospel.

J. DUVAL

Elder W. SCOTT.

---

JAMESTOWN, O. April 25, 1833.

DEAR BRO, SCOTT: By getting out of one difficulty we sometimes get into another. It has so happened with me. In your answers to my interrogatories, you say the apostles did not receive the Holy Spirit at the time Jesus breathed upon them, because Jesus himself had not received it before his glorification. *I do not know that I understand the meaning of the term glorification. I had supposed that it meant the resurrection of the body.* And the body of Jesus had been raised from the dead before he breathed on his apostles, and said 'receive ye the Holy Spirit.' Therefore I did not perceive any contradiction, to what had been said in John 7 and 39, but concluded that the reception of the Holy Spirit, and the Baptism of the Holy Spirit, were two things as diverse as the drinking of water and the Baptism in water.

In all the cases recorded in the Acts of the Apostles, the baptism of the Holy Spirit was visible to the bystanders. On Pentecost the whole multitude saw it. In Samaria Simon saw that by the laying on of the Apostle's hands, the Holy Spirit was given. And at the house of Cornelius, the six Jews who went from Joppa with Peter, saw and heard it. If then, at this time, men are baptised in the Holy Spirit, the mode has been changed from *visible* to *invisible*, as in water baptism it has been changed from *immersion* to *sprinkling*. I had supposed that the *baptism* of the Holy Spirit was limited to the last days of the Jewish age, as mentioned by Peter in the 2d of Acts, and that it was to be visible during that time, and that the subjects of it were to prophecy &c. I had supposed that the last days spoken of by the Prophets, commenced at Pentecost and ended at the destruction of Jerusalem, since which time none had been baptised in the Holy Spirit, nor was there any promise that there should be. But that, all who obeyed God, received the Spirit of Christ, which Spirit is the spirit of obedience, for Christ obeyed in all things, therefore, those who are led by the Spirit will manifest it by obeying what God has commanded.

I was pleased with your figures of the bow and gun. The power of the bow is manifested in the arrow, and the power of the gun is manifested in the bullet. By the arrow and bullet, the bow and gun execute the designs of the person who

directs or points them. Then the Spirit of God represents the bow and the gun, and the word represents the arrow and bullet, then God by his Spirit shoots his word into the minds of his intelligent creatures, men, and by it subdues them, and makes them subservient to his will.

This is just as I had thought it was, for, independent of the word, I did not know or believe, that any had been made Christians or conformed to the image of Christ; then I conclude that the sinner is slain by the word, and that the saint is fed by the word; to the former it being death, to the latter life. Thus as the Apostle has it, the ministration of the word is a savor of death unto death, or of life unto life.

I notice that you speak of 120 on Pentecost, being baptised in the Holy Spirit, How do you prove that more than twelve were baptised or in the house at that time? There were 130 on the day of election but not on the day of Pentecost. Luke says Peter stood up with the 11; not with 120. Who did Jesus make the promise to? Who did he tell to tarry in Jerusalem? The 11 Apostles, not the 120 men and women, were endowed with power from on high?

Peace be with you. Amen.

M. WINANS.

---

**ANSWER.**

BELOVED BROTHER;—The great prominence of the doctrine of Christ concerning the Holy Spirit, and its extreme popularity with all parties professing Christianity, sufficiently evince its importance, and at the same time admonish us of the necessity of pondering well whatever we say or write about it, for if mistakes and delinquency on some minor matters, have received severe retribution from the opponents of this reformation, let us not imagine that they will permit us to escape if we err concerning matters which even reformers themselves conceive to be an essential part of the gospel of Christ.

We believe the Protestant parties to be wrong in their teachings about special, preparatory spiritual operations, and have submitted to the public a number of propositions on the subject wholly opposed to these teachings. I need scarcely remind you of these propositions, the following are some of them, namely: 'that the world cannot receive the spirit of God,' 'that the spirit is not given to any man to make him believe, but because he has believed;' 'that the spirit was sent, and came to the church exclusively;' 'that he has been and now is in the body of Christ; finally, if any man would be possessed of the Spirit, he must on proper principles, join himself to this body, or in other words, men are to be admitted into the church that they may receive the spirit, not because they have already received it.'

I shall attend to the contents of your letter—apparently, your difficulties are many and great:

1st. You suppose the reception of the Spirit and baptism in the Spirit to be two distinct matters; the one occurring after the resurrection of Jesus, when he breathed on his disciples, and the other after his exaltation, when he sent down the Holy Spirit from Heaven. These things differing from each other, like drinking water and immersion in water.

I thought I had sufficiently demonstrated the absurdity of this imagination when I stated that Christ could not give the Holy Spirit to his disciples before his glorification, because he did not before that time receive it himself; but you create to yourself a fresh difficulty by supposing that his resurrection, instead of his exaltation, was his glorification. Now, as to the matter in issue, it is perfectly immaterial whether he was glorified when he left the sepulchre or when he was '*received up into glory*? the question is: when did he receive the promised Spirit? for sure we are, that until he received it himself, he could not bestow it upon his disciples. Now I answer, he received it in heaven: and Peter is my voucher. He says to his brethren the Jews, 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Spirit, be hath shed abroad that which you now see and hear.' When Christ's mission and the duties of it, lay in the world, he received the spirit on earth at the baptism in Jordan; but when his office, and the duties of his office were in Heaven, he received the Spirit there.

Now then, as he did not after his resurrection receive the Spirit until he went to heaven, he could not before that time, bestow it on his disciples; he could not bestow it when he breathed on them; he gave it to them on Pentecost; so that the reception of the Spirit and baptism in the Spirit are not two distinct things, they are the same thing. What I would teach from Scripture on this point, is as follows: The reception of the Spirit on Pentecost and afterwards, is plain matter of fact, read and believed by all men, but this same thing is by a figure of speech, called a baptism. Now observe that the figure is not in the reception of the Spirit, for that is a fact, but in the use of the word baptize: baptism in water and the reception of the Spirit are both facts, but the word baptize is used of the one figuratively, and of the other literally.

But if, as you suppose, the reception of the Spirit and the baptism in the Spirit are distinct matters, then the word baptize is here understood by you either literally or figuratively. If literally, then men, during the last days of the Jewish age, as you say, were literally dipt in spirit! And, during the Apostolic age, there were of course two literal baptisms, one in water and one in Spirit; and that too, at the very time the Apostle wrote to the Ephesians, saying that there was 'one baptism.' But if you use the word baptism figuratively, I should like to know the literal fact for which you use it! If it does not stand for the reception of the Spirit on the day of Pentecost and afterwards, as I have said, pray for what does it stand?

Christ is said to baptize in this Spirit, to pour out this Spirit, and to make us drink into this Spirit; and baptizing, pouring, and drinking may all be used in Scripture with reference to water, for any thing I know; but I cannot think that the Scriptures ever intended, by the use of these three words, to teach us that Christ had three modes of giving the Spirit; one which might be called a drinking, one an immersion, and one a pouring; this were preposterous,—those who were immersed on Pentecost were also filled with the Spirit, so that filling, or drinking, and baptism in the Spirit are here the same thing.

You observe that baptism in the Spirit was always '*visible to the by-standers.*' The effects, viz: gift of tongues &c. were visible, but not the Spirit, and consequently not baptism in the Spirit; the thing itself was always invisible; its effects

only were seen: the only thing ever beheld was fiery tongues on the day of Pentecost, this was not the Spirit but only the symbol of his presence.

As for what you say of the Baptism of the Spirit's being limited to the last days of the Jewish age, if the term baptism is used figuratively merely, then baptism in the Spirit being the same as the reception of the Spirit, whenever and wherever the Spirit is received there baptism in the spirit obtains whether now or formerly.

I am very willing you should use my figures of the bow and gun to illustrate how sinners are shot down by the word of God; but if you should use them to prove what you first spoke of, viz: that the Spirit of God is given by the word of God, then I say they would not answer your purpose; for the Spirit was given to the Church, on Pentecost after the word of God, or the gospel had been received by the Church.

About the 129 disciples, I do not know whether they were all present on the day of Pentecost or not. But what reason have we to believe, that it was not on the day of Pentecost that Peter stood up in the midst of the 120 disciples? Or that the election took not place on that day, &c.? I know none. It is just as likely as any thing else, that all this occurred on the morning of the day of Pentecost, though it is of little value whether it did or no. If the 120 were present, then they were endowed with power from on high; and if they were not, then others, as Philip and Barnabas and Nicanor and Timor &c. were; although they had no special and personal promise that they should be. But although the Apostles had special promises, they had no special gift among them but that of conferring the Spirit on others; as Stephen could work as great miracles as the Apostle?. Peter's standing up with the eleven proves that the eleven were present, but it does not prove that the one hundred and twenty were absent. And women were endowed with power from on high as well as men. Philip had daughters who prophesied.

I am very respectfully,

Your bro. and Servant,

WALTER SCOTT.

---

**NOTE BY D. G.**

Faith,	Repentance,	Baptism,	Remission of sins,	Gift of the Holy Spirit,	Eternal life.
G	O	S	P	E	L

**GOSPEL.**

(Of these 6 letters no other word can be formed transpose them as you may.)

These items, which form the Gospel, or glad tidings, or good news, stand in the same order of relation, transpose them and they are not the Gospel: Peter, in answering the momentous question put by the Jews, who were pricked to their hearts, having Faith or belief in what Peter, eminently qualified to teach them had testified to them concerning the Messiahship of Christ responded, '*Repent and be baptised for the remission of your sins, and ye shall receive the gift of the Holy Spirit.*' This gift, therefore, of the Holy Spirit, was consequent on and subsequent to their faith or belief in the facts testified inducing their action of obedience, and not anterior to belief or faith forced on them irrespective of their volitions to compel or induce their belief and obedience.

# THE E V A N G E L I S T,

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

MESSIAH.

---

NO 7.

CINCINNATI, JULY 1, 1833.

VOL. 2.

---

## SACRED COLLOQUY.

### NO. 16.

Dr. Beecher in his public lectures against skepticism, said Mr. Stansbury, enters into a detail of the causes of this prevailing evil; and, of almost a dozen reasons, assigns the first place to men's 'ignorance of the first principles of revealed religion.' This is worthy of the Doctor; and it is certainly a very pleasing consideration, that the attention of this distinguished presbyterian has, by any means, been turned to the examination of the first principles of religion; for if he has tasted of their value in relation to religion in general, it is not to be doubted, that he may yet recognize their value in respect to the gospel of Christ in particular. And it is as true of the gospel in particular as it is of revealed religion in general, that the chief of all the causes of skepticism in regard to it both in the world and among professors, is ignorance of its first principles.

But, brethren, permit me to read to you the following from our daily Gazette.

'The Doctor opened his lecture by adverting to the modes of acquiring knowledge. All science and all knowledge depend on first principles. There are first principles in respect to the natural universe, and first principles in relation to mind and moral government. These exist in all the departments of the divine system, and are obvious in all matters which may be made the subjects of consciousness, or intuition, or sense, or obvious analogy, or testimony—They lie at the foundation of every superstructure. They are the lamps throwing their light ahead to guide our footsteps and lead our reason in exploring the truths which are more recondite. In studying law, medicine, or any other science, we first become master of its elementary principles. *The truths of revealed religion should be studied in the same way.* Theology is a science and has its first principles. No one would think of plunging into the midst of mathematics or astronomy, without any elementary knowledge of the subject. Yet people do think they can understand the system of divine government, without study or reflection, or any knowledge of its first principles. They are mistaken—theology must be studied carefully, systematically, and with *honesty of purpose*,

The lecturer resumed the enumeration of the causes of skepticism.

1. The pushing of investigations without first principles, and competent instructions and competent study, is a fruitful cause of skepticism. Such is the dependence of high and sublime truths on those which are obvious, that no man who neglects the elements of knowledge can ever unlock her secret mysteries. What mind can reach the depths of mathematics, or the heights of astronomy or the secrets of chemistry, without the alphabets of these sciences. What progress was ever made in the acquisition of knowledge, without the aid of elementary principles? Yet without compass, lamp or guide, men plunge into the profound of theology, and rend and tare away, and tangle up the subject, until in desperation or despondency, they end their fruitless labors in a state of skepticism.'

Such, in the estimation of Doctor Beecher, is the importance of a knowledge of first principles for the acquisition of science and religion; and his observations amply justify our endeavors to collect, arrange and define the first principles of the gospel of Christ. I may also add that all the tact, talent, genius and learning, in the world will fail to subjugate mankind to Christ until preachers vouchsafe to these things the considerations which their importance in the Christian system demands.

Mr. Locke. Have not the critics, commentators and great reformers deemed the first principles of the gospel worthy of special regard?

Mr. St. Unquestionably, Sir; Luther, Wesley, Calvin and others have all spoken of the primary importance of Faith, Reformation &c. but it is to be regretted, that while they have done so, they have done it in so disorderly a manner and with so little regard to relation and arrangement that mankind have, on this essential branch of Christian knowledge, derived but very little benefit from their writings. For of what value were it to supply the world with a definition of faith if the relation, which that principle sustains to our reformation or repentance, be wholly overlooked? and if the connection between our true penitence and the pardon, which Christianity prefers to all men on condition of these, be disregarded, why define repentance? And why speak of baptism but for the purpose for which it was ordained and in its own proper relations?

One of these great masters of sectarianism shall tell us with much accuracy what faith is, and subjoin to his definition the truism of the apostle, that 'without faith it is impossible to please God;' but no sooner does he attempt to show us how faith is to be attained than he upsets by the grossest nonsense every word of reason that may be found in his definition: Yea, verily, after describing it with the utmost simplicity, he shall, by an error in relation to the means by which faith cometh, set this principle as far beyond the grasp of the minds of men as the heavens are above their mortal touch, leaving them as when they look at the stars, delighted indeed with their brilliancy, but at the same time convinced they shall never reach the nearest of them by their most extended grasp.

Ch. Sd. Can you, Mr. St., favor the company with any thing from the commentators on the subject of obtaining faith?

Mr. St. Yes verily. Take the following from the pious lumber of that renowned Calvinist, Thomas Scott, who, speaking of the Ephesian Christians, says, they 'were brought into a state of salvation by the mere mercy of God through faith in Christ! and even this faith which effected their relation to him, was not

of themselves; their proud and carnal minds having been utterly averse to the humbling and spiritual doctrine; but it was the free gift of God to them—the effect of their being quickened or regenerated by the Spirit.'

*The effect of regeneration* exclaimed Mr. Chs., looking over to his baptist brethren—their faith the effect of their regeneration! how absurd! how monstrously absurd! Do not you, my brethren, discover the error? The man, who thus delivers himself on a point of Christian learning so essential, is, in my judgment, wholly incompetent to the proclamation of the Gospel of God. So then according to this same Dr. Thomas Scott, a man is regenerated or born "to God, and of course stands confessed a new creature, and in the family of the Most High, before ever he has one spark of faith in the Father who has begotten him!

Brethren, such an origin to the principle of faith, as is assigned to it by Mr. Scott, has no warrant from any of the inspired writers, and it is in direct contradiction to the historical fact, that the Ephesians received the spirit after they had believed and obeyed the gospel. See Acts chap. 19, v. 2. And the Apostle afterwards writing to these disciples, notices this fact in the following intelligible terms; 'In whom *after* that ye believed ye were sealed with that Holy Spirit of promise, &c.'

What do the scavengers of Galvanism say to this? Is it so, that their system 5; *eternal* even when in direct opposition to the true sayings of the Evangelists and Apostles? Is not Thomas Scott and Paul antipodes here? the former giving precedence to the spirit and the latter to faith?

Brethren, said Philip Stansbury, permit me to supply to you the learned Grotius' views concerning the means by which Christian faith is produced in mortal men. Speaking of this principle he says—'it did not proceed upon arguments of human invention, such as were employed by the philosophers; but upon those (arguments) which God has graciously placed before us in the *miracles, death and resurrection of Christ*. This therefore is properly ascribed to the goodness of God and is called his gift.'

'Tis strange; 'tis passing strange, cried old Mr. Regularity, that two men so eminent for learning and piety, as were the Rev. Thomas Scott and Grotius, should differ so widely on the means by which faith is produced in the sinner; but, gentlemen, I do recognize; nay I do acknowledge the discrepancy. Bless me, brethren, they do differ! and I had thought that all good men were unanimous on this important point. I thought it known and acknowledged by all, that the sinner could not believe of himself. Let me see; the precise difference—friend Stansbury? Ah! I have it,—the pious Scott will have, that faith is the effect of regeneration; yes, the fruit of the spirit is faith; apples is the fruit of trees; but Grotius will have, that faith cometh by 'the arguments which God has graciously placed in the miracles, death and resurrection of his Son;' that is, it cometh by evidence—by hearing, you would say, friend Stansbury. Who is this Grotius? I had thought he was a Dutchman, I never liked the Dutch; they are always dabbling in reformation; but it cannot be; gentlemen, it cannot be, that the pious and Rev. Thomas Scott is wrong on so essential a matter! and it does to my ears sound much more spiritual and scriptural to say *faith cometh by regeneration?* than 'faith cometh by argument,'—argument! I never read that

faith cometh by argument, unless it were the faith of a jury man in the jury box before a county court and under the nose of a bench of lying lawyers.

No body knows whether old Mr, Regularity would have run, had not Stansbury who, many a time before, had been on the paper with him, graciously interrupted his headlong and wayward course by saying—

Permit me, my much respected friend, to observe, that knowledge and piety are matters of distinct consideration and they are not always found united in the same person. Thos. Scott and Grotius might be all that their writings import them to have been, but they were but men. If, however, we would understand our Redeemer on the point before us,—if we would understand the means by God established for producing faith in the sinner, we must lend our ear to a greater than Scott, or Grotius,—we must hear the scriptures. I am happy nevertheless, that my friend, Mr. Regularity, discerns the difference between the two great men; for never until we recognize this discrepancy and contradiction among the leaders of partyism, will we acquire courage to turn away from all of them to the New Testament and Bible alone.

Mr. Locke. In our last conversation Mr. St. your teaching terminated on Evangelical faith. Will you please return with us to the issue of that Colloquy? for while I can admit an interruption in the thread of your discourse for the purposes of illustration, analogy or collateral light, I cannot brook that it should be wholly cut, or that even the interruption should be very great, seeing we are come to a topic in the elements of Christianity of great acknowledged importance.

Mr. St. Evangelical faith is that faith plead for and inculcated by the proclaimers of the Ancient Gospel alone; and it derives its existence from the evidences of revealed religion generally, and from the writings of the four Evangelists particularly, together with the other inspired effusions of all the servants of; God and Christ, whether prophets or apostles, or teachers, or Saints. What is commonly called Evangelical faith should be styled *spiritual faith*, because it is given, the preachers of it say, by the spirit irrespective of evidence.

Mr. Locke. Sir, I have sometime imagined that you entertain a very special regard for the writings of the four Evangelists.

Mr. St. These form the ground-work of our faith in Christianity; they contain the immediate evidences of its divine origin; they are the pillars and the gate-way of the holy temple; the bulwarks of the new institution and citadel of the Christian religion, which have withstood the shock of the heaviest ordinance and artillery from all the batteries of all our enemies since the age began. Our children should be made suck them in with their mother's milk, and our Evangelists repeat them with alphabetical correctness and facility. Most worthy are they to be studied and understood; and I am not ashamed, beloved sir, to confess for them my special regard. I am not ashamed to acknowledge that twice a week for 22 months at a stretch have I discoursed on the Evangelist, Matthew alone. It is by these divine narratives the Christian religion is to spread, because by them alone the world can be assured that Jesus is the Messiah; it is in them the proclaimer must search for the themes which win the souls of men; there it is the Lamb is exhibited in proper form. His birth; his public ministry;

his entrance upon the same at Jordan; his miracles, his doctrine; his defence of himself as the Messiah of God; his temptations; moral virtues; prodigious and incomprehensible wisdom; his divine nature; his trial; condemnation; death; burial; resurrection; ascension and glorification are all there; but indeed the enlightened Evangelist will perceive, that every page, every miracle, every thing in these glorious oracles open to the proclaimer of the gospel an infinitely various and brilliant field for the instruction of the world. If any man would work faith in his audience, let him give his days and nights and weeks and years to the study of the Evangelists.

---

### ON THE FORMATION OF FAMILY CHARACTER.

'Just as the twig is bent the tree's inclined,' says the poet, the moral of which is, that human beings and, per consequence, moral institutions, are true to first impressions. And the inference is, that great care should be taken in the incipience of their existence to enstamp on children and Christians and families and churches, and all other institutions, such impressions as shall fit them for future usefulness—as shall fit them for the purposes for which they are ordained. We have written, in our first Volume a few essays on individual Christian character, in which the necessity of every disciple's forming himself for usefulness is laid down and plead for, rather than any thing else, for sure we are, that not our essays, but the sacred volume is ultimately to form the character of us all. The immense reformation, however, now controlled by the Ancient Gospel, is composed not of insulated individuals, but of disciples congregated in the form of families and of churches, each of which enjoys its social, civil and religious character in its respective locality. If then, the Reformation would ultimately rise into that intelligence and sanctity for which the church of our Lord was intended to be distinguished, great care is due from all concerned, to the formation not *only of individual*, but of *family* and of *church* character; for disciples, their families and the churches must ever form the most obvious points in every religious reformation.

What is my Christian character—the character of my family—of my church? are transcendently momentous questions, and deserve a decided answer from all who profess the holy Gospel: If in any case it is bad, we should correct it; if indifferent we ought to improve it; if good we should sustain it.

The families of professors generally are mere religious wastes, neither knowing nor doing the will of God by Jesus Christ. At that period of life when the children should feel themselves possessed of the whole doctrine of Christ; at the time when they come to obey the Gospel, and should have deposited in the storehouse of their memory the substance of the New and Old Testament, they universally feel themselves to have been neglected; they feel that in regard to the contents of the Bible they are void.

The manners and customs of a Mahomedan family are not those of a Hindoo family; and the family habits of the worshippers of Foh differ from those of the,

Jew; and all of them from those of a Christian: but I have sadly forgotten my readings of the Turks, if they are not infinitely more careful to have their children educated in the Koran than those who go by the name of Christians, are to have theirs trained up in the knowledge of the scripture.

The Israelites were enjoined rigorously to acquaint themselves and their children with the divine Law: and no wonder, for how should a people distinguish themselves for obedience to a code of laws of which they were ignorant, or of which they were even but partially informed. 'Thereafter, *saieth the Lord*, you shall lay up these my words in your heart and in your soul, and bind them for a sign upon your forehead, that they may be as frontlets between your eyes; and you shall teach them, your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down and when thou risest up: and thou shall write them upon the door posts of thy house, and upon thy gates, that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give unto them, as the days of heaven upon the earth.'

1. So then it would appear from the above that the Israelites were enjoined to commit to memory the laws of God—to lay them up in their heart and in their soul—and to weave them, as it were, in their bracelets and in the ornaments of their face.

2. That they were then to teach them to their children, making them the theme of their constant conversation, at home and abroad—by morn and by even, forcing them upon the attention of their youth by cutting and inscribing them on the door posts and gates of their family mansions.

Now Christianity orders that we also shall bring up our children 'in the nurture and admonition of the Lord;' but have papists and protestants been carefully observant of this royal mandate? To say they have not is a true, but a tame answer, and will by no means convey to the reader the glow of just indignation, of strong abhorrence felt by every righteous person, who perceives the shameful, the scandalous ignorance of the law and religion of Christ, which pervades the families of professors in general; this crime has given birth to all others in the Christian church, and is now about to draw down unavoidable perdition upon the present secular and apostate race of Christians—God have mercy upon us for who shall be able to stand the things that are coming quickly upon the face of the earth!

What a fool would not a man be reckoned, were he in these days of treason to the cause of God, to notch and carve upon the gates and door posts the laws of his Redeemer! and yet all this might be expected of Christians were they sincere and resolute in their determination to aid in the salvation of their own offspring and to teach them Christianity. I here protest I never knew one family educated in Christianity as it ought to be: nay, I protest before God, that though I have in my time had intercourse with as many disciples and preachers and teachers of Christianity as most men of my age, yet have I never met even one individual whom I apprehended to be skilled from his infancy in the oracles of God in a manner which my judgment approved. Our children have been treated with a ruinous and fatal neglect.

But blessed be God there is still left us a short space to reform, before the day—the great and terrible day of the Lord come. Let us then, dearly beloved, endeavor to put on the divine nature—the new man; let us set in order our families; let us improve their morals and manners and customs; let us be primitive, lovely, pure and holy, for his coming shall be as that of a thief in the night.

There is nothing to be admired, and very little to be approved in either the civil or religious economy of brother Z's family. I once thought of giving a full likeness of it—of the house or hovel with its sieve-like roof through which the rains in spring, and the snows in winter sift as they do through the trees of the forest—the chinks and cranies in the sides and corners—the bundles of rags, and wisps of straw which have been forced to supply the place of glass: the chimney full of ashes—the breakfast table with its sad remains standing in the floor at half past eleven, and the unmade up bed, elegantly reflected from a broken looking glass, against which one end of the broom stick is seen to lean in perilous attitude, while Mrs. Z. has just succeeded in pulling one of her unwashed children out of the mud before the door, and is seen returning in triumph with it half naked sprawling in her arms, having in the scramble lost only one of her slippers!

I say, I thought of giving a full likeness of brother Z's family in things civil and religious, but I shall leave the reader to spell out the whole matter to himself, for the fact is that Z. is more lazy than religious, otherwise his case would deserve our pity rather than our disgust.

Bro. Azariah is flippant enough in the use of scripture, and in conversation can quote his proofs and illustrations as readily as any other man; nevertheless Azariah is showy rather than solid, for it is most certain, that his Christian nurture, like our own, was almost altogether neglected by his parents; and he has not, we presume, adopted a fixed plan for his own education in Jesus Christ: notwithstanding this display then, Azariah cannot with the Prince of Israel say 'Thy *word* have I hid in my heart that I might not offend thee;' for he could not rehearse a chapter in the old or the new Testament if you would pay him for it. But brother A. can find time to read a chapter in the bible at night and even of a morning, if perchance a preacher, or a strange brother, or foreigner be present with the family; not because he would appear very pious, but because he would not wish to appear wholly careless of things which he affects to set such great store by—in common cases, however, any little matter serves for an excuse, and bro. Azariah can trample upon his own experience—let it pass away unimproved, and neglect his children, although he is at this moment suffering from the like carelessness in his own parents! who, like all others, thought, because they were taught it, that their children were to be saved or damned by the fatal decrees of election and reprobation.

Brother Philip, thinks his family will be saved or condemned according as they obey or disobey the truth; therefore, with the feeling and providence of a wise man and a kind father, he is careful to have his children instructed in the truth: for he knows that a human being is incapable of either obeying, believing or understanding the scriptures except pains be taken for that purpose.

I had the pleasure of being present one morning in brother Philip's family, and I observed, that, while breakfast was in preparation, all hands, young and

old, except those who attended the victuals, were intensely busy in committing the holy scriptures. After breakfast the first to quit the table and run from the breakfast-room to the parlor, was a child of two years of age, named Abraham. The elders followed, and soon after the others, until the entire family were seated in the same apartment; and here was immediately displayed a scene as primitive, lovely, pure and holy as ever opened on my mortal eyes. The family were assembled for religious instruction, for brother Philip said, he felt himself to be a steward to whom, by nature and the laws of society, had been entrusted a wife, children and servants, kinsmen and whomsoever for the time might sojourn under his roof: then looking towards his eldest son of about ten years, the child with a steady and unfaltering voice began the song of Moses, which the children of Israel sang upon the shores of deliverance, when they had, by the mercy of our God, passed the perils of the Red sea. 'I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation. He is my God and I will prepare him a habitation; my father's God and I will exalt him; the Lord is a man of war, the Lord is his name I'

Every heart was touched, when bro. Philip looked toward his second son, of six years, who in a child-like, but strong and high voice, vociferated 'And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women, her neighbors gave it a name, saying, a child is born to Naomi, and they called his name Obed: he is the father of Jesse, the father of David.'

Miss Eliza eight years old, whose fancy was caught by what her brother had said, asked her father where she would find the story of *little Obed*. He answered her, that the story was recorded in the book of Ruth and a very pretty one it was; then turning to us he said, 'In the book of Ruth the simplicity of the early ages is very strikingly exhibited and it seems to have been collected with the other sacred parts of the canon of scripture in order to supply the origin and pedigree of the royal family of David, of which it was promised the Messiah according to the flesh should be born.

Miss Eliza then repeated with the utmost accuracy and without making a single unnecessary stop the whole of Messiah's lineage from Adam to Abraham, and thence to David, and thence again to Jesus, ending with the latter part of the first chapter of Matthew, which, I understood, is the book that she and her brothers are committing to memory in their regular scriptural lessons.

A singular exercise now took place between Stansbury and a young brother who resided in the family for the purpose of improving his Christian learning: this consisted of repeating first in *alternis versibus*, then in *alternis capitibus* a large portion of the Epistle to the Hebrews, Both parties rehearsed with accuracy, and pronounced with beauty, and I perceived, that in this matter they were as the poet says.

'Arcades ambo  
Et cantare pares et respondere parati'

Mr. Cr. who was on a visit to Mr. St's. gave us the 5th Chap, of 1st Timothy; I supplied my modicum from the Romans;, and Sister St. recited from

Matthew. As the exercise had begun with the song of Moses, so it ended with the song of the Lamb, for brother Philip said or rather chanted in the end the following:

'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing,—for thou wast slain for us and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us to our God kings and priests and we shall reign on the earth.'

The whole family then joined in the hymn 'Lo he comes with clouds descending, &c.' during which brother St's. four children shook hands with all in the room; kissed first their parents, then one another, and finally resumed their seats and the hymn: but here an incident occurred which had well nigh overcome my gravity; for when we came to the following repeat—Come to judgement; come to judgment; come to judgment; come away. Young Abraham, either because he sat opposite to Mr. Watkins, or because he wished to be revenged on that gentleman, because during School hours he had taken away from him his play fellows, vociferated in a tone high above all durance:

'Come to judgment Mr. Watkins;  
Come to judgment Mr. Watkins;  
Come to judgment—come away.'

The whole ended in thanksgiving for all the favors of life and of religion, and prayers for all Saints and for all men, the lesson occupying less time than one hour, by fifteen minutes.

May the wisdom and dutifulness of Mr, Stansbury be imitated by all the Reformation,

EDITOR.

---

**NOTE.**

The following is the spontaneous effusion of a pen, to whose author, the practice of committing the oracles to memory, has strongly commended itself. He, sometime ago, favoured us with a visit, since which, he has, it would appear, committed one chapter per day. This, however, is rather much for those who have not been accustomed to memorize. I should think it quite advisable in all beginners to take it easy, and not to bind upon themselves burdens, which might soon discourage them from this laudable Undertaking.

This practice has been recommended to the brethren at Carthage, who, we are happy to say, are now above one hundred in number; and the business at present, progresses in a very flattering manner. Brothers and sisters are alike employed in this delightful task. Glory to our God and to the Lamb!

Is it not unworthy of us to let one single word escape us? I know that to repeat the Bible verbatim, for any other purpose finally, than that of personal improvement, would avail little, but why should any one be so grovelling and suspicions, as to imagine that toe saints would employ themselves in this matter, but for their own upbuilding in truth and righteousness, Shall we not do good lest evil come of it?

If the pious practice of committing the scriptures in our families and churches could be universally adopted, the fact would render all surreptitious institutions for that purpose wholly unnecessary, and finally prove both a safeguard and an ornament to our institutions.—EDITOR.

FOR THE EVANGELIST.

**ON COMMITTING THE ORACLES.**

**No. I.**

'All Scripture is.....profitable.'—2 *Tim. iii.* 16.

Dear Brother Scott:

I am a firm believer in the almost endless power of example. What virtue or what vice, what good or ill, has not been taught by this great and yet simple machinery? By the example of his teacher, we have seen the stripling tyro ascend the worse than hill of difficulty, stem with success the double tide of poverty and misfortune; and then, from some Alpine peak of the hill of science, look outward and downward upon the drivelling sons of fortune and of pleasure. The example of the Stagirite, the Corduban, or of the famed Cycopolite, fired his soul with hope, emulation and perseverance. Or, mayhap, the example of far greater than these worthies, gave his spirit another direction! Quitting the search of 'science falsely so called'—giving up all knowledge but that which conduces to, or centers in, the science of eternal life—deeply impressed with religious fear, inspired with religious hope, and animated with religious joys—he 'takes the prophets who have spoken in the name of the Lord, for an *example* of suffering affliction and patience;' follows the faith of primitive evangelists and martyrs, and forgetting the things behind, reaches forth with steady aim 'towards the mark for the prize of the high calling of God in Christ Jesus.' On his way, he sits down to rest; but his resting-places are the *heavenly places* in Christ! He takes refreshment from the table of the Master, *whose flesh is meat indeed* and *whose blood is drink indeed!* Troubles will, and do daily come; but he remembers it is written, 'Behold, we count them happy who endure!' then, brandishing his sword he wends his way.

But it is not from the example of Apostles, Prophets, and Evangelists of by-gone ages or by, that we derive fortitude and strength; the pious behaviour of the saints in all ages, of such particularly, as we *see daily*, is of incalculable consideration with such as wish to form the true Christian character. My aim therefore, in writing this introductory essay shall be two-fold—FIRST, *to*

*persuade such of your readers as are evangelists to be followers of you and myself in, at least, one good thing we do:—* SECONDLY, *To persuade them to make themselves ensamples to the flock in the same good thing.*

FIRST, then:—Now, here, gentle reader, do not be alarmed, as though we were about to make an attempt at the formation of partyists:—we really mean a far gentler thing; and what we have to say here is designed for the *professed Evangelist*. Will the *professed evangelist*, therefore, give us a hearing?

It is said—'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for conviction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. iii. 16, 17.—How high the source from which these sacred writings emanate, GOD!—and how elevated the aim contemplated by them, THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS!—We are here ready to concede that, although all scripture is given by divine inspiration, yet all truths of the scriptures are not alike plainly taught, or equally important when known: yet the least important of those divine truths is profitable for doctrine, correction, &c., and has its assigned station in the perfecting of the man of God unto all good works. Every Evangelist will therefore see, that ? IT IS HIS DUTY VIGOROUSLY TO AIM TO UNDERSTAND ALL THAT THE HOLY SCRIPTURES TEACH. It is indeed, the duty of all, but especially of the evangelist. To him it is said: 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,'—'Meditate upon these things; give thyself *wholly to them*.'— In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptedness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.' See 2 Tim. ii. 15—1 Tim. iv. 15—Titus ii. 7, 8. Now, permit one question to be asked here: Can you obey these injunctions? Either you can or you cannot. If you can, then up, and be doing, for the time is short! If you cannot by reason of poverty, and yet are 'apt to teach'—if you would 'do the work of an evangelist make full proof of thy ministry,' and yet cannot by reason of having to entangle yourself with the affairs of this life, it becoming thus impossible for you to please him who has chosen you to be a soldier; then is the sin not with you—many souls may perish, but the churches co-operating as they should for the increase from God, are to be censured rather. O, how much good

might be done by the congregations, were they only awake to this important matter!

But how can the evangelist, the man of God, be perfect, thoroughly furnished unto all good works, without knowing the scriptures? And how can he know them so as to teach them without *remembering* them? Can a man reason out of the scriptures without calling to his recollection their contents in the *words* of some *translation* or of the *original*? We think not. There are some who seem to depend greatly on the Spirit to give them Scriptures after they begin to speak; but we always see them disappointed too, this not being God's way. The man of God must STUDY MEDITATE, COMMIT TO MEMORY, the Divine communications; and then he will always have on hand, or rather on *heart*, a store, a boundless store of the grandest ideas. To see a professed evangelist, an evangelist of this Reformation, an evangelist who takes the WORD for his guide, and maintains its all-sufficiency in every department of faith and manners; who yet is ignorant of that word, cannot repeat perhaps, even a half dozen chapters of it— presents the subject of reform in a rather homely attitude before an already too untoward generation. And such there are among us. Now we beseech all such in the fear of God, that they task themselves with the learning of a few scriptures every day, that they may not dishonor the cause they aim to advance. Let it be left to the doting sectary to quote Peter for Paul, John for James, Jude for Jesus, &c., as is daily doing.

It has always been apparent, that he has the greatest stock of scriptures in his *memory* who is the best and most successful proclaimer. It is in vain to say that the committing of the divine word to memory will not furnish us with ideas; for we do know better—it is, in truth, one of the readiest means of storing the mind with arguments and ideas; and he, in whose heart the word is thus hid, is always ready for combat, 'not only with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' How can the word of the Lord be hid in our hearts but by committing it to memory? We must *remember* what the Lord has said, or we cannot obey him. He gives us ideas, but does he ever do this without acquainting us with the stipulated *signs* of ideas? We may indeed, read the Bible, and understand as we read; but unless we *retain* that understanding, the fact of our having read will be of trivial service in a time of trial! We are commanded to: 'hold forth the word of life,' to 'let the word of Christ dwell in us RICHLY in all wisdom;' but how can this be done, without committing this blessed word to *memory*?—We might elaborate this subject to many pages; but it is presume"

that every evangelist is fully aware of the correctness of the above remarks—he knows well that the more he stores away of the word of life in his heart, the better he is furnished for living and for teaching. Who has not heard of the fame of Apollos? In what did his peculiar excellence consist? ? *He was MIGHTY in the scriptures.* But how can a man be *mighty* in this way without committing the sacred writings to *memory*? The primitive heralds of peace were in the habit of 'asserting and alleging that Jesus was the Messiah,' in order to convince the Jews; but mark with what readiness they quoted 'the lively oracles' from memory, they were never at a loss, their memories were richly furnished with the endless variety afforded by the Jewish scriptures.

'What,' then, the reader is ready to ask, 'do you mean to request us to commit the Bible to *memory*? "I is too much! too much!"— Stop now, my dear sir, and do not make it too plainly appear that you are very lazy. Too much, it seems, to commit to memory what God has said!! And you are an evangelist, teacher of others also! and yet say "tis too much!" We have not however requested you to commit the *whole bible* to memory; yet why not commit the book of Job, the Psalms, the Prophets, &c. and be well acquainted for reference with the Pentateuch, Joshua, Judges, Samuel, Kings, Chronicles, &c. &c. and why not be able to repeat the whole New Testament, from beginning to end? It is not a large volume; and the labor requisite to commit the whole of it to memory is greater in appearance than it really is. Probably you have not tried, and therefore are not qualified to judge in this matter. Try it, my dear brother, and then tell us the result.— Who is that who toils on yonder glebe, bending o'er his plough, wiping the sweat from his forehead? 'Tis Deacon Demas, as they call him hereabouts; for the neighbors say he loves the present world. Well, then, I will go to Deacon Demas, for I have a matter of some moment to propose to him. Well, brother Demas, hard at it, eating your bread procured by hard labor? 'Yes, yes;' he replied, 'Solomon says, that he who don't provide for his own household has denied the faith and is worse than an invalid.' So, then, Deacon Demas, you have no notion of being worse than the worst of men—this is right.—The HEAVENLY FATHER has wisely ordered us to provide for those whom we have made dependant upon us—blessed be his name! But is this your farm; are those your servants in yon field; is that your fine building; are yonder flocks in the meadows yours; is that your capacious barn; yours toe swine along the brook? 'All are mine' said he 'and much that you have not named.'—Why, then, do you labor at this rate, keeping yourself so ill at ease? 'I feel better at work,' he replied,'than

I do at doing nothing.' Very well, said I, but is there nothing you can do? 'Nothing,' he returned. Now, I answered, will you permit me to tell you of one thing you can do, to great advantage? 'Say on.'—You can learn the sacred Scriptures and teach them to your children and domestics; for I perceive you made a mistake just now in attempting to quote a plain passage. 'I made no mistake,' said he. You used *Solomon* for *Paul*, and *invalid* for *infidel*. 'Well it is so in my bible!' was his reply. Not feeling anxious to dispute with the old deacon on this deep matter, I waived the subject a little.—How much of the New Testament, said I, can you repeat here in the field? how many chapters or books? 'Bless me,' said the old man, (for many religious people are in the habit of such unseemly exclamations,) 'Bless me, I cant repeat a *chapter*, much less a *book!* nor did I ever see a man that could repeat a whole book.' I can repeat a whole book, said I. 'Now, young friend,' said he, 'I do not believe you—I don't believe that any man can do it.' I can prove it, said I, if you will hear me,—and then repeated several of the smaller epistles. 'Well,' said he, 'I never could do that! strange how some men's minds are made to contain so much!.' My old father, said I, your mind has been actively employed, long enough, and eagerly enough, to have committed to memory a score of such books. Even yet, if your avarice was some way or other interested, you would, within less than two years commit this whole New Testament to memory. For one thousand pounds you would make the attempt, would you not?— 'My memory is bad' he said, 'but yet I think I could commit a half chapter a-day.' And what, dear sir, are a thousand pound when weighed in the balance with that heavenly knowledge you will attain by this? There are 260 chapters in the New Testament, and therefore, according to your own supposition, 512 days would see you at the end of the book. And be assured, sir, that you may do this and yet find time enough to attend to all your other concerns. Besides, I promise you more than a thousand pounds; if you love the truth already, that love would increase with your knowledge, and the truth would free you from much of that bondage under which I see you are laboring. Call off your love from gold and silver, and place it upon God's word and way, and then you will find your last days to be your best, days. This short interview was of much use to deacon Demas; for he immediately applied himself to the task he assigned himself, and in a few weeks was repeating to his neighbors whole Testimonies and Epistles; and as he progressed, two things were remarkable—he never quoted his *invalid* scripture again, and his love of money was nearly annihilated! He began to relieve the poor!!

Thus should the man of God, who labours in the word and teaching, be made perfect, and thoroughly furnished unto all good works.—Thaumatargas is a poor man, and 'these hands,' minister to his necessities and to those of his family; nevertheless, his practice is to commit one chapter of the gracious word to memory every day; and although this has been his custom for some time past, yet has he never forgotten the fourth of a chapter yet. He can now repeat whole books, and does daily do so, in order to keep his mind refreshed with divine truths, and to give them a permanent location on his heart. And there has never been a time yet that he wanted for food or raiment. Blessed be the Lord for all good things!—I now ask all the young evangelists into whose hands this may come, Will you imitate Thaumatargas in this?—will you, rather, obey the divine injunction, 'Meditate upon these things, give yourselves wholly to them?' Will you dare to commit the New Testament to memory? O come, let the world and the church learn wisdom and courage by *our example!*

SECONDLY. Public teachers should deem it a part of their business to recommend this very thing to the disciples, namely, that they treasure up daily, certain portions of the holy scriptures, that they may be at all times prepared for the duties of life. Were this custom in more common use, the number of full grown men in Christ Jesus would be greatly multiplied, and a greater number of

evangelists would go forth to the work. Our country, in all parts round, is now ripe unto harvest, but alas, how few the laborers! and of these few but a mere tithe are engaged actively in the work, being entangled with the affairs of his life! One is a *dentist*, another a *printer*, a third a *shoemaker*, a fourth a *schoolmaster*; it is well known, however, that A, B, C, and D are all powerful men and mighty in the scriptures, and have, already, turned many to righteousness, but might turn many more.

The mind of man is great, and therefore capable of great things; it is absolutely and infinitely capacious. All that God has ever revealed in his word or works can and will be known of man. Who shall set bounds to the knowledge of my soul, saying, *thus far shalt thou come, and no farther?* Behold, the heaven and the heaven of heavens! they roll in the boundless ethereal fields; system beyond system running; worlds above worlds ascending; till the mighty infinitude seems too small to contain the endless rambles—yet my soul can grasp them all in at a thought and seem but half laden with wonders! And thus, supported by the blessed revelations of God, the mind will grow from strength to strength, from knowledge to knowledge, from glory to glory, from heaven

to heaven! How important, then, to make a fair beginning with this *word*, so that when

—————"This age shall wind its business up—  
 When all the dead have ris'n and been adjudged—  
 When the new heavens shall shine, and the new earth  
 Fly round its orbit, the celestial whirl;  
 Our flames ethereal made from world to world  
 At option may transport themselves away  
 And fly at infinite, and converse hold  
 With all the mighty horologe of heaven!"

*Millennium—Book 11.*

But I will conclude:—If I have been tedious, the importance of the subject will certainly be my apology.  
 EVANGELICUS.

---

**ON THE RESTORATION OF THE ANCIENT GOSPEL.**

**LETTER No. 6.**

SIR,—

The republication of the Gospel in the style and terms of the Apostles, was attended with so extraordinary an excitement as to cause us to forget and sometimes overlook matters and things, which on common occasions, would have been accounted very singular.

It was thought, sir, it might minister to your pleasure, to read a letter from the person who first obeyed the faith as now preached in the Reformation. It is inserted here accordingly. After vexations not to be mentioned, it was resolved to make a draught upon the audience, that it might be known why the preacher spoke, and wherefore they came to hear. Accordingly bursting away from prejudices and feelings almost as strong as death, and thinking of nothing but the Restoration of the Gospel, it was proposed to ascertain immediately who would obey God, and who would not. The confusion of all, the preacher not excepted, was indescribable. A person, whom I had seen come into the meeting-house about fifteen minutes before the end of the discourse, came forward! This, as often as I thought of it, had always appeared to the wholly unaccountable, for it was most certain the man could not have been converted to Christianity by any thing which he heard during the few minutes he was present. His letter explains the matter, and will enable you, sir, to judge whether this whole business, as well on the side of the hearer as on the side of the preacher, is not resolvable into the good providence of our Heavenly Father, to whom be the glory through Jesus Christ.

BELOVED BRO. SCOTT: I received your letter of the 21st, and

was happy to hear you were well: myself and family are in good health at present, our youngest child excepted. I should be very happy to see you. You request me to write the time of my baptism, my feelings, and the causes why I accepted the invitation. In order to shew these things aright, I must go back a piece. I was at that time a member of that strait sect called Presbyterians, taught many curious things as election, foreordination, &c. that belief in these matters was necessary; that this faith resulted from some secret impulse; and worse, that I could not believe; and finally that I must hope and pray, that God would have mercy upon me! In this wilderness I became wearied, turned about and came home to the book of God; took it up as if it had dropt down from heaven, and read it for myself just one year.

This inquiry led me to see, that God so loved the world as to give his only begotten Son that whosoever believed on him might not perish but have eternal life. I then enquired how I must believe. Paul said faith cometh by hearing, and hearing by the word of God; also, that faith was the substance of things hoped for—the evidence of things not seen. Peter spoke of election, saying save yourselves. Paul said I must be dead to sin and buried, and raised with Christ Jesus to newness of life. The Saviour said I must be born again if I would enter the kingdom of God.

Now here it was I discovered myself to stand in the garden of nature and not in the kingdom of heaven, but I learnt, that of this kingdom Peter received the keys, and I was anxious to see what he would do with them. Jesus said proclaim the gospel to all the nations; he that believeth and is baptised shall be saved, &c. I then moved a little forward till I found these words. 'And they were all pricked to the heart and said to Peter and to the other Apostles, Men and brethren, what shall we do? Peter said repent and be baptised every one of you in the name of Jesus Christ for the remission of sins &c. To this scripture I often resorted; I saw how Peter had opened the kingdom, and the door into it, but, to my great disappointment, I saw no man to introduce me though I prayed much and often for it.

Now, my brother, I will answer your questions. I was baptized on the 18th of Nov. 1827, and I will relate to you a circumstance which occurred a few days before that date. I had read the 2d of the Acts when I expressed myself to my wife as follows: O this is the gospel—this is the thing we wish—the remission of our sins! O that I could hear the gospel, in these same words—as Peter preached it. I hope I shall some day hear it; and the first man I meet, who will preach the gospel thus, with him will I go. So my brother, on the day you saw me come into the meeting-house, my

heart was open to receive the word of God, and when you cried 'The scriptures no longer shall be a sealed book, God means what he says. Is there any man present who will take God at his word, and be baptized for remission of sins'—at that moment my feelings were such that I could have cried out glory to God, I have found the man whom I have long sought for! So I entered the kingdom where I readily laid hold of the hope set before me.\*

Let us then, dear brother, strive so to live as to obtain an abundant entrance into the everlasting kingdom of our Lord Jesus Christ at his coming—thereto join with the heavenly throng in a song of praise to God and to the Lamb for ever and ever. Amen.

I remain Yours, &c.

WILLIAM AMEND.

The above letter is a very simple document, but on the occasion to which it relates, there certainly was resolved, not by words merely, but deeds also, questions the most interesting and important. The Rubicon was passed: and the church of God on that day, had restored to it publicly and practically the ancient gospel, and a manner of handling it, which ought never to have been lost by the servants of Jesus Christ.

Permit me through this medium to acknowledge publicly, my obligations to our beloved and justly esteemed brother Alexander Campbell, who being the first to plead for a restoration of the ancient order of things, was likewise the first to move for my appointment, which resulted in the restoration of the Ancient Gospel. May God Almighty bless him through Jesus Christ.

Farewell,

W. SCOTT.

---

\* The subject was *the one fact* as confessed by Peter, Matthew, chap. 16,— and the opening of the Kingdom by the same Apostle on the day of Pentecost, Acts chap. 2,—*themes* handled by thousands before that day if they had known what use to make of them. ED.

---

**LETTER.**

CINCINNATI, June 15, 1833.

DR. BRO. SCOTT: An occurrence in Court just happened, which I must relate, showing forcibly how inconsistent man is. A young man appeared in Court with the following credential—"The Rev. Hyronimus Vogler, bearer, is a regularly ordained Priest of the Cath. Church, and being received into this Diocese, he humbly

requests the Hon. Court of Cincinnati to grant him permission for solemnizing matrimony *according to law*.

[Signed,]

FRED. RESE,

*Vice Ger. and Administrator of Cincinnati &c.'*

The court informed him through me, that the court in session was a special adjourned term for trial of criminal causes by particular provision of law—and for want of authority, they could not take jurisdiction of the matter of the application, the business of the court being defined and *prescribed by law*.

Soon after this the Vice Ger. and Adm'r. of Cin., &c., Fred. Rese, appeared in court, and renewed the application urging the same from the necessity of the case—that he was about to leave the city for a time, and in his absence there would be no one understanding the German language who could solemnize marriages, and a marriage was not, deemed valid unless solemnized by a Priest of the Catholic order; and as a matter of expediency the court should assume jurisdiction and grant the licence. The court refusing for want of authority to act, I addressed him the following note:—

Rev. F. RESE:

Dr. Sir. The court have decided that the law authorizing this special session for trial of criminal causes only, does not warrant their jurisdiction in the matter of the application for licence to one of the Priests of your order to solemnize marriages. The vesting of rights of parties (who might be married in virtue of such illegal authority should the grant be made.) in person and property, might be questioned, as well as the legitimacy of their issue or offspring.—The court granting licences must be such as can legally take jurisdiction of the subject at the time of the action of the court in the matter.

The importance of this observation will be apparent to you when considered.

The reason urged as an expediency to have the authority granted, viz: *By rules prescribed by the Catholics*, a marriage is not valid unless performed by a Priest of your order, the person applying being the only one in your absence who understands the German language, shows the indispensable necessity of observing the law to make the acts even of a Priest valid, binding and legal; the precise and specific compliance with the letter of the law is necessary, which requires the action of a court having jurisdiction at the time.

It is in human institutions as in Divine. We can only compare Divine with human institutions, as things not seen with things seen.

We might say—The authority might as well have been granted to this special court.

So we might say in reference to ordinances and commands of *God*; it is not for us to say—why is this? or why is not this?

But— *What sayeth the Lord?*

*What sayeth the Law?*

QUERY. Can you find thus sayeth the Lord for the rule making a marriage valid only that is performed by a regularly ordained Priest of the Cath. Church, or Vice Ger. and Adm'r of Cin. &c.?

Yours, most respectfully.

DAN'L GANO.

---

The following singular matters are going the rounds of the American Journals.

### **FALSIFICATION OF THE SCRIPTURES.**

'A Rev. gentleman in England, named Curtis, has recently made some appalling disclosures in relation to the careless and iniquitous manner in which the University's editions of the Holy Bible, published by the king's printer, are put forth to the world.— Mr. Curtis has exposed some enormous errors, and variations from the original text, as given in King James' time. Six hundred mistakes have been found in one book, and eight hundred in another: many of them most important, and all of them inexcusable.— Some of the grossest ones, which would seem to have been concerted and intentional, have been rife for forty years. The true sense of the Holy Writ, it is contended, has been greatly warped by these errors: and measures are being taken to have them rectified; in all future editions of the Scriptures published in England. It is stated that the Churches in America had long since adopted one of the editions in question, as *a standard*: if so it is of the last importance, we should conceive, to import one of the corrected copies, now preparing, at the earliest period. The writer very justly remarks, and with much sorrowful feeling, that such perversions of the Sacred Word have given rise to more scoffers and infidels, than could have been otherwise produced by any one cause.

*600 mistakes in one book!*

*800 in another!*

The writer does not state in what books these errors have been found; but in the old and the new testaments there are in all 66 distinct books; if then, the least of the above numbers be taken as a ratio for the whole, how miserably

have the public been imposed upon! 39,600 errors in the Bible! But assume the one half of this for the amount, then we have 19,800 corruptions! Nay, reduce this also one half, and still we shall have 9,900, a fearful number of falsifications to be found in the book purporting to regulate the faith of the whole Christian world.

---

'It is rumoured that Dr. Noah Webster the lexicographer, is engaged in preparing for publication an edition of the Bible, in the common version, but with amendments of the language, chiefly in the following particulars:—

1. The correction of errors in grammar.
2. The omission of obsolete words and phrases, and substitution of equivalent terms now in use.
3. The use of *euphemisms* for such indelicate words and phrases as are most offensive, and which cannot be uttered without pain both to the reader and the hearer.'

The editor of the New-York Enquirer, after treating the morbid delicacy of Dr. Noah Webster, the lexicographer, with consummate indignation and contempt, ends his strain of fervid philippic as follows.

'We say, therefore, to Dr. Webster, once again, stick to Spelling Books and Dictionaries—deluge the country with one, and confound the universe with the other; make, alter, mar, and mis-spell as you please, but spare us we beseech the, the Doric simplicity, the unaffected beauty, the brief, unstudied manliness, the naked truths of the book of life. Away with your euphemisms, grinder of genders, and scavenger of words!'

---

### **NEW TESTAMENT.**

The third edition of the New Testament edited by brother Campbell, is just issued, and is for sale in our city at the residence of the proper agent, GEORGE RICK, of the Recorder's Office.

This edition is intended by Brother Campbell as a '*Family Testament*,' and no pains seemingly has been spared to render it deserving of this name. Altogether it is a perfect treasure of Christian learning. Besides numerous prefaces, general and particular, and various emendations, it is accompanied with an extensive and inestimable 'Appendix containing

various translations of difficult passages, some critical notes on the Language, Geography, Chronology, and History of the New Testament, and Miscellaneous Tables designed to aid every reader of the volume in acquiring a satisfactory knowledge of its contents."

It contains moreover, two maps,—one of 'Canaan adapted to the gospel history, and exhibiting the principle travels of the Lord Jesus.'—the other has portrayed on it the travels and voyages of Paul the Apostle—the plan of the city and temple of Jerusalem, together with a very neat place of the 'East Front of the Temple according to Villapandus.'

The Tables are XIII. in number. 1. Proper names. 2. A Geographical Index. 3. A Table exhibiting the different views of eminent writers on the chronology of the books of the New Institution. 4. A Chronological Index. 5. A table of time. 6. Measures of length. 7. Measures of capacity. 8. Precious stones. 9. Coins. 10. Sects, offices and officers. 11. Ancient words and phrases. 12. Spurious readings. 13. Prophetic symbols.

As this edition of the New Translation presents us with the text greatly emended, and is in every respect superior to the King's version, so in its prefaces, notes and tables, it really supplies the English reader with matter, far more valuable than the most learned commentary. Taking it as a whole it forms a volume of incomparable value, and cannot fail, we think, of receiving from every intelligent and enlightened person the patronage and applause to which by its great and various excellencies, it is so justly entitled.

Some of these excellencies are indeed so obvious, that they must attract the attention and obtain the regard of the most indifferent examiner; but various of its endless emendations are minute, and though sometimes beautiful, sometimes striking, and always interesting, because always important, they can be discovered and appreciated only by greater care and more assiduous examination. If any one who has committed to memory King James' version will recite to himself a chapter or book in that version, and will afterwards read the same portion in the New Translation, he will discern and feel at once the immense superiority of the latter over the former.

We heartily wish a wide spread dissemination to the New Translation; and to those, who either believe or obey the gospel which we preach, we commend it with ail good conscience in the presence of Christ as an invaluable publication.

Brother Campbell's Hymnbook also can be obtained at his agent's residence. EDITOR.

### **DRUNKENNESS.**

The harvest is now upon us, and another opportunity is afforded farmers generally, and those of them in particular who belong to the Reformation, to shew whether they will aid the cause of abstinence from spirituous liquors, by keeping the accursed thing out of their harvest fields— Many men who make no profession of Christianity, nevertheless entertain so high a regard for the public morals, that they will not minister a single mouthful to those whom they employ to reap their harvest fields; while some professed christians, by distilling liquors, or keeping grogshops, or by carrying it into their harvest fields win for themselves the enviable distinctions of '*Boilers of the Devil's Tea-kettle;*' *Ministers* waiting upon his guests, while drinking their worse than brimstone beverage;—*his host* inviting them to the bacchanalian harvest carousal, to draw down upon the unsanctified harvest the curse of the Almighty, before ever it has reached the barn. Wretched and miserable professor! Surely the darkness of your damnation will be increased ten-fold, if you reform not from such unholy doings. Depart from me ye workers of iniquity, for I never acknowledged you. ED.

---

### **SUPPLEMENT.**

As supplementary to that point to which we have come in our sacred colloquy on the Ancient Gospel, permit me to subjoin the following from brother Dr. James Fishback's *Philosophy of the human mind*, a book as well deserving to be read as any in the English language. Its author too, a man whose great natural parts, and extensive literary and religious erudition, alike fit him for the highest eminence among those who proclaim the Ancient Gospel.

Reader, if you are an evangelist, believe me, that never will you discern fully the reasonableness of Christianity, and your own partial acquaintance with even its first principles until you set yourself resolutely to answer before the public the following questions concerning the terms of which the gospel is composed.—What is it—How is it—and Why is it? That is to say: What is faith? How is it produced in the mind? And what is the use to be made of it? And so of repentance, baptism, remission of sins, the Holy Spirit and the resurrection.

Indisposition has confined us during last year to a single location, the village of Carthage; accordingly we have, during that time, had a better opportunity of giving a detailed explication of the gospel than when we were hurried about from place to place as in years that are past. The result has been—a settled conviction of what is stated in the preceding paragraph.

**THE NATURE, AND CAUSES OF FAITH, CONSIDERED.**

The Deity never has mistaken his designs, nor misconceived the means which were necessary for the ends he proposed; he has done nothing in vain, nor any thing unnecessarily. To the *Christian Philosopher*, the perfect fitness that exists in the economy of nature, between its different parts in the chain of causation for regular results, has ever formed an occasion for just wonder, and admiration; and has correspondently reflected honor, and glory, and wisdom, upon the great Creator. The work of redemption exhibits a still more glorious manifestation of the perfection of Jehovah than that of creation. The light of life, and immortality, by its superior effulgence, casts a deep shade around the most luminous displays in nature. The bond of union which connects a worm of the dust to the throne of God, and redeems him from a state of sin, and death, to a state of purity, and immortality is one of the most glorious works of the Almighty. Into this stupendous plan of wisdom and mercy, the angels of heaven have desired to penetrate: '*God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

I now proceed to investigate the means by which this belief in the Son of God is produced: and here let me premise, that they are *the very same* which were employed by Christ and the Apostles— of the same divine character, consisting in the same supernatural matters of fact, explained by the same words, and exhibited to the mind in the same intelligible terms. This faith differs from every other description of belief, as much as the objects and the evidence (which are divine and supernatural) differ from natural ones; and the mind possessed of this faith, differs as much in its ideas, and knowledge; in its prospects and enjoy merits, from one which is only informed upon temporal concerns, as the ravishing glories of heaven, and the sure prospect of their enjoyment differ from the low, and sordid pursuits of earthly and perishable objects. The mind possessed of the faith of the Gospel, is the same mind, identified by the same faculties, and powers, which it was before it believed. Faith is the evidence, or full assurance of things not seen—it is the belief of divine, and supernatural propositions by divine, and supernatural proof—it embraces things of this character which have past, are present, and are to come. The objects of this faith are exclusively those which have been revealed by a supernatural light from heaven, without which they could not have been known:

[*To be continued.*]

# THE EVANGELIST,

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

MESSIAH.

---

NO. 8.

CINCINNATI, AUGUST 5, 1833.

VOL. 2.

---

## ON CHURCH CHARACTER.

No. 1.

A church is an assemblage of Christ's disciples, associated on the principle of faith, derived from the Holy Scriptures; and therefore, such society ought to the knowledge no other book besides the holy Scriptures, as the rule of its faith and morals, discipline, ordinances, manners and customs. But it is not enough to say, as do Presbyterians and others, that 'the scriptures of the Old and New Testaments are the only rule;' and so afterwards fill our hands with creeds, catechisms, confessions, &c., for this were to give the lie to ourselves—to say one thing and do another,—to be right in word and wrong in fact. We must be right in theory and right in practice, we must both say, that the bible is the only rule and make it the only rule, and by life and lip prove it to be the only good, safe, and perfect rule.

2. But as the church is built on faith and not on flesh and her members are on this account called 'believers' and 'the faithful,' no person should be associated with her as a member who, on any account, has not believed the gospel. This were to confound animal men with spiritual men; nature with religion, flesh with faith. The church was originally founded in the faith of Abraham and Sarah, who are the parents of the faithful: and, until Messiah should be born, the children of the flesh were associated with those of faith, like dead men tied on living men's backs; but the purposes of this incongruous union being accomplished in the birth of Christ, believers alone now form the church.

3. The son of God died for sin, and has ordained baptism for the immediate pardon of it; therefore no person should be found holding membership in churches founded on the original gospel, but such as have been baptized for the remission of sins. The disciples are a pardoned people, and any body brought in among them without a sense of forgiveness obtained agreeably to the gospel, is only a dead weight; such folks lay upon the church like an incubus—find fault with the ordinances—are unfruitful in converting others to God—and seldom feel at home among the disciples.

4. But the church is the spouse—the bride of Christ; therefore all her members should be pure and holy; and no person should be retained among them who is at all addicted to vice; the discipline of reproof and excommunication, is the only power given by our Lord to the church, and without this she had been like a parent without a mouth—without a rod. The Novatians and Donatists were such disciplinarians, that if a member left their community, or was excommunicated, he never could be received again into the bosom of their churches; for they thought, if they should do so, they would be giving up, *'the last and only coercive guardian?* of the purity of their fellowship.

5. The church is the great organ of conversion: by her sons she has to turn the world to righteousness; therefore, she herself must be all righteousness; her children should be the very perfection of honesty and honor; pure and lovely; meek and lowly; carefully weeding out every root of bitterness, lest springing into maturer growth, it trouble her and many be defiled. Nothing can be more sordid in character than some party churches; filled with sprinkled heathens they are absorbed in the ideas of splendid meeting-houses and eloquent preachers; their subscription papers meet *you* in every lane and street of our cities; and elders, deacons, and endless mendicants, are heard with holy importunity to beg even the *'widow's mite,'* in order to accomplish their schemes of grandeur and party rivalry.

But no church that has embraced the Bible as its practical standard, will ever descend so far below the rank assigned her by her Lord, as to be seen begging gold and silver of mankind. How much more becoming to see her members straining a point to build school houses,—houses for the furtherance of the useful arts; and alms houses for the relief of the poor, than to see them milking society even to the blood, in order to raise and adorn houses and endow ministerial offices!

But let not the reader infer from the above paragraph, that we deem either houses of worship or preachers unnecessary to the diffusion of the truth or the accommodation of the brethren. The exigencies of the church call for both; we only argue, that she should provide these things with her own money, unless others of their own accord make her a freewill offering; for when the world provides these things for the church, instead of the church providing them for herself and the world, then the Christian religion must be in a corrupted condition. Can the followers of Christ descend to greater meanness than when they beg of the rich, because they are rich not religious, to subscribe money to buy a minister—to hire a preacher!

There is a great evil in our churches: they wont beg money of the world, but this is not the evil. I refer to the practice of making big meetings and sending for all ministers far and wide to attend them, without rendering them any thing like an adequate compensation for their time, trouble, and expense, in going and returning. A more stupid and unjust practice cannot be found in any part of Christendom. This is mocking God with a vengeance; for, under a pretence of love for his cause, we rob his noblest, but oftentimes neediest sons, of what is unquestionably their due,—It is a malpractice which we would not be guilty of towards the man, whom we send for to dig a ditch through our meadow.

Some churches might be named, who have taxed all the servants of Christ within a hundred miles, without making them any compensation at all; but the result is and will be death to churches so acting; for it is written by the Spirit of the Eternal in respect to the treatment of his teaching servants, 'God will not be mocked.' See Gal. To enrich preachers, we have seen and may now see, is highly dangerous to the purity of Christianity; but to do our labouring brethren a sheer and palpable injustice by sending for them to labour among us one, two and three days without remuneration, is highly dangerous to our character before God. Sometimes a great preacher comes and he gets all; this is also wrong; if a church send for a man, be his talents great or little, let the church respect her own doings and not expose herself to the just displeasure of the Redeemer. Some churches are exceedingly honorable on the point on which I am speaking; they are considerate, they are humane, they are tender hearted, they are liberal towards the poor but laborious preachers whom they send for, or who on some occasions may visit them. I am almost tempted to mention the names of some churches in Kentucky, Ohio, Pennsylvania, &c., who shine in this respect, like the Phillippians to whom Paul said 'I am full, having received of Epaphraditus the things sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.'

ED.

---

## ON COMMITTING THE ORACLES.

### NO. II.

#### The Scriptures every way profitable.

#### THE MEMORY.

Bro. Scott:

The preceding essay was directed to the Evangelists of this Reformation, and it is hoped that the outline sketched in that imperfect draught may be of *some* use to your readers; or, at least, of use to *some* of your readers. I have made a satisfactory experiment of the practice therein recommended, and do know its almost endless utility I have been laboring in the word, and teaching for about twelve years; for five years of which time I have confined myself exclusively to the method of teaching, as well as I could apprehend it, enforced by the Lord and his Apostles: so that, of late, more than ever, I have been convinced of the great necessity of being well versed in all the divine writings, so as, at any time, to be able to call forth their force upon any given subject. In order to this, I went about to commit the whole New Testament, and am now pretty far advanced: and be it noted, that since I commenced this course, I have experienced a gradual

growth in knowledge and humility—I see the great propriety of Paul's exhortation to the Colossians: '*Let the word of Christ dwell in you richly in all wisdom?*—and the Phillippians, '*Holding forth the WORD OF LIFE,*' &c. As I progressed in storing away in my memory this gracious word of life, I have often found the plain, simple natural import of the Epistle or Testimony, pleasingly stealing upon my mind, thus, as it were by the understanding, riveting upon memory's tablet that sacred record.—Something like an objection has been urged against this method of learning the Scriptures, yet we are not apprehensive that any thing serious can be said:—will some opponent designate a better way? The saying that we become as 'parrots' in learning to repeat the scriptures without understanding them, (which however is a naked assumption,) while it admits that MEN are not 'PARROTS,' does also deeply savor of the '*dead letter*' business, and is supported by the same authority.

In the present essay I have a few things to say to the young Evangelists who read your paper, on the article MEMORY, as connected with the foregoing communication. As some philosophers have associated the *memory* and *imagination* by stating that it is difficult, if not impossible, to explain the difference between them. I shall now proceed to point out that difference to the reader's satisfaction; and shall conclude by stating some of the advantages accruing to the memory through a well digested and arranged system of collocation.

MEMORY, then, may be defined—'A CONSCIOUSNESS OF HAVING FORMERLY DONE OR PERCEIVED SOMETHING. 'IMAGINATION IS THE POWER OF MANAGING THINGS, SUPPOSED OR REAL, ACCORDING TO OUR VOLITION.' The office of the former, therefore, is not carried beyond our own personal past review; while that of the latter is circumscribed neither to the past, present nor future, but alike intrudes into them all: so that, though there possibly may be some difficulty sometimes in so describing the one as to distinguish it from the other, yet none, not even the most ignorant, can mistake our meaning when we speak of *remembering* and *imagining*.

It is one thing to remember and another to imagine a matter: yet we all know *when* we remember and *when* we imagine, as well as *what* we remembered or imagined. Thus, I can remember to have seen the performance of the Circus, to have seen a menage of foreign animals, to have seen the Ohio river: but I imagine a centaur, a griffin, sphinx, &c. I also imagine probabilities, possibilities, &c.; as that, from the appearance of to-day, it will rain to-morrow: or that the Ottoman Empire will shortly fall from the overwhelming armament gathering against it.—Memory is a register of past

facts, carrying to the mind indubitable consciousness of the truth of those facts; while imagination speculates on these or other facts, and results in other sensations. While the evidence of memory produces moral certainty; that of imagination can never *assure us* of any thing; but on the contrary, is often fallacious and illusory. Finally, we remember what we have seen, heard, handled, understood, &c., but we imagine things unseen, unheard of, unhandled, not understood and misunderstood, past, present and future.

We can remember to have imagined many things, but we cannot remember those things, because they were not apprehended by any of those faculties which have been appointed to engross the memory. For example:—I imagined upon my pillow last night that an angry storm-cloud passed over this place from the westward, yet I do not remember that such a cloud did pass over, because I had no other evidence than that of imagination. We may imagine any thing in any age, before the flood or since, or a thousand years to come, in heaven, earth, or hell; but we can remember nothing but the little history of our own lives, the fugitive events of the yesterdays of our ephemeral existence.

I will conclude this subject in the words of the pious and philosophic Beattie—'We do not suppose,' says he, 'that the evidence of memory is uncertain, notwithstanding that we may be at a loss to explain the difference between that faculty and imagination: this difference [itself] is perfectly known to every man by experience, though no man, perhaps, can fully express it in words. There are many Things very familiar to us, which we have no words to express. I cannot describe or define, either a red colour, which I know to be a simple object, or a white colour, which I know to be a composition of seven colours; but will any one hence infer, that I am ignorant of their difference, so as not to know, when I look on ermine whether it be *white* or *red*? Let it not then be said that, because we cannot define memory and imagination, [being unable fully to understand the things themselves.] therefore we are ignorant of their *difference*: Every person of a sound mind *knows* their difference, and can with certainty determine when it is that he exerts the one, and when it is that he exerts the other, 'with as much facility as he determines the difference between seeing and hearing.'

The nature of memory and its office being thus well understood, it remains to determine the capacity of this faculty for the retention of things, and to devise a system of collocating with success the divine teaching upon it.

All philosophers agree in ascribing to the memory unlimited capacity;—here, therefore, there is no controversy. The memory,

then, may be represented by a capacious blank fair surface, the dimensions of which are undefined and unbounded: and, for the better understanding of them, the events that are daily passing over it, may be designated by a dark line for each, running in legible parallels upon it. Great and extraordinary matters, mark the parallels with greater distinctness; but all the history of the past is faithfully recorded upon the immense tablet—a judgment and a mercy run side by side, a danger and a deliverance. What an amazing reservoir is this of all the numberless events transpired, transpiring, and to transpire in all the wide universe! Man is capable of seeing and of hearing *ad infinitum*, and of remembering all he sees and hears! How godlike, then, in some age eternally future from this, must his knowledge and greatness become!!

I do not say that, in this life, man's memory is capable of retaining all the ideas of all he sees, hears &c.; I mean, merely, that his memory *as suck*, or in the perfection of which it is capable, and to which it is tending, not only is capable of being impressed infinitely and with an infinite variety of objects, but that it is as well adapted to the reception and retention of this infinite series of things, as are the eyes and ears to see and hear illimitable varieties of sights and sounds, or as the heart is to be delighted with the perpetual diversities among the immensity of God's works. In the present life, however, since human nature is greatly injured by sin, and men have spoiled themselves, all the faculties of both mind and body are impaired and weakened—the eye is dim—the ear is dull—the whole body mortal, and fast mouldering down in decay—the will is headlong—the imagination crazy—the understanding darkened—the memory treacherous! A fatal disease has assailed us, more sure than the pestilence that walketh in darkness, as irreversible as the laws of the Universe. But when, blessed be God, in a perfect man in the future life, all these faculties shall be found perfect, what a lovely glorious creature will be this frail child of dust! When we thus form our estimate of human perfection, man in this weak and fugitive state, and here peculiarly, becomes an object of intense interest to heaven and earth.—

'How complicate, how wonderful is man!  
 Connexions exquisite of distant worlds!  
 Distinguished link in Being's endless chain!  
 Midway from nothing to the Deity!  
 Though sullied and dishonored, still divine!  
 Dim miniature of greatness absolute!  
 An heir of glory! a frail child of dust!  
 Helpless immortal—infinite insect!  
 A worm! a god!—I tremble at myself.  
 And in myself am lost!———

But to conclude—God evidently gave us his holy word that we might remember it so as to 'hold it forth,' by our behaviour teaching it to all around. Thus it was that from the Thessalonian disciples 'sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place' contiguous. He who is much conversant with his bible, will retain much of its contents, even when the memory is subjected to no discipline; while he who seldom consults it, bids fair not only to become unhealthy in the faith, and finally to *forget that he was purged from his old sins,*' but also to strike from his memory entirely, that stock of Scripture once recorded there.

If, therefore, I were appointed to draught a set of rules by which to read the Sacred Scriptures so as to remember them, I do not say that they would be perfect, or the best that could be devised, yet they would be such as I have used with success, and are these:

1. *Be temperate in eating and drinking, and in all things— exercise, but do it moderately, and never strain the mind to grasp too many things at once.* First, learn what the Apostle means when he says, '*Add to your faith temperance,*' then practice the precept, and the good effects not only upon your memory but on all the faculties of mind and body, will soon be apparent. Remember the old saying—'Eat and drink to live, not live to eat and drink.'

2. *Understand if possible the lesson you assign to your memory.* This, however, in a majority of instances at least in the New Testament, is attainable in committing, and renders the task both pleasing and profitable. My advice under this rule would be that—in the morning; while the mind is unburdened and

vigorous, select, the Epistle to the Galatians for example, and the first chapter of that Epistle for the first lesson. This might serve for one day. For the succeeding day take the succeeding chapter, and so on through the Epistle, or the whole volume. I remember well that in twelve days I learned to repeat the Epistle to the Galatians, and that to the Ephesians, by the application of but a few minutes in the morning to each chapter, nor have I forgotten them to this day. I think I may add, too, that I never understood those letters as well before as afterwards. Filling the understanding improves the memory, and memory in its turn strengthens the understanding. When the understanding acts vigorously on any subject, and is pleased with it, it becomes easy for the memory to call into service the words of the writer by which the ideas were originally imparted to the mind. Therefore, you must strive both to remember and to understand—to remember that you *may* understand, and to understand that you *may* remember.

3. *Often repeat what you have already committed to memory* It is pleasing to the mind to survey its store of divine truth. I once knew a man who habituated himself to commit the sacred writings, who, when he had advanced so far as to have treasured up a few books of the New Testament, used to repeat a whole book in the morning and another in the evening; which habit continually refreshed his mind in the divine matters already committed, and gave the memory a still more permanent hold of them. Some such method as this must be resorted to by all who attempt so great a work as memorizing the scriptures, or the memory will gradually lose what before was committed to its trust. In the space of an hour any book in the New Testament may be repeated; so that, in this way, the whole volume would be repeated more than twenty four times a year—and the Evangelist *who gives himself wholly to his business*, would double this amount. Now lest any should say this is impracticable, I have only to say, I have found it all easy of accomplishment, with leisure enough for all other business besides. I can sleep *seven* hours, and labor *nine*, commit scripture *two*, repeat scripture *two*, and then have four left for miscellaneous employment. These rules may be occasionally varied to suit circumstances.

If, then, you would retain what chapters or books of the scriptures you may have already committed, repeat some of them every morning and evening; and besides giving the contents of the book a lasting location upon your memory, this practice will continually give you new ideas, and will suggest advantageous methods of *'teaching others also.'* These injunctions—*'Meditate upon these things; GIVE THYSELF WHOLLY TO THEM, that thy profiting may appear unto all'*—*'study to shew thyself APPROVED UNTO GOD, a workman that needeth not to be ashamed, rightly dividing the word of truth'*—and—*'in ALL things shew thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that he that is of the contrary part may be ashamed, having no evil thing to say of you?'* These injunctions, I say, do manifestly imply such a readiness in the divine volume as above recommended. The man of God who is *perfect, thoroughly* furnished unto *all* good works, cannot be supposed to possess less than this *entire expertness and dexterity* in wielding the Sword of the Spirit.

Thus may the Scriptures become not only useful, but eminently so; especially to such as *'labour in the word and teaching.* These *'watch for the souls'* of the brethren *'as they who must give account?'* All such are in the sphere of Archipus, and to each a voice

from heaven says—*'Take heed to the ministry which thou hast received in the Lord, that thou fulfil it?*

Many have deeply deplored some manifest defects in numbers of our public teachers: yet these defects are all resolvable into ONE at last—namely—? WANT OF ACQUAINTANCE WITH THE HOLY SCRIPTURES. It is vain to expect that the original success of the gospel will attend our laborers, either in the congregation or the world, while our public teachers remain as barren of Scripture knowledge as the leaders of the Sects. Come, brethren, let us be *examples* to this generation! We have put our hands to the plough; let, us therefore, neither turn backward, nor tarry where we are— let us go ahead! But if we excel at all, it must be in three things—*knowledge) holiness, devotion!* A reformation without these is emphatically no reformation at all—and blessed be the Lord, I am happy to learn that the churches every where are beginning to awake to this very thing! May 'peace be on them, and mercy, and upon the Israel of God!"

EVANGELICUS.

---

### ELDER JOHN DU-VALS PAMPHLET.

Last year the Religious Herald of Richmond, Virginia, published a report from the Dover Regular Baptist Association, by which six respectable elders were cut off from her communion. The editor of the Herald was requested by Brother Du Val, to insert in his columns a confutation of the calumnies cast by the Report upon the six elders; but, in the true spirit of the slanderers, who, in the Prophet's day, said *'report and we will report it,'* the excellent and impartial editor declined doing the brethren this justice; and left Elder Du-Val and his compeers the alternative of remaining silent, or of publishing at their own expense.

The following senseless and wicked paragraph is from the report; and it is really wonderful that Mr. Broaddus, who is certainly a man of sense, could have put his name to it, even in company with the pious rabble of other cognomens thereunto appended.

'It is needless to specify and refute the errors held and taught by them (*the disciples*); this has been often done, and as often have the doctrines quoted from their writings been denied, with the declaration that they are misrepresented or misunderstood. If after seven years investigation, the most pious and intelligent men in the land are unable to understand what they speak and write, it surely is an evidence of some radical defect in the things taught,

or in the mode of teaching them. Their views of sin, faith, repentance, regeneration, baptism, the agency of the Holy Spirit, church government, the Christian ministry, and the whole scheme of Christian benevolence, are, we believe, contrary to the plain letter and spirit of the New Testament of our Lord and Saviour.'

The first part of the above paragraph is mere nonsense. In justifying himself from the latter part of it concerning sin, faith, repentance, &c., brother Du Val is here permitted to speak for himself. The following is from his pamphlets a copy of which, he very kindly supplied us with some weeks ago.

ED.

'Since, you have neither given your own views, which might have guided the public in the present mazy state,—the teaching of the scripture,—nor the views so wickedly propagated by us; it may not be amiss for us to glance at the list, by embodying a few of those things which we generally teach as circumstances suggest, under the respective heads enumerated.

*And first of Sin.* This, we teach, is the transgression of law: that all unrighteousness is sin; that it originated in the garden of Eden, by the seduction of the serpent, under satanic influence; that our first parents having transgressed the law of God concerning the tree of the knowledge of good and evil, sin entered into the world, with its tragical consequences in its train, the last enemy, death, being included—death, spiritual, temporal and eternal; that we are all by nature the children of wrath, and as prone to sin as sparks are to ascend; that without obtaining the pardon of our actual sins through the blood of Christ, we must be lost forever; that in a state of favor, as presented in the Gospel, we may expect trials and difficulties, and will have to struggle strongly for such measures of grace as our wants are sure to require; that though we are divinely assured, that in the path of duty 'sin shall not have dominion' over us, we are still admonished to be most watchful of its inroads, and to guard daily against its deathful influence; in a word, we endeavor to inculcate all that the Holy Spirit has dictated upon this important point, as we happen to meet His instruction upon the sacred page.

2. *Faith.* As we teach upon the foregoing item, that where there is no law imposed, there can be no actual sin charged, so under this head, we teach, that where there is no testimony, there can be no faith;—(and we might well add, that where there are no facts, there can be no testimony)—that human testimony upon earthly subjects, can only produce human faith, while divine testimony upon all subjects produces divine faith; that it is beyond

the power of the human mind to comprehend things more to be desired, or more to be feared, than the things described in the sacred record; that the Christian faith embraces, and is limited to the things set forth; that it is derived from this source by being read or heard; that faith from any other source, or by other means, is spurious and not saving; that the Saviour and Holy Spirit justify this conclusion thus: 'neither pray I for these alone; but for them also which shall *believe* on me through their *word*? 'how then shall they call on him in whom they have not believed? and how shall they believe in Him of whom they have not *heard*? and how shall they *hear* without a preacher?'—'So then, *faith* cometh by *hearing*, and hearing by the *word* of God.' 'Who hath *believed* our *report*? Farther, that to believe with the heart, or sincerely the things written by the evangelists and apostles, legitimately, and very uniformly leads to a striking change in the views of the subject, and to an exercise of your third item.

3. *Repentance*. Upon this subject, we teach, that repentance towards God, is sorrow for having sinned against God; that God 'now commandeth all men every where to repent: because He hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained;' with many other warnings of the same sort, from the same source. Moreover, that repentance for having done wrong is consummated or perfected, when it has wrought a *reformation of life* as *its fruit*. That one among the numerous effects of repentance unto a reformation of life, is through faith a *full and final* surrender of the creature to God, *mentally*, which surrender is frequently accompanied by strong emotions of gratitude, peace and joy. thus evincing that change of heart, which we humbly conceive, answers to your idea of *regeneration*. Which is, what we consider, the being under the divine influence; impregnated by the word of God; in a word, to realize the truth of what Paul says upon this subject, 'that no man can say that Jesus is the Lord, but by the Holy Spirit.' You see that we do not deny the existence, nor absolute necessity of the *existence of the thing*, but only insist that you have not applied the term *regeneration* as the Holy Spirit applied it. The heart must be changed, or the subject cannot be saved. But wishing to be as fully understood as practicable, under existing circumstances, we will state that by the scriptures, we are led to teach, that 'the world cannot receive the Spirit of truth;' consequently, that no special gift of the spirit can be necessary to the production of faith; but 'as many as *received* Him, [Christ,] to them gave He power to become the sons of God.' That the 'work of the spirit' is something different from, and prerequisite to, the 'gift of the

spirit,' promised by Peter on the day of Pentecost. As some have been inclined to be sarcastic upon us, as to this point, demanding of us how the spirit was received and recognized in holy baptism, we would answer such, by reminding them, that spiritual things, many of them, and particularly this one, are not susceptible of ocular demonstration, but, as in natural, so in spiritual things, when we cannot find data by which to reason from cause to effect, we reason from effect to cause, and feel authorized to say, that as 'many as are led by the spirit of God, they are the sons of God;' that by the fruit of the spirit, assurance is afforded to our own minds, and evidence to others, without which, neither ourselves nor the world can possibly have reason to think, that the Holy Spirit has constituted us its temple. If our brethren have been favored with more extraordinary manifestations of the Spirit, happy are they, and more happy should we be, could we but perceive them. But let Paul settle this matter, while we honestly consider and apply his words. We said by the effects, or fruit, we must learn whether we have ever received the spirit, or are now under His influence. By contrast, deformity and beauty, error and truth, vice and virtue, are rendered more striking. 'Now,' says the Apostle Paul, 'the works of the *flesh* are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, *hatred, variance, emulation, wrath, strife*, seditions, *heresies, envyings, murders,*' &c. 'But the fruit of the spirit is LOVE, [please read the 13th ch., 1st Cor., by way of commentary,] *joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance?* And lastly, upon this point, we are compelled to say, that if we have not the Spirit of Christ, we are none of his.' But to return to the first stage of the agency of the Holy Spirit, as preliminary to immersion:

The present salvation of the sinner, the end of this stage of the work of the spirit we teach, is not yet to be considered accomplished, unless we would venture to resist or grieve the spirit. We must not only believe, repent, reform, be grateful, happy, experience mere or less peace, or rejoice, but be immersed into Christ, 'for the remission of sins,' as God's instituted means of rendering to the obedient a full and gracious acquittal from the guilt and condemnation resulting from all past disobedience, thus realizing what the apostle Paul means by 'the washing of regeneration, and renewing of the holy spirit.' We teach that now we may expect to enjoy the unutterable comfort of the promised spirit, provided we walk by faith, and not attempt vainly to do so by sight; and that without these great preliminaries we are not authorized to consider that any man within the pale of the kingdom, nor consequently

qualified to take part in the government and ordinances of God's house on earth.

Thus brethren, have we briefly glanced at your enumeration of our crimes, down to 'church government,' the 'Christian ministry,' and 'benevolent institutions.' We need add but few words here. It is our duty however to disabuse the public upon these as well as other matters. The government of the church of Christ, we conceive to be specified in the New Testament We there find that all immersed believers who walk according to that rule of faith and practice, are under the divine benediction; that for the more convenient and suitable administration of the government of the body, two descriptions of officers or servants are authorized, to wit: those called 'servants,' 'elders,' 'bishops,' or 'overseers,' and deacons.' All necessary rules and regulations are suitably prepared or provided, and perfectly, according to the form of sound words, presented in this sacred book, admitting neither of alteration nor amendment, subtraction nor addition. That any rule for any purpose whatever in the government of the church, to be added to the church, though it be for its own exclusive use, is an infringement of the divine prerogative, and sinful. The fact that such rule is not comprised in the New Testament, proves it to be a human addition, and stamps it with the most solemn and awful condemnation of the head of the church. The business of a church in this particular, seems to be, to learn the laws already written, and to act, and require action in obedience thereto. We teach that a congregation of male Christians ought never to be considered 'destitute,' merely because none of its members are able to speak agreeably to the public; but on the contrary, that all such, are called to be 'kings and priests' to God, and should not fail, with the will of the body, to keep up the observance of the ordinances regularly.

As to the 'ministry,' we would say, we would to Heaven that their number was increased—their morals were improved—their gifts were exalted—their knowledge was more extensive—their zeal was more burning—their labours were to the ends of the earth—and their success in turning men to holiness, righteousness and peace, was a thousand fold increased! Yet more: we would have them paid for their trouble in dollars and cents according to the gospel, but more abundantly, in souls, for their hire. Brethren of the ministry, think not that we do not wish you to work, or to be paid for your work, or that we desire to thrust you from your present elevated seats that we might become the miserable occupants: such are not our feelings or design, in pursuing the course we do. But we perceived (or thought so) that you had taken higher seats

(which you know is *quite natural*, in other words *carnal*, and very early in the Christian history was manifested as you will recollect in the case of the mother of Zebedee's children, and among others, by the question, 'who is the greatest in the kingdom of Heaven?') than the great master of ceremonies had designed, and assumed more of Divine authority than the credentials presented seemed to sustain. We first doubted, then disbelieved, and lastly, opposed such pretensions. We have long felt the influence of your ill-will thus incurred. But what alternative was left? We found ourselves under the most imperious obligations to dissent from you, and impelled by motives not less weighty to proclaim that dissent. It is unnecessary to dwell here, and will only remark, that the interests, the very best interests of our fellow-creatures, forced us to oppose you in different particulars. While we have endeavored to lower you to the proper level of Christianity, we have laboured earnestly to elevate our brethren at large, to a due sense of their rights, privileges and exalted calling. We trust, that if we have in doing thus, sinned, that we shall yet feel it, repent of it, reform and find forgiveness by that confession which exhibits one of the most exalted features of the holy institution.

Upon the subject of the 'benevolent institution,' we shall say but very little. A large number of the public are already entirely informed. Some of us happen to be members of bible and temperance societies, all friendly to Sunday schools, and none opposed, as far as we can be convinced, to any object of pursuit set forth in the New Testament of our Lord and Saviour. Brethren, what more would you have us to say, or to be?

---

#### SUPPLEMENT TO THE SACRED COLLOQUY.

And the proof by which their truth is established is of the same origin, and character; and without which they could not be believed. I will give some examples of the different objects which faith embraces, of those things which have been, of those which now are. and of those which are to come.—By faith we understand that the worlds were framed, or produced by the word, or *command of God*; so that things which are seen were not made of things which do appear; God so loved the world that he sent his only begotten son to redeem the world, &c. The present views of faith are such as the following:—Jesus Christ, the divine Saviour, in our nature glorified, is exalted by the right hand of God, a Prince, and a Saviour to grant repentance, and remission of sins—that the govern-

went is on his shoulders, and that the present heavens, and earth, by the same Word who created them, are kept in store, or treasured up, being reserved for fire against the day of judgment, and destruction of ungodly men. The future views of faith are, the day of judgment, the happy immortality which will then be conferred on the righteous, and the destruction that will cover ungodly men, &c.

Hope is the *consequence* of the gracious situation of the creature to whom by the revelations of God, good things are promised, and which are as necessarily seen by faith, as it is by faith we know that the worlds were made, that angels fell, that Immanuel died. &c. Were it only revealed to man that the blackness of darkness is reserved for him forever, being kept for fire against a day of destruction, it would be by faith that this dreadful end is seen: and as such a revelation contains no *promise of good things*, there could be no hope; consequently this faith (which embraces no proposition of grace, as the terms in which it was made contained none,) would be the faith of despair—it would be the faith of a devil—man would believe, and tremble. Faith is the *evidence* or confidence of things not seen. The word in the Greek, which stands for *evidence*, denotes a *strict proof* or *demonstration*, a proof which thoroughly convinces the understanding, and determines the will. The Apostle's meaning is, that faith answers all the purposes of a demonstration, because being founded on the veracity, and power of God, these perfections are complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of nature, or contrary to it. I have observed that faith is the belief of supernatural or spiritual things, (which things themselves are revealed) by supernatural or divine testimony. Our Saviour said that he would not 'receive the testimony of John, than whom a greater prophet had not been born of a woman; although John bear witness of the truth: there is another (that is, the Holy Ghost) that beareth witness of me, and I know that the witness which he witnesseth of me is true. I have a greater witness than that of John; for the works which the Father hath given me to furnish the same works that I do, bear witness of me that the Father hath sent me. The Father himself which hath sent me hath borne witness of me.' The nature, and character of the means of Faith are implied in the above exposition, and definition of faith itself. The proposition believed is supernatural, and so is the evidence by which it is believed. Constructed, and circumstanced as the human mind is, it cannot believe any thing true but by evidence—it must have either the evidence of the senses, or the testimony of

those who had sensible proof; and, in my opinion, any person who professes to believe the Christian religion true upon any other principle, must often doubt its truth, and justly too. The truth of what Christ taught depends upon the divinity of his and its character, and the belief of that depends upon divine testimony. His language is, if I had not done among them the works which none other man did, they had not had sin. John after having given a full history of the signs, and wonders which he wrought, tantamount to the exertion of the original creative power; consisting in the manifestations of ineffable glory, wisdom, and majesty; voices at different times, coming from heaven, proclaiming Jesus to be the Son of God; his healing the sick; giving eyes to the blind, and, in all things fulfilling, in the most minute manner, the ancient prophecies concerning him; predicting future events, and their literal fulfillment; and especially in his death and resurrection, none of which could have been done but by the Holy Ghost; I say, after describing all these things, John observes, 'Many other signs truly did Jesus in the presence of his disciples which are not written in this book, but these are written that *ye might* believe that Jesus is the Christ, the Son of God: and that believing, ye might have life through his name.' Paul says that Christ Jesus our Lord, which was made of the seed of David according to the flesh, was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. He observes, in another place, (Acts 17. 30.) that, in the days of idolatrous ignorance, God winked at, but now (since the advent of the sun of righteousness, the light of life,) commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he *hath given assurance unto all men, or offered faith*, in that he hath raised him from the dead. After the Saviour arose, and indeed before his death, he most solemnly elected the disciples to bear witness of him; promising the Holy Ghost to testify with them, that he was the Saviour of the world; assuring them that the Holy Ghost should bring all the things to their remembrance what soever he had told them, and teach them things to come, that he should take the things of Christ, and shew them unto them. Accordingly, in the first chapter of Acts, we find the inspired historian taking up the narrative from the time that Jesus Christ was taken up; and whom he says, after that, *through the Holy Ghost* had given commandments unto the Apostles whom he had chosen, to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; tel-

ling them not to depart from Jerusalem until they should receive power from on high, which should be after that the Holy Ghost is come upon them. 'He said, ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld him, he was taken up, and a cloud received him out of sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' Some days after, the Holy Ghost was poured out, as it had been promised in the prophecies of Joel, consisting in a noise like a rushing mighty wind, which filled all the house where the one hundred and twenty disciples were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon them, and they were filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance, by which the devout Jews, who were from every nation under heaven, were amazed, and in doubt, but Peter got up, and testified also, and told them that Jesus, God had raised up, whereof we *are all witnesses*; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath sent forth *this which ye now see and hear*; assuring them, by this testimony, that God hath made that same Jesus whom ye have crucified by Lord and Christ. On hearing this they were pricked to their heart, and asked what they should do? Peter, unto whom was committed the keys of the kingdom of heaven, now *opens the door of faith* unto the Jews, (Acts xiv. 27.) and tells them to repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the Holy Ghost; for the promise is unto you, and to your children, and those who were afar off. By all these facts—these signs and wonders, which had been predicted, and the words of the Apostles, explanatory of them, the gifts of the Holy Ghost which were received by those who believed in Jesus Christ, which was according to his promise, 'and those signs shall follow them that believe,' &c., were the character and authority of Jesus Christ ascertained, and established, and the truth of all that he said confirmed, both of what was past, is present, and future; and it is by the evidence of these things *written*, (for they are not to be acted over,) that we are to believe, as John says, that Jesus is the Christ the Son of God, and, believing, have life in his name. The faith of the Gospel is of the operations of God, but not in

the way generally believed in our day, or in the way which seems to have been supposed for many centuries past. The operations which are contended for as prerequisite to faith in this day, are unauthorized by Christ, and the Apostles, and have no place in the Gospel plan. The operations of the Spirit, which produced faith in the Apostolic day, were addressed to the external senses, and the mind through them, and explained by words—they were supernatural, and miraculous.

The spiritual gifts were *never promised to*, neither were they ever bestowed upon, or received by any description of persons after Christ's ascension, except believers; who were made so, not by the internal secret operations, but such as I before expressed of an external, supernatural and miraculous kind. These, except on the day of Pentecost, were wrought, at the instance of the Apostles, in the name of Jesus Christ, consisting in healing the sick, raising the dead, &c. and explained by them in words in proof of their divine commission to preach the Gospel, and to establish the fact, that Jesus Christ was the Son of God, and Redeemer of men, being exalted by the right hand of God, a prince, and a Saviour; and that the efficacy of this salvation was to be derived by faith in him. In correspondence with Christ's promise, as soon as a person believed by the supernatural testimony of the spirit, the gifts of the spirit were bestowed upon them, in confirmation of the divine truth of the propositions believed. *And these things are written that we may believe, and are the means so ordained of God*, This will be my object hereafter to prove.

I must here entreat the Christian reader to attend with care to the facts upon which I rely for the support and establishment of what I have alleged. The proof which I shall adduce is divine, and supernatural, because it will be taken from the declarations, and promises of the Saviour himself, and their literal fulfillment after his ascension.

The present investigation cannot be uninteresting to those who have rejected Christianity upon the account of a want of evidence, or from having been told that antecedent operations are necessary. I claim the belief of those propositions which compose the Christian religion by the authority of evidence, of divine, supernatural evidence alone, addressed to the mind in intelligible terms.

I have said that the mind is formed with a *capacity* for acquiring supernatural, and spiritual knowledge, but that, in order to such an acquirement, nothing short of supernatural, and divine revelation can do. This, I must needs think, has been abundantly proven in the sections of the preceding chapter.

I now proceed to prove that faith in the Apostolic day, was pro-

duced in the way before asserted, viz: by external manifestations in signs, and wonders, and words explanatory; and that the operation of the Spirit, contended for in our day, formed no part of the Gospel plan; and that the operations of the Spirit upon individuals in the form of gifts, and graces, were always *subsequent* to belief. Those who distinguish the operations of the Spirit, in the Apostolic day, from those which are supposed to exist in our day in a secret, insensible form, by which regeneration, and faith are produced, and call the former *miraculous*, and the latter *special* operations. Against this distinction I must here enter my protest, and not only deny the distinction as being untrue in fact, but assert (as it will be one of my objects to prove,) that every instance of true, genuine, Christian faith, has been produced by the *same means* which were employed in the Apostolic day, (that is, by miracles themselves, and precisely those which are recorded in the Bible,) since their ministrations closed. I again repeat it, that every instance of true Christian faith, since the Apostolic day, has been produced by the very means which were employed in their day, of which we have the record; and that faith in Jesus Christ never was, never has been nor will it ever be, by any other than supernatural, and miraculous means; the reason is, that the proposition '*that Jesus Christ is the Son of God and Saviour of the world,*' is supernatural. The evidence, as well as the principles of truth which are supported by it since miracles ceased, and the canon of scripture closed, are of record; they are, however, as supernatural when in writing, as they were when exhibited in real action, and declared by the immediate inspirations of the Holy Ghost. The divine, and supernatural character of revealed truth, and the evidence by which it supports itself, are just as well preserved, and as demonstrable, and as well suited for divine, and supernatural instruction, though of record, as in the days of miracles. It was by words that miracles were, at any period of the Church, applicable to the establishment of divine truth—this arises out of the very nature, and necessity of the human mind. Without words to explain, and apply miracles to the divine purposes for which they were wrought, they could excite no other mental feeling than that of amazement. In the record, the miracles, the supernatural matters of fact are detailed, as are the words which were dictated by the Holy Ghost, who alone knew the things of God, and the designs and purposes for which they were wrought, by which their divine intention is explained, and applied to the establishment of heavenly truth. These words, in the days of miracles, were the instruments of divine knowledge; by them supernatural ideas were communicated to men's minds, and sensible miraculous manifestations were made to

the senses in order to establish them, or to arrest attention, and render the mind accessible to them. These words are the signs of the same ideas, they were near two thousand years ago, and sustain precisely the same divine character they then did; and the miracles are recorded for the same purpose for which they were first wrought. The word of God, when apprehended as the word of God, by its evidence, as effectually works now in those that believe it as such, as it did in the Thessalonian Church. 1 Thess 2.13. In order to this belief, the reader will readily discern the necessity of preserving the word of God, as necessarily, and intrinsically supernatural, and divine; and of excluding entirely the idea of natural religion, which I have endeavored to shew in the preceding chapter, is an act of logical necessity—and also of silencing every other voice under heaven in the communication of *original ideas* upon spiritual subjects, or things not seen, but the voice of God. I will now proceed to the illustration, and proof of what I have stated. I design to stick close to the record, and to admit nothing in the investigation but what is supported by a *'thus it is written?'*

*To be continued.*

---

**CORRESPONDENCE.**

From the beloved and approved Brother Scranton.

Rochester, July, 1833.

'Dear Brother Scott,—May the grace of Jesus Christ sustain you in advancing his cause. We cannot contemplate a period like the present, without deep interest, much encouragement, and emotions of peculiar joy.

The truth of the Ancient Gospel is gaining ground; a triumphant ascendancy over the foolish speculation of modern Theologists. A new and better scheme of things is about to be introduced among us, by the proclamation of the pure and simple truth *'as it is in Jesus.'* We have found the truth to be in Jesus, that it is not in the monstrous productions of the founders of the modern system of speculative theology. Let us all be determined to maintain in word and deed the truth *'as it is in Jesus,'* transcribed by the inspired penmen of the New Testament so far as the unclouded and unadulterated truth of the system of law, is taught and understood, it takes the command of the mind,—it exerts a practical influence over the heart and life—animates every faculty, determines every motion, and directs every action to its proper end. Its progress is marked with the most salutary effects.

O, dear brother, let us continue to renew with hardihood, as you have done the cause which must triumph. The truth thereof is mighty, it must prevail

over all error, in theory and practice. Let us be careful to walk in the footsteps of our Divine master, seeking to save through the knowledge of the truth, them who are lost, with our faces set with a fixed look of determination zion-ward, not endeavoring to lower down the moral standard of perfection, which is one with that in heaven. But let us endeavor to bring ourselves up quite to it, depending upon the power of the word, and the effect of prayer—praying continually 'Thy will be done on earth, as in heaven'—teaching a philosophical and *practical* science, contained in the new testament.

We are not already perfect, but if we follow after, in the use of means, which heaven has appointed, we may be sure to obtain the desirable end—for God's means are adopted to the end in view.—To the soldiers of king Jesus, victory and final triumph are certain.

In the gospel, as in a glass, we not only see heaven opened, the man Christ Jesus exalted a prince and Saviour, and his throne established in glory, but likewise our future selves in our high and eternal destiny, walking high in salvation in the effulgent glory of the Son of God for eternity!

How animating, the sublime thought! How affecting and moving the unfading prospect!—Oh if man would found his glory, and his honor, so as to agree with his being, let him become a loyal subject of king Immanuel, in whose administration mercy and truth meet—righteousness and peace embrace in perfect harmony.—' Behold what manner of love the father has bestowed on us.'—Why dear brother, we see ourselves complete in the perfection of the Son of God.—: We are complete in him'—immersed into his death—raised into his life, through faith in the operation of God, who raised him from the dead—we who were dead in trespasses and sin—without God and hope in the world, are quickened together with him. Glory to the Divinity! The spirit of faith is the feeling of immortality! The faith of the Christian binds his every faculty, and every feeling to the eternal world—with an immortal mind, faculties for intellectual and moral improvement and advancement, unmeasured as his eternal existence. What a foundation for glory is laid in man's creation, and endowment of a reasonable mind.—O the native dignity of man!

I have just returned from the healthy shore of upper Canada, where two public teachers, or proclaimers, recently avowed themselves on the side of the late reformation, have introduced the *faith* and *observance* of the ancient gospel among the inhabitants—immersed more than fifty, within a few weeks, into the faith of Jesus.

In the region where I now reside, the truth is striking deep its roots and bringing forth fruits for the refreshment, encouragement and consolation of those who have cleared the ground, and planted, and for those who are watering—God gives increase. Blessed be his name. The field around is becoming white, ready for harvest;—pray that the Lord may send forth more laborers into this part of his extensive field.

WM. A. SCRANTON.

The following is from our zealous, able and experienced brother, Wm. Hayden, of Streetsboro Ohio, and contains some remarks and observations of general importance.

ED.

Streetsboro, July 7, 1833.

'Dear Brother Scott,—You expect to hear of the state of affairs with respect to the good cause among us; I have to say there is a much greater want of zeal than of knowledge, though we are not overstocked even with this. Some of our ablest men talk of doing no more after the quarterly meeting, which takes place in Warren, Aug. 23. If, however, I am any judge at all of these things, I can assure you, that with the force we possess, were it well directed, we might redeem the whole country in a short time from the sectarianism, deism and worldlyism so prevalent. But if we loose zeal it will be next to impossible to revive matters again—far worse than when you commenced with the gospel; for dead and worldly as we were then, the novelty itself of the gospel, and especially the reality of it, was calculated to awaken every thing. But if we become as dead as we were then, there is nothing new to arrest public attention with, and further, there would in that case be a prejudice against the gospel that did not at first exist against it, viz: that having been tried, it proved itself inadequate to the reformation of the world. No cause ever did, or will, or can prosper and prevail without energetic and wise leaders. The Saviour and the apostles knew this, and therefore appointed overseers, and competent ones, in the churches. Incompetent ones are perhaps worse than none, at least so my experience decides. It must be at least a considerable time before such men can be obtained in most of the churches, and therefore the deficiency must be supplied by itinerancy.

I would not, however, have you think there is nothing doing. The country just where I live and further west, where brother Moss and I have been laboring for the year past, is by no means declining; but it requires constant and prudent exertion to keep things in any thing like good order. The churches in Aurora, Richfield, Randolph, Brimfield and many other places are doing well. I saw brother Bentley and his family July 4, they are well, and send their love to you and yours; he is exerting a very fine influence where he lives.

By letters from the state of New York, I learn that the reformation has made an effectual beginning in the counties of Jennessee and Onondaigua. In Cayuga six or seven persons of the Calvinists, and free will Baptists, men of talents and reputation, of the first order in these denominations, have within a year, taken a manly stand. When we were there last all the brethren (many of whom had come off from the baptists,) were, I thought, rather prejudiced against itinerancy, but of late, I understand, they are resolutely determined to have the sinners converted. A number of churches are coming by halves and quarters, while others are beginning to awake. Numbers had been immersed as they used to be in old times when we were there, but the prospect I learn is much brighter now. Indeed they have begun in the best manner, as the reformers are all, teachers and taught, persons of the first character for moral excellence, insomuch that they expressed to me the greatest astonishment to hear that any among the

disciples should apostatize. O for courage, brother Scott. Jesus reigns, and his cause must triumph—the war in his name began by himself in person, and happy and honorable will that man appear, who shall have fought with wisdom and valor for the truth.

Your fellow servant,  
WM. HAYDEN.'

---

Dear Brother Scott,—It has been said by some not very friendly to reform, that we deny, the Holy Spirit in the conversion of sinners; but of late the Evangelist has been charged with a much more tremendous heresy, namely: that our Lord Jesus Christ did not possess a holy Spirit until his immersion at Jordan. Although I do not understand you to teach from Scripture any such doctrine, yet certain Regular Baptists in these parts affirm you do; and refuse all connexion with such a person's writings. A word or two on this subject for their sakes, if you please.

Yours &c.  
WM. P. REYNOLDS.

### ANSWER.

Respected Brother,—It is most certain that we affirm that the word of God, irrespective of all special operations of the Holy Spirit, is adequate to the conversion of sinners; but that we deny that Jesus had the Holy Spirit before he was baptised in Jordan, is false. We only affirm that he received the Holy Spirit after his baptism. And we do not hear of him having received it before that time. But was he a sinner, or like unto a sinner before he received the holy Spirit? No. He was all divine in purity,—holy, harmless and undefiled—without sin, separate from sinners. The wretched partyism of the present day often seeks to apologize for its own abominable disobedience to, and disbelief of, Christ's words by affecting to admire and defend his divinity. Yea, it will try to work out that we deny the divine nature of the Blessed Lord, in order to neutralize and render ineffectual the obedience of the disciples who believe and keep the commandments of Jesus. This was the way with the Jews who affected great reverence for God and called him their Father, while they were stoning his Son, our Lord Jesus Christ; but well did the Saviour say of them and to them 'The Devil is your father, and the works of your father you will do.' This is equally true of many in our day.

Your Fellow Servant in the patience of Christ,

WALTER SCOTT.

---

Bro. Scott,—Our dear, dear brother Samuel Rogers will bear you this line; do all you can to comfort him in his affliction; for he is an Israelite. I have

known him twenty-three years. And when the time was that tried men's souls in religion, he proved a faithful sentinel; he flinched not amid the battle's storm when sulking cowards left the field of reformation, or refused to enter it. Seven years ago he and I were the only advocates in this country, for the ancient order of things, and finally among the first to receive the Ancient Gospel in its purity when considered worse than Devilism by the majority of our fellow citizens.

The reformation prospers but slowly here. The churches make but little advances in knowledge and purity; they neglect the Lord's day—they neglect his institutions, and like Israel of old, they in vain look for God to go forth with their armies. Our Bishops are not sufficiently watchful. I have visited all the churches in these regions, and unhesitatingly declare that unless we reform we must go down. It has been a question with some, why our reformation progresses to a certain point and then stops. He who knows why Israel fled before the man of Ai, can answer this question. You have carried off the last of my arguments in regard to the Holy Spirit. Bro. Williams is true as steel to the good cause, and can be taught on any point.

Farewell.

W. M. IRVIN.

CINCINNATI, OHIO, JULY 24, 1833.

SIR,—Accompanying this, you will receive a statement of some of the prominent, though not all the exercises which will be brought forward during the sitting of the College of Professional Teachers, at their annual meeting, which will be held in this city, on the second Monday of September next, with a list of the names of Gentlemen who will take part in the performances on the occasion.

You are doubtless aware, that the object of this Institution is, by unity and concert of action, to elevate the character of Teachers; to improve the methods and the means of instruction; and, in short, to place the science and the business of teaching upon that high ground which seems to be required by the increasing wants and extended lights of the age.

Your co-operation in this all important work is earnestly desired, either by favouring us with your presence, or by communicating to us your written views in aid of our deliberations; and also, by exercising, zealously, whatever influence you may possess is your immediate neighborhood in enlightening and directing public judgment, awakening public attention to this subject and diffusing information of the aim and results of our labors, as they may, from time to time, be communicated to you.

THOMAS J. MATTHEWS,

ALBERT PICKET,

MILO G. WILLIAMS,

*Local Executive Committee.*

Rev. *L. Beecher*, Cin. O. 'The importance of making the business of teaching a Profession.'

Rev. *B. C. Peers*, Lexington, Ky. 'Common School Systems, or Legislative efforts for the diffusion of Education.'

*M. Butler*, Esq. Louisville, Ky. 'The Cultivation of Morals, in connexion with the Literary training of the Mind.'

*T. H. Quinan*, Esq. Louisville, Ky. 'Emulation as a motive in Education.'

Professor *M'Guffey*, Oxford, O. 'The influence of the regular study of the Bible on intellectual and moral improvement.'

*T. J. Matthews*, Esq. Cincinnati. 'The course of instruction in Colleges and Universities which is best adapted to the present wants of society.'

*Alex. Kimmont*, Esq. Cin. 'The study of character, as connected with Education.'

*T. Walker*, Esq. Cin. 'The objects of Education in the United States.'

*C. Bradford*, Esq. Cin. 'The kind of Education which is peculiarly adapted to the Western States.'

Dr. *D. Drake*, Cin. 'Physical Education.'

*S. P. Chase*, Esq. Cin. 'The expediency of making the Laws and Political Institutions of our country, a branch of study in our common schools.'

Rev. *Timothy Mien*, Cin. 'The importance of giving greater attention than is usually done to the Hebrew and its sister dialects in our Literary Institutions.'

Professor *M. A. H. Miles*, South Hanover, Ia. 'The Government of Institutions of Learning.'

Rev. *E. Slack*, Oxford, O. 'On the utility of studying Natural Philosophy and Chemistry, and their more general introduction into places of Education.'

*M. O. Williams*, Esq., Dayton, O. 'On the Manual Labour System.'

*A. Pickett*, Esq., Cin., 'On the association of ideas, as connected with the improvement of the youthful mind in the progress of education.'

# THE EVANGELIST,

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

---

NO. 9. CINCINNATI, SEPTEMBER 2, 1833. MESSIAH. VOL. 2.

---

## BAPTISM.

Baptism a Divine Ordinance, and worthy the serious regard of all who reverence the authority of Jesus Christ.

By SAMUEL W. LYND, Pastor of the 6th street Baptist Church.

A pamphlet of 62 pages, bearing the above sober title, reached us yesterday; we immediately set us down to peruse its contents; not in the hope of seeing *Baptizo* proved to mean *to immerse*, more fully than it had been; or that the author could show more demonstrably than has been shown a hundred times, that infants are not subjects of Christian baptism; but we were anxious to learn from his own pen and publication, the mould of Mr. Lynd's mind; his taste for improvement in the high matters of the holy religion which he teaches;—in short we were solicitous to learn whether the lately renewed *ministration* of the Ordinance for its proper purpose of remission, the bold and unrivalled defences of this practice, by brother Campbell and others; and the singular progress it has made during five years, had at all affected Mr. Lynd's theology. Mr. Lynd is unmoved by these things, and has not in his pamphlet given the most jealous of his flock the least reason to suspect his fidelity to the cause of the Regular Baptists.

In this dispute about baptism, all particular questions may be reduced under the following three general ones.

1. What is the meaning of the word *Baptizo*?
2. What is the import of the ordinance of baptism?
3. What is the principle on which a person may according to the law of Christ approach this ordinance and be baptized?
4. As respects the first of these questions, viz, the meaning of the word *Baptizo*, it has been shown by the best scholars on both sides of the question to be

*dip, plunge*, immerse, and in the New Testament this word dip or immerse, is used as other nouns are, both literally and figuratively; when it is said, John baptized in Jordan, the word is used literally, but when it said that Christ would baptize in the Holy Spirit, or that he himself had a baptism to be baptized with, referring to his sufferings, the word is used figuratively. So that the word baptizo means to immerse, and immersion may be literal or figurative.

2. The ordinance itself has three meanings—a literal, emblematical and rhetorical.

The literal meanings of the ordinance are two—the first respects us—the second respects God—on our part we literally renounce all antecedent religious authority, and, in this ordinance, ostensibly and really admit the authority of Christ as our Saviour, "As many of you as have been baptized unto Christ, have put on Christ." On the part of God, it is literally the remission of sin for which indeed the Redeemer died, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," &c.: again, "Arise and be baptized and wash away thy sins," &c.

*Of the emblematical meaning of the immersion of remission.* Its emblematical meaning, like the literal, is also double. On our part, we being dead to the practices of the world, are buried and raised again in baptism emblematic Of the death and resurrection of Christ, by which we profess to have the pardon of sins and the hope of eternal life. On the part of God, our former *life*, as Paul expresses it, 'is hid' in this manner in Christ, by the authority of God. It is no more to be remembered by him, and we are, by the pardon of sins in this emblematical burial, as completely released from all responsibility in regard to our former life, as Christ was released from this world in his burial in the grave. In this manner we are raised together with Christ to sit down with him in the heavenly places, i. e. in the Church.

There is a third meaning given to the ordinance which for distinction's sake, I shall call its rhetorical meaning; this occurs when the Saviour calls baptism a birth "born of water," and when Paul styles it the "washing or bath of regeneration," and a "planting," and "a nuptial washing," and "a priestly washing," and "the circumcision of Christ;" also when Peter makes it the ante-type of Noah's Ark, &c.

As to the 3rd question, namely, "On what principle may a person approach the divine ordinance and be baptized," it resolves itself into the following. Are men to be baptized on account of faith, or on some other account? Baptists say, that faith is the exclusive principle on which to baptize men; Presbyterians and all Paedobaptists baptize either on account of *faith* or of *flesh*; they will baptize a man that believes; they will baptize his child who does *not* believe, and so in their hands Christianity is a mixed institution, founded partly in faith, and partly in flesh. In the judgment of those who have espoused the Ancient Gospel, a man ought to be baptized into Jesus only on *faith* and *confession*; and this is doubtless the true Evangel of Christ.

But now to return to the word *baptizo* and the Ordinance of baptism. I have observed and the reader has seen, that both of them, the word and the ordinance, are spoken of figuratively and literally in the holy Scripture. In literal baptism

we are overwhelmed in water; in figurative baptism we may be overwhelmed in suffering, or in grief, or in joy, or in the Holy Spirit, &c. But if it is asked for what it is we are baptized, we answer at once, that literally, it is for the remission of our sins; but emblematically it is to avow fellowship with Christ, in his burial and resurrection, and finally, we have in this ordinance a figurative birth, a resurrection, a planting and ingrafting, a circumcision, washing, &c.

There is then to both the word and the ordinance a literal and figurative, or an immediate and remote signification. The restoration to practice of the original gospel, has enabled me to see, that the Baptists deal as wickedly in regard to the literal meaning of the ordinance as the Paedobaptists do in regard to the meaning of the word; these cannot see with all their eyes that baptizo means to immerse; and those with all their knowledge of *bapto*, cannot discover that the ordinance is to be administered for the remission of sins! There is a difference, however, between a Baptist and a Presbyterian in these matters; for if the latter denies that *baptizo* means to immerse, he freely grants and publishes that the ordinance is administered for the remission of sins; yes, Presbyterians style baptism '*a sign and seal of the remission of sins.*' There is also this difference, that baptizo, being a Greek word, affords some scope for division concerning its meaning; but that baptism is to be administered for remission, is as plain as the king's English can make it:—'Be baptized every one of you in the name of Jesus Christ for the remission of sins.' Now, this is the literal intention of the ordinance; but Baptists have of late become so reprobate or unjudging in their minds as insolently to assert that Baptism 'is in no part of the divine word associated with the forgiveness of sins,' yes, these are the very words of the Rev. SAMUEL W. LYND, whose pamphlet is now before me. After speaking a great many good things on the literal and figurative import of *baptizo*, and on the scriptures which relate to the remote import of the ordinance, that is, its emblematical and rhetorical import, Mr LYND, like the man whose disordered optics enable him to see only those things which are afar off, and to stumble over the stones before him while he gazes on the distant mountains and portrays their size and beauties, delivers himself on the import and intent of baptism as follows—

'This ordinance is in no part of the divine word associated with the forgiveness of sins, unless it be supposed to be thus associated in one single passage where Peter, on the day of Pentecost, addressing enquirers, says, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." This passage has been urged. To this, three observations may be offered.'

We shall let the reader upon Mr Lynd's three observations immediately. In the meantime, he will please take notice to Mr L's. phraseology, '*one single passage.*' Does the Rev. gentleman imagine that it detracts either from the signification or authority of God's sayings, that they are found only once in the Holy Scripture? Was death associated with the eating of the forbidden fruit in more passages of the Old Testament than one? No; it was said only once 'In the day that thou eatest thereof thou shalt surely die.' I should like to hear Mr Lynd make three observations upon the above passage; no doubt he

could with infinite sagacity prove, that death was "in no part of the divine word associated with transgression, unless it be supposed to be associated in this *one single passage*," spoken by God in Paradise! "In the day that thou eatest thereof thou shalt surely die." There are many important matters which are found in *only one single passage*. It was said only once "Let all the angels of God worship him." On Mr Lynd's profound philosophy, we might have another rebellion in heaven, and the angels say it was commanded us only in one single passage to obey Messiah! Presbyterians say it is found only in one single passage in the New Testament, 'He that believeth and is baptized shall be saved,' and on that account they think, like Mr Lynd, that the passage is worthy of *three observations*.

The first observation is, this Scripture cannot mean what it says. Second, what does it mean"? Third, we don't know what it means; or, in the words of Mr Lynd, its meaning is doubtful; i. e. it has no meaning!

But here comes the triple comment—the three observations of Mr Lynd.

"1. The passage is capable of transposition, 'Repent every one of you for the remission of sins, and be baptized in the name of Jesus Christ. This precisely corresponds with other places where remission of sins is immediately connected with repentance, and not with baptism.

"2. But should this transposition be opposed, the passage is capable of a different rendering. Instead of saying *for the remission of sins*, we might read it —*the relinquishment, or putting away of sin*. And this translation would agree precisely with the fact; for by baptism we profess to put away sin and to live a new life. And more than this, it would accord with the primitive and ordinary meaning of the word.

"3. The language of Peter is, to say the least, doubtful, as it stands in our translation, and therefore, ought not to be made the proof of a foundation principle in religion. *If repentance and remission of sin* are associated in other places, (and this is the fact) the most that Peter's words could be employed for, would be to stand as collateral testimony to this fact.'

1. *Capable of transposition*: To be sure, it is perfectly capable of transposition; but the matter on the title page of Mr Lynd's pamphlet is also capable or at least susceptible, of transposition.

Let us try transposition in the writings of Mr Lynd, whose name on the title page, occurs immediately after the Saviour's, and then we shall have

'Baptism a Divine institution and worthy the serious regard of all who reverence the authority of SAMUEL W. LYND, Pastor, &c. &c.

The apostle says to the Romans, 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ but their own bellies, &c. What a happy vehicle of error some folks could find in Mr Lynd's trick of transposition to carry them out of the meaning of the above passage. How well it would become some folks to say, the passage is a single one and capable of transposition, thus—'For they that are such, serve not their own bellies but the Lord Jesus Christ! But what a silly tinker of the holy word of God our author makes; he would by transposition, for as it reads there is a

breach in regular Baptism, connect remission of sins with repentance; but in no wise with baptism: now is the man who only repents more deserving of forgiveness than the man who both repents and is baptized? The original gospel has discovered all the shame of partyism, and the merchantmen are at their wits end to cover its nakedness. The gospel of Christ assures us that remission of sins is not absolutely connected with either faith, repentance, or baptism alone, but that the whole of them is expected of him who is a candidate for pardon by the blood of the Lamb—the precious blood of the Lamb,

2. *To the relinquishment of sin.* Let us attend to Mr Lynd's second effort to get rid of the plain sayings of God. "Instead of saying *for the remission of sins*, we might read it—*to the relinquishment or putting away of sin.*"— *Might read it!* For mercy's sake, Mr Lynd, let us read it as it stands; for if it be bad theology as it came out of Peter's mouth; it is ten times worse as it comes out of yours. Your theology is this; you would have men forgiven their sins when they repent, but not relinquish their sins until they are baptized; thus repentance is the forgiveness of sins and baptism the relinquishment of them.— So in making a Christian, Mr Lynd would have the person pardoned before he *relinquished or put away his sins*. Now Rev. Sir, I am not ashamed to say that the gospel which I have learned from the New Testament, teaches the very reverse of your theology—it teaches men first to put away sin by repentance and then to be baptized for remission: you have just put the cart before the horse in this matter of *relinquishment*: you have by *transposition* put the one where the other should be—pardon for reformation and reformation for pardon.

3. *The language of Peter is, to say the least, doubtful, Sec.* Well now, Sir, have you made Peter's language less doubtful by what you have said?— Can I understand, by all the use which you have made of *transposition* and *definition*, whether I am pardoned when reformed, or reformed when baptized? No, Sir, an angel could not tell what you would have the passage really mean; though a fool might see that you would have it mean any thing but what it says. "*Be baptised every one of you in the name of Jesus Christ, for the remission of sins.*" Reader, till you hear from us again, please keep in mind the *doubtful* divinity of Mr Lynd—that the sinner must first be pardoned and then purified.

---

### THE LUMINARY.

The following is the conclusion of Dr. Cleland's Critic upon our discourse concerning the Holy Spirit.

'None "*obey the gospel,*" but those "*who believe, according to the working of his mighty power.*" The stony ground hearers did "for a while believe," but they had "no root," and so "in time of temptation fall away." It is recorded that "Simon himself *believed* also, and was baptized," yet was he "in the gall of bitterness, and in the bond of iniquity"—his "heart was not right in the sight of God." Such a belief as that of Simon, and the stony-ground-hearers—a dead faith—thousands may have, and join the church too by visible

profession, and yet, like Simon, have "neither part nor lot in the matter;" their faith is not according to the working of the mighty power of the Holy Spirit. It is "through the faith of the operation of God," that any "believe, to the saving of the soul," while others who "for a while believe," having no root in them—no "special operation of the Holy Spirit,"—"draw back into perdition."

Speaking of the day of Pentecost, our author entreats his "reader to pause a little over this magnificent event. 'A sound as of a mighty rushing wind,' shaking the house, and filling the disciples with the Holy Spirit.' That the "sound—filled all the house," we can easily understand; but how the sound filled the disciples with the Holy Spirit we are unable to comprehend; the passage gives us no such idea: nor does it speak of shaking the house.—The author of this famous discourse, seems to us, to deal very much in empty *sound*.— More than two thirds of his "enlarged" volume is made up of this article.— Take the following as a specimen. Treating on the phrase, "the sword of the Spirit," he says, "some swords are called Spanish blades—not because Spaniards use them but because they make them. So the word is called the sword of the Spirit, not because he uses it, but because he made it for the saints to use." They use it, according to this gloss, without any agency, or co-operation of the Spirit; just as you would use a Spanish blade, while the Spaniard, the maker of it, is as far off as the yonder side of the Atlantic. That this sword was made for the use of the saints there is no doubt. But when used, with effect, it is "*mighty through God*, to the pulling down of strong holds," &c. "That the excellency of *the power may be of God*, and not of us." So the apostle Paul understood the matter; as he further teaches with an explicitness not to be misunderstood: "Our gospel came not unto you *in word only*, but also *in power* and *in the Holy Ghost*." Judging from the different success of the gospel where it is most faithfully preached, it is clearly evident that, to a vast majority, heretofore, the gospel comes in word *only*, and not in the power of the Holy Spirit. To use another authorized simile: "Neither is he that planteth, any thing, neither he that watereth: *but God that giveth the increase*." To vary the figure, while the same truth is most strikingly illustrated: "We, (ministers) are laborers *together with God*," and what is the result? "Ye, are *God's husbandry*, ye are *God's building*." The whole matter then comes to this: "Who then is Paul, and who is Apollos, but ministers *by whom ye believed*, even as THE LORD GAVE TO EVERY MAN?"—i. e. to every man who thus "*believed*." If those who believed were not enabled to do so by "the gift of God," or "as the Lord *gave* to every man," then it must be admitted, these words do not mean what they say; and we must look out for a new nomenclature to suit the times.

'Our author having so limited God, or so tied up the Spirit, as not to be able to work without the aid of man, saying, "The spirit can do nothing in religion, nothing in Christianity, but by the members of the body of Christ," admits it to be "the indispensable duty of all disciples being led by the spirit of God and with which they are sealed, and of holding forth in the language of the New Testament, the gospel:" (Is there no gospel in the Old Testament?) "for where there are no Christians, or where Christians don't do their duties, there are

no conversions, as in Tartary, India, some parts of Europe, &c." Now admitting all this to be true, and taking these modern reformists on their own ground, it becomes natural to inquire, what are they doing in behalf of the heathen in Tartary, in India, or anywhere else? Where are their Bible and Missionary Societies, or efforts of any kind to send the gospel, contained no where else but in A. Campbell's reformed Testament, to the destitute and benighted in foreign climes and distant lands? With all their boast of reformation and New light—all their prating and denunciations so vehemently and profusely poured forth against other sects and denominations—all their "scrap-sermons," and "Millennial Harbingers,"—and "Christian Messengers"—all their outcry of *Water, Water*—no salvation without *Water*—no forgiveness of sins—no conversions, without "*immersion*,"—we say, with all this outcry, with all the heated zeal of two recently united forces, where have they one missionary among the perishing millions of heathens? Do they give one dollar in aid of the means of their conversion? Surely if "the Spirit can *do nothing* in religion," without instruments, these people must be the most inexcusable, the most out of their duty, in not carrying the Spirit there, without any possible delay.

Once more and we take leave of this "enlarged" pamphlet. The author says, "Lydia was a Jewess," The author of the book of Acts says she was "of the city of Thyatira," a very considerable city of Lesser Asia. She was, then, not of Jewish, but Heathen parentage, but a Jewish proselyte when she first heard Paul preach the gospel. This blunder, in a second enlarged edition, is inexcusable. It will be corrected, probably in the next. If leisure, and opportunity offer, we may pay a passing notice to the Millennial Harbinger, *in*, further animadversions. C.'

We shall begin with the butt end of the Doctor's essay as it is likely to be the heaviest. In his concluding paragraph he charges my discourse with an inexcusable blunder for calling Lydia a Jewess; and thinks that, on the contrary, he has proved her a heathen from the fact, that Luke, in the Acts, says she was of the city of Thyatira. The Doctor's reasoning amounts to the following. "Thyatira was a heathen city; but Lydia was of Thyatira —therefore Lydia was a heathen." All this is very pretty and very profound, but its excessive force will be best felt and best appreciated when applied to the case of the Apostle Paul who was also born in a heathen city. "Tarsus was a heathen city; but Paul the Apostle was born there; therefore Paul the Apostle was a heathen." This is the amount of the Doctor's logic; but the Apostle says, "I am verily a man who am a Jew, born in Tarsus, a city of Cilicia, &c." Dr. Cleland's logic to the contrary.

The reader has possibly taken notice of the great stress which the Dr. in his first paragraph pleading for special operations, lays on the expressions "*the mighty power*" Do you know what he means? No; O then I will tell you. The Doctor imagines that the scripture he quotes, is intended to prove special operations,

that is, that faith is produced in the sinners mind; not by the word of God, but by the special operations of the Holy Spirit. But reader, do not believe it; nay, do not believe that men like the Doctor, or the Doctor himself, know any thing about the scripture but as a text book, the verse which he has so garbled, has no more relation to the silly invention of special operations in the production of faith than it has to lunar attraction, or the cause of tides. The connection of the scripture he quotes, for it is scarce half a verse, and the very middle of a sentence, is as follows.— Paul writing to the Ephesians observes, that from the time he heard of their faith and love, he had unceasingly made mention of them in his prayers, that God would give them wisdom, and knowledge, and light, to know the *hope* of their calling, namely the *resurrection* from the dead and the *greatness of God's power* by which this was to be effected in believers; giving them to know that this event would be brought about "according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places far above all principality and power, and gave him a name that is above every name, &c." The Doctor's mistake then is this;—He makes the '*mighty power*' to work in the minds of sinners to produce faith, but the Apostle makes the *mighty power* to work in the dead bodies of Christ and the saints to produce life, eternal life. Paul speaks of the saints and the resurrection; the Dr. applies, perverts his words, to the sinners and faith in the gospel.

"*Faith of the operation of God*" is a favorite phrase with the special operation party; the words are found in Coloss. 2d and 12th; but here *operation* relates not immediately to faith, but to the resurrection of Christ. Speaking of our baptism, he says, we have been buried and raised with Christ; that is, as Christ was buried in the grave, we are buried in the water; and as he was raised up from the dead into the church to be the head of it, so we in baptism are raised up into the church to be the members of it; finally, as Christ was raised up by the operation or strong power of God, so we in baptism are raised up by faith in that operation, that is we are baptized on account of our faith or because we believe in the resurrection of Christ. The verse, which is seldom or never quoted entire, reads thus, "Buried with him in baptism, wherein also ye are raised with him through faith of the operation of God, who hath raised him from the dead.

The Doctor's mistake here, is the same with his former one; he makes the word *operation* relate to the sinner's mind, whereas, it properly and Scripturally, and as it is used by Paul, relates to the dead body of the Saviour which God raised up by the operation of his mighty power.

"Paul may plant, and Apollos water, but God must give the increase." I recollect, that, at the restoration of the original gospel, a very respectable minister, not then wholly rid of modern divinity, and alarmed at my course, rebuked the whole business by quoting the above scripture. Indeed it is regarded by the advocates of special operations as the very perfection of their doctrine, and they quote it universally in such a manner as to make their hearers believe or imagine that one and even two ministers like Paul and Apollos may preach the gospel and fail of doing any good, from the very fact that God hath withheld the increase.

Now this is to make mortal man more benevolent than his maker. But it ought to be observed, that this scripture does not read as it is too frequently cited and as I have set it down. The following are the Apostle's words. "I have planted, and Apollos watered, but God gave the increase." God then is said positively to have given the increase. "God *gave* the increase:" that is, I preached the gospel, but God caused men to believe it by the external operations of his spirit in miracles and signs and wonders which he did by me; and, when the church was planted, Apollos followed and taught the disciples, but it was by the indwelling of the Spirit of God that they brought forth fruit or increase to God. The true doctrine of Christ is, that the Spirit operates *externally* before the face of the sinner, in miracles, signs and wonders in order to produce faith; but he operates internally in the Saint to produce fruit to God; this fruit is "*in all goodness*" I think it impossible for any man to go farther, or to stop short of the above sentiment according to the New Testament.

The Doctor asks whether there is any gospel in the Old Testament; for it is a favorite tact with such folks to say that we disregard it. I answer, that the news of rest in Canaan was the gospel to the Jews, just as the news of eternal life is gospel to the Christians. "For glad tidings have been proclaimed to us as well as unto them; but the word which they heard did not profit them, not being mixed with faith in them who heard it."—New Trans.

As for what the Doctor says of converting the heathen, if we are not so noisy in that affair as Presbyterians, he must accept as our apology the fact, that the protestant world after 300 years teaching by Presbyterian and other Ministers, has fallen on our hands in so abominable a condition, that we can find time for nothing but the cleaning of it; Doctor, your plans after 300 years have left us all pretty much where they found us. We have indeed ceased, like Roman Catholics to worship images, but this is all; the protestant world is full of evil; full of profanity: full of

irreligion. This, Doctor, I know to be a fact. I am a practical proclaimer of the gospel; I am not tied to a single congregation and a single pulpit, or any pulpits at all; I have got acquainted with high and low in the course of my labors, and every where I have seen your *ism* to leave the population where it finds them, i. e. in sin.

In conclusion, Doctor, if you should, with your usual spleen and temerity, meddle any more with the doctrine of the original gospel, make yourself first better acquainted with the Holy Scriptures.

---

### FAMILY CHARACTER.

A man's family is his kingdom, and he ought to rule it in the fear of the Lord; but this he can do only by teaching his house the statutes of the Lord. The account given of the Patriarch Abraham, in relation to the instruction of his family, is exceedingly pleasing. "I know him, said God, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him." Now does a man claim blessings under the Patriarch? Does he assert kindred with the father of the faithful? Then let him, as Paul says, "*walk in the footsteps*" of his faith; and command his children and his household after him, that they keep the way of the Lord to do justice and judgment. Alas how difficult in these secular and covetous times to find the man of whom God would say, "*I know him, &c!*" Professors have acted like fools and madmen in regard to their children; they have not given them to the devil, but they have by mal-instruction, driven them in whole herds and congregations to the devil. For what could more certainly drive human beings into the ways of hell, than to tell and proclaim to them, that the message, the good message of God to them is a *dead letter*, that they can neither believe nor understand it; that his injunctions are impracticable, and, to use the language of the Catechism, that "No mere man since the fall is able perfectly to keep the commandment of God, but doth *daily* break them in thought, word, and deed!"

What a libel on the Commandments of God! And how opposite and insulting to the sayings of the inspired Apostle, "This is, says he, the love of God, that we keep his commandments;" again "His commandments are not grievous."

The Christians are styled *Kings* in the Scripture; and this Re-

formation is proud of the distinction; but does it prove itself worthy of the distinction? Do our fathers show by the government and education which they exercise in, and extend to their families, that the commands, statutes, ordinances, and revelations of the Supreme Lord, are the laws by which they hope to save their families from profanity and the evil that is abroad in the world? Do they, by learning themselves, and by teaching their households the book of God, show by what laws they will govern if it shall please God finally to set them over a more extensive kingdom? Do they hope the King at his return to say, "Be thou ruler over five cities"—"Be thou ruler over ten cities?" It is impossible! For I would sooner commit children to a Mahometan than to some money-hunters, covetous, careless and abominable persons that have got into this reformation. Their children know nothing of the word of God, and their ignorance is sealed to them by the bad example of their parents. Hark what God said to Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

Christians are styled priests—royal priests, but how miserably unworthy of this noble appellation, are many who profess our holy religion. If they are priests, for whom do they minister? Not even their own families. Job had a better notion of intercession in behalf of his family than they have, even with all the light which both law and gospel have diffused among us. "It may be," said that venerable ancient, after his sons had indulged in a feast, "it may be that my sons have sinned and cursed God in their hearts." And therefore the holy man "sent and sanctified them, and rose up early in the morning and offered burnt offerings to the number of them all." "And this he did continually."— What an unpardonable course does that man pursue in relation to his family who never carries the members of it in prayer to the mercy seat through the chief priest Jesus our Lord! Who never entreats with crying and tears that God would remove from his family all iniquity, that he would wash him and his in the blood of the Lamb, that he would try reins and heart, take away all that his pure eyes behold amiss, and make the whole family establishment what God would have it to be—pure and holy, lovely and glorious.

Finally, Christians boast of being the teachers of mankind—the prophets of the Lord. Thou that teachest another, teachest not thou thyself? I know some, who speak publicly to others, whose

families are as blind as bats in regard to every thing that relates to the origin, nature and history of the royal institution. And yet twenty minutes—yes just twenty minutes, out of the twenty four hours which compose the day are all that are absolutely necessary, if used as they ought to be, in order to render a family finally intelligent in the Scriptures. David describes the happy man as one who "delights in the law of the Lord,"—who "meditates therein, both day and night," and compares him to "a tree planted by a river of waters."

Are we kings; let us rule then in the fear of the Lord. Are we priests; then let us keep all pure about us. Are we prophets; let us be filled with light; let us enlighten all. Let us strive to have sons and daughters who, by their enlightened obedience to the gospel of Christ, shall prove ornaments to the succeeding age— the glory of the land—the sons and daughters of the Lord Almighty,

No man will ever know how ignorant of the Christian religion his family is, until he calls its members around him and tries them individually. No man will feel how little he has done for his family until he begins to do something, and to make them do something in the way of learning it. Fathers commit the Scriptures; cause your wives to commit them; make your children and servants commit them; and, in the morning for about ten or twenty minutes, recite yourself, and cause them to recite them; then the true state of the case will soon disclose itself to you, then you will make certain discoveries in relation to your former course, which will astonish you if there be about you the flesh and blood and feelings common to men. O how fatally stupid have we been.

ED.

---

### **EXTREMES AND ABUSES.**

Mankind are prone to extremes in almost every thing,—he that has fasted, is apt to eat with gluttony,—where the yoke of Monarchy or Aristocracy is cast off, men are apt to run into Anarchy. He that has been a slave, makes a hard master, &c. &c. The same may be said of Reformations in religion,—the Reformers need to be reformed, as will appear evident by looking back into former reformations, in the days of Luther, Calvin and Wesley. It would be well for the present reformation to learn wisdom from those that have preceded us, and thereby avoid the extremes and abuses into which they fell. The people have been taught to believe that they cannot worship God acceptably without a Priest

or Clergyman, to administer the ordinances, preach, &c. The danger of running into the other extreme is already apparent in this reformation. It is beginning to be said we can do without Preachers, Elders and Deacons, or government. The Scriptures are of themselves sufficient for all the purposes in the churches of God, hence they are for making the Scriptures preach, rule, &c. forgetting that all law, divine and human, must be executed by ministers. The Scriptures teach the churches what to do, but if the Scriptures could execute what they teach, they would be useless—as much so as it would be for a house-carpenter to lay off and execute his own directions. The Scriptures then as well as law, must have Executors. The Churches have the right to set apart all the executors or ministers—but they have no power to compel those set apart, or appointed by them, to do the things assigned them, without an equivalent; men while in the flesh can not live on the wind. Therefore it is to be hoped that the Reformation will avoid extremes, by not holding out inducements which would tempt to covetousness,—nor withhold a competency to such as may be set apart to minister about holy things; but as God may prosper them, be willing to aid the cause.

M. W——.

P. S. With your Supplement to the Sacred Colloquy, I am well pleased, I have nothing to object to the modus operandi of the Holy Spirit as there painted out, M. W.

---

**SACRED COLLOQUY.**

**No. 18.**

How delightful to the soul of man is the Christian Religion! how abundant also in every thing that is necessary to purify, refine, and satisfy his rational nature! Society opens fields of curious art—the art of man; but religion spreads forth for human consideration the depths of the riches, and wisdom, and knowledge of God! To meet around a consecrated fireside; to sit in the midst of one of God's families, and to hold converse with the excellent of the earth on the divine and sublime topics of God, and Christ, and the Spirit of God; the principles of revealed religion and of the gospel; its peculiar and heavenly privileges; its honors and rewards; its doctrines and morals, and all the endlessly varied subjects of time and eternity, good and evil, men and angels, law and favour, prophecy and miracles, with which it is crowded, is truly worthy of the most exalted genius. The apostles were so inspired by the strangeness and sublimity of the events which they were ordained to witness, that even in the Presence of their enemies they could not refrain from exclaiming—'we cannot

but speak of the things which we have seen and heard.' I am persuaded there is not any thing that keeps men from exclaiming in the same words, but their ignorance of this divine religion. How important then to teach it to men—to teach it as it is written! How important to adopt the best plans for teaching the Christian Religion.

There are correct and incorrect, natural and unnatural ways of teaching and preaching Christianity. The method which has directed this reformation from the time that the gospel was restored till now, is both correct and natural; for what scheme of teaching can be expected to supersede that plan which separates the principles and facts on which the system is reared from those things derived from them, and combines, arranges, and defines them to the perfect apprehension of the learner. This is the very plan on which language is taught. It is the very method by which most science is taught; and it is on this account, that so much is done in the communication of Christian knowledge by those teachers who have adopted it, and it is for want of this method, that so little is effected by those who reject it, or are ignorant of it. We have, within five years, met some men of talent and of learning, but their desultory manner of handling Christianity, rendered their whole labors abortive;—we told them so. Many, whose abilities enabled them to reform, have tried the scheme of commencing with first principles: they are now ornaments of this reformation.

It is ten years since we first wrote on the necessity of having one uniform and established mode of proclaiming the name of the Lord for salvation. But the plan then proposed, has, we hope, been completely perfected in the restoration of the Gospel: and not by word merely, but by actually reducing the apostolical examples to practice.

After having defined the great fundamental principle, faith, and brought before the company the manner and means by which it is obtained, or produced in the mind, viz: by evidence, Mr. Lock introduced the third question relative to it, and observed—

We are prepared, Mr. ST. to hear you on the uses of faith. What are the uses of faith?

Mr. ST. The uses of faith are not very numerous. To ascertain the existence and character of God, and to please him by keeping his commandments, are the two all important uses of faith. This is the account given by Paul, who says— 'Without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek him.' But these uses of faith are materially different from the purposes for which the professors of Christianity generally imagine it ordained. The invention named '*Experimental Religion*,' has cut faith asunder from its exalted and proper purposes, and made it the mere vehicle of feelings; and so bursts of enthusiasm have been hailed as the most unequivocal evidences of a lively faith, while the integrity which marked the course of the more rational, sober-minded, honest, and more honorable professor, has been neglected, and even treated with a supercilious and Pharisical contempt by those who had not any thing to recommend their religion save their clamorousness.

I perceive, said Mr. Charles, that the unbeliever is of no value; I mean moral value, to his Maker; and, on the other hand, from what we read of the faithful,

it is impossible to conceive what the Most High may accomplish by the successive efforts of a single individual who believes. How much he effected by Paul! how much he accomplished in Jewry and in the world by a few fishermen ignorant men, distinguished for nothing so much as for believing God meant what he said.

Mr St.—It was the uses to which the faith of the ancients was applied that covered them with such distinguished renown. Had Abel not offered; — had Enoch not walked with God;—had Noah refused to build the Ark, or Abraham to offer his son, where would have been his fame, or his name to-day? It would doubtless have continued hid in that oblivion to which it was so justly entitled. These worthies might, like the feverish professors of modern times, have counted their feelings arithmetically and noted them down according to the strictest rules of the science of numbers; but this would have only been 'to walk in the light of sparks of their own kindling;' their disobedience to God would have disproved their faith and made their feelings an abomination. To dissever faith from the obedience which it is intended to produce is to rend asunder things which God has joined together. It is to divorce practice from principle and render void the councils of the Most High.

Here Mr. Shivers, with the voice of a sick girl whined out, that he would set but a small value on that religion which left out feeling; he agreed with Mr St. he said, that men should put their faith in exercise; but, for himself, he was sure that his faith never was in more lively exercise than when he felt best.

Mr St.—To put 'faith in exercise,' Mr S. is an expression of very doubtful propriety: perhaps it were better for faith to put us in exercise; or for us to suffer it, if we have any, to lead us to the obedience of the just. As it is the province of faith to discern the purity and rectitude of the laws of God, and to recognise the divine authority whence they are derived and by which they are supported it is the only principle which can move to obedience; and if it fail to do this, it is of no value; for 'faith without works,' as James says, 'is dead.' It is highly dangerous to substitute a blaze of feeling for the righteous life enjoined upon us of our God; and nothing is more certain than that the present profession of Christianity is embarrassed with just such a perilous doctrine. Men have confounded faith with feeling, and, in their religious aberrations, have substituted both for obedience and the love of God; for this is the love of God that we keep his commandments; and his commandments are not grievous, but joyous, and in the keeping of them there is a great reward.

It is exceedingly unfortunate observed Mr Locke, to separate between principles and the purposes which they are intended to fulfill. It is like breaking the mainspring of the watch, or turning its energies in a direction away from the works which have been built upon it. It is like cutting the tongue out of a man's mouth, or of using it only for improper purposes. It were as wise in men to sit and be satisfied with the good feeling which their daily food arouses without working, as for Christians to be satisfied with the good feelings which flow from faith without obeying their Lord and Master. How silly were it for men after eating and drinking, lazily to sit still and entertain each other with pompous and egotistical disquisitions on the feelings which had succeeded their gorge. Much more becoming their manhood were it to arise, to address themselves to labor,  
to

work and to prove by their industry that they deserved the food, the effects of which they so much glory in. And so of Christians; much more honorable were it in them to prove the force and value of their faith by their obedience, than lazily and luxuriously to wanton with their own feelings, many of which are rather animal than spiritual, and sensual rather than divine.

Do I understand you, brother, said Mr. Thrilsoul, that religion may exist in the immortal soul without being felt?

Mr St.—You will understand me Mr T., thus; that the proper purposes of our faith are first to discern the existence and character of God; and secondly to keep his commandments whether we feel well or ill. Also, that feeling, all delightful feeling derived from faith alone, is very questionable. That man's feelings are most harmless and least to be suspected which flow from, not faith alone, but from faith and works combined; and so completely combined too, that you cannot see the one but by the other, you cannot see his faith but by his works. Show me thy faith without works, says James, and I will show you my faith by my works.

It is certainly a leading sentiment in our holy religion, said Mrs. Rebecca Locke, to deny ourselves, to take up our cross, and to fight against the pleadings of nature herself. I have found blessedness only in the consciousness of duty performed. And bursts of joy resulting from contemplations abstracted from obedience are unprofitable to others; they have lulled me more than once into a dangerous security, and now if by obeying the Lord my enthusiasm is less, my danger is less also; and my happiness is uniform and sufficient for the present life. I certainly go with Mr St. for faith and obedience: feeling may follow as it will, I cannot command it and will plead for it.

---

**FROM DOCTOR WINANS.**

In my last I spoke something about quitting for a time, least I should weary you, but you must bear with me till I say a few things more—

The Comforter—the Holy Spirit—the Spirit of truth, which Jesus promised to the disciples, was to comfort them; was to bring all things to their memory that he had told them, and was to show them things to come. He was also to convince the world of sin, of righteousness, and of a judgement to come, and he was to remain with them always.

Now, Bro. Scott, if I understand you, you hold out the idea, that the spirit is something abstract from the word, or record; if so, the enquiry I want to make is, in what way he performs his offices to the disciples, Now, have they any comfort not derived from the premises found in the record? Have they any knowledge of what Jesus taught not found in the record? Have they any knowledge of things to come not found in the record? Are they

led into all truth, or a knowledge of all truth, by any other means than the record? Can the disciples now convince the world of sin; of righteousness, and of a judgment to come by any other means than the record?

If it be ascertained that the record now affords to the disciples all that the Monitor, the Holy Spirit did, before the record was made, and that the record is to the church now, what the Spirit was then—where the great error in saying that the spirit and word are one? or in confounding the Spirit and his word? He that knows any thing of the Spirit, abstract from the word, would be at a loss to communicate that knowledge. He would probably say, that his knowledge consisted of feelings, which he could not describe by words, and that these feelings were manifested by gestures, and by acclamations and shouts, such as are witnessed at Camp-Meetings. I sometimes become very much animated, and use the words of the Holy Spirit with more emphasis than at other times; and at sometimes I accompany the words with gestures and changes of countenance, and even with many tears and convulsive contractions, so as to stop articulation and prevent utterance for a time; but this I had witnessed in myself in expressing the words of men, even in reading and uttering the words of novel writers: therefore, I have not ventured to call this a proof of the Holy Spirit, dwelling in a man; for I have seen many doing the things commanded by the Holy Spirit, who were not thus animated, and I believed them to be as much influenced by the Holy Spirit as I was, for their works proved it; and by the fruit we are to judge of the tree;—grapes are not produced by thistles. Yours, in the search of truth.

M. WINANS.

*Answer to the above.*

All the principles in the gospel, and all its privileges also, have been dreadfully entangled; but the arrangement in the Ancient Gospel, as it has, for distinction sake, been called, has laid a solid foundation for correct enquiry. I am not wearied out by your questions relative to the Spirit. Your case is the case of many intelligent persons in this reformation, and the subject has been embarrassed with many difficulties.. Instead, therefore, of being displeased with the doubts of those who do not see with me, the extraordinary sentiment that 'the Holy Spirit was given to men, not to make them obey the Gospel, but because they had obeyed it.' I am, on the contrary, rejoiced when I see the gospel admitted as the message of pardon: and feel greatly disposed with such

as obey it, to investigate all its terms from faith forward. But to come to your letter—

*The Spirit is something abstract from the word?* I do hold forth in my writings the idea that the Spirit is something abstract or different from the word. When the Lord Jesus commissioned his apostles, he gave directions that the converts should be immersed into the name of the Father, the name of the Son, and the name of the Holy Spirit, for this is the sense of the verse. I do not believe, then, that I have been baptized into the name of a non-entity—a something, which when enquired into, is really a nothing. The Spirit is called the Truth, but this proves nothing. Jesus himself is called the word—the word of God; yet I most certainly believe him to be something, or rather some person different from the word. And so of the Spirit, though called the truth, I nevertheless believe him identically distinct from the truth—that is, the written truth. I cannot believe that Jesus is a written sentiment;—I cannot believe that the Holy Spirit is a written sentiment. The record or scripture may be the Father in letter, the Son in letter, and the Spirit in letter; but certainly it is neither the Father, nor the Son, nor the Spirit, in his proper existence. When Bro. John S———was preaching, shortly after the public restoration of the immersion of remission, he was asked what he meant by the Holy Spirit, for he urged the people to be baptized that they might receive the Holy Spirit, he answered that he meant the word of God—he did not believe the Spirit was any thing distinct from the word. Then replied Bro, M———, you should say, and the people would understand you, 'Be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive a New Testament!' Now, Bro. W.. I desire that if what I have already said on the distinction between the Father, Son, the Holy Spirit, and the written word, can save in future all questions relative to their sameness or identity, it may be allowed to do so. I have never written that the Spirit is the word; I never will write that the Spirit is the word: with the scriptures in my hand I never can write that the Spirit is the word.

There are then only two questions relative to this subject that call for adjustment. The first is—Did the apostles and primitive disciples receive the Spirit both in his *word* and in his proper *existence*? The second is—Do the moderns receive the Spirit first in word and then in his proper existence? In the settlement of these two questions we have To separate the things on which we agree from the things on which the disciples do not agree. All agree then that both ancients and moderns must first receive the word of the Spirit: this is to receive the Holy Spirit in word; that

is, in his word, or in words dictated by his inspiration. It is also agreed by all that the ancients, after receiving the word of the Spirit, or the Gospel, did receive the Spirit in his power, i. e. in his proper existence. And, therefore, the only remaining question is—after a man in these times believes and obeys the gospel, is he inhabited by the Holy Spirit in his proper existence? On this the disciples are not agreed. This, I hope, brings the subject within our reach. Do we, or do we not, after obeying the gospel, receive the Holy Spirit in his proper existence as the first Christians did? This is the question; and if what I have said first in regard to the distinctness of the word and Spirit; and secondly, in regard to the question, the real question which calls for discussion and settlement appears satisfactory, then please let me know; and accompany the information with your objections to the affirmative of this last question, arranged numerically, one, two, three, &c. Till then I am your fellow servant in the kingdom of Christ.

WALTER SCOTT.

---

**CORRESPONDENCE.**

Our information respecting the churches and the success of the Gospel in many regions of the country, is of the most animating nature. What encouragement have we all to double our diligence in the kingdom of Jesus Christ, to purify ourselves from all evil, and to stand perfect in the whole will of God. Happy the man who shall be approved of the Lord in the day when he shall sit in judgment on the world! ED.

FRANKFORT, August 20, 1833.

From Bro. McCall, Ky. Dear Bro. Scott,—On last evening I returned from a tour with Bro. John T. Johnson. We were in several neighborhoods.— The good work is going on with the labours of the disciples. The word is mighty and powerful. In the county of Scott about five hundred have been added to the church of God. There is little doing among the sects, except under the labours of Bro. Black, with whom I had a conversation on yesterday, he appears to be with us in every thing save baptism for remission. He says he does not believe with us; but he believes they receive a blessing in it which they cannot have without it. He proclaims just as we do, (so say the people) and he has immersed about one hundred in three or four weeks. His meeting house doors were closed, we preached in a friend's house at the Stamping Ground, in Scott, on last Lord's day and Saturday, several made the good confession, and we constituted a church on the word of God, broke bread with the disciples and left them going on their way rejoicing. There was about twenty-two persons in

the institution, including those who confessed, who will be added after immersion. A great many more persons in this section are not far from the kingdom and I hope to hear ere long, of their taking on the yoke and learning of the Messiah. If the disciples will now continue to seek for glory, honor, and eternal life, (O how delightful it will be,) unbelievers will be constrained to believe and obey. Those Brethren who conduct periodicals, as well as the teachers, I fear have paid, and do pay too little attention to the part which the members of the family are to perform respectively. I am glad to find there is more and more attention paid to this, and I hope to see all the disciples growing up as calves of the stall; 'urge, urge,' my brethren the great exhortation, and the grand one 'Let the word of Christ dwell in you richly.'

From Bro. Haywood. Dear Bro. Scott,—The reformation from modern disorder, to ancient order is gradually progressing among the excellent and intelligent, whithersoever I go. On the Wabash and White river, within the bounds of bro. Trimble, many have been immersed for remission; and the churches are increasing in useful members and efficient labourers: within the bounds of our labors the disciples may safely be calculated at 700. By Brethren Palmer, Davis, Wilson, Kern, Newland and Trimble, 100 at least have been introduced into the kingdom during the past year.

Great success attends the labors of our Christian Evangelist J. O. Kane. Smith, Brown, McPherson and Thomson attended with us at Dubois', where we broke the loaf and received eleven by immersion: upward 150 have been added in this section within one year. O. Baldrige commenced a church at Oxford with 5, they are now 30. Another in his own neighborhood is also increasing. The obedience of Judge Collins at Oxford has awaked a very respectful attention to the Gospel in that place. Yours, &c.

From Bro. Campbell, Bethany. Yesterday, on Lord's day, I was at the Dutch Fork: the brethren there are going on prosperously. I immersed 8 per. sons after my discourse. The churches in this region, are still progressing toward perfection; they are all at this time going on well as far as I know.

The success of the Gospel, as given in the CHRISTIAN MESSENGER for this month, is singular.—ED.

Brother L. J. Fleming writes, July 15, 1833, that he had immersed sixteen persons within a few weeks. Since, he writes, (July 19) that he had preached at Lawrenceburgh, and seven more confessed the Saviour.

*Mountsterling, August 15, 1833.*

Since my illness, (June 26) I have immersed two hundred and seventy-eight. Other brethren have immersed (perhaps) more than a hundred, within less than, seven miles of my house.

We have just been informed that on the last Lord's day in July, and the first Lord's day in August, brother John W. Roberts immersed 50 persons each day in the counties between this and the Ohio river.

Brother Thompson of Ia. Rush county, has recently baptized eight, and bro. J. Longley, two.

Brother I. Rogers writes, August 16—That on Tuesday before, sixteen were added to the Lord.

Brother L. Flinn, of Troy, Missouri, writes July 30—That within twelve months, more than a hundred had been received into fellowship in his bounds.

*Fayette county, Ky. August 14, 1833.*

DEAR BRETHREN—I avail myself of an opportunity I have, to inform you, that on this day, brother Fleming addressed a large congregation at Union, and that six were added to the church. In the afternoon, one more was added at brother Gano's; and eight were immersed by brother Gano; making twenty-eight that has been added to the Union, within a short time. O! that the good work may progress.

Your brother,

THOMAS M. ALLEN.

Since the last number of the Christian Messenger, the cause of enlightened Christianity has advanced with additional speed. The numbers added to the congregations within this county, in a few months, rises above four hundred.— Wherever the reformation has advocates, sinners are bowing in scores to the Lord Jesus. We pray the Lord to continue with us in the glorious work. The good work of reformation has recently commenced at the Stamping Ground, where brother James D. Black labors, and where the jun. editor has spent a portion of his time, and continues to do so. Within two weeks, about eighty persons have confessed the Lord, and bowed to his authority. It is a gratifying spectacle to see the young and old there so earnestly engaged in the heavenly cause of religion; and sinners bowing in such multitudes to the King of kings.

Brother Black owns no creed but the Bible, and wields the sword of the spirit, *the word of God*, with great force and effect. As one who understands his master's business, he takes the testimony of God, as the power of God to produce faith, &c. May the Lord bless the brethren.

Thine,

EDITORS.

Brother A. Wright, of Randolph, Missouri, writes, July 23.—Since my last I have immersed five; and last night another confessed the Saviour.

Brother S. K. Milton, of Falmouth, Ky., writes August 7th.—That he and brother J. Roberts attended a meeting at Kensontown, on Saturday and Sunday last; when ten confessed the Lord and were immersed.

Brother John Rogers, of Carlisle, writes, August 5.—That since his last, published in the Messenger, he has immersed about seventy in the bounds of Carlisle. He informs us that brother Hawn, Coons, and others, near Carlisle, have within a few weeks immersed a hundred and fifty.

Brother Joshua Irvin, of Millersburgh, Ky., writes, August 5.—That about twenty-four had recently united with the church, at that place: also that a three days' meeting is appointed there, commencing Saturday before the fifth Lord's day of September.

From Bloomington, Ia. we have received, August 4, a communication from Doctor Roach, stating that brother Michael Combs had recently baptized eight, prospects in that country are good; nothing but efficient laborers wanting.

Brother Washington Dunkeson of Hopkinsville, Ky., writes, August 6.— That since his last to us, he has baptized twenty-four.

Brother J. H. Hughes, of Missouri, writes, July 19.—That at a meeting at Ramsey's Creek, five were added to the church.

On yesterday, (July 8) we baptized eleven in Bethel, and received five more. A few days before, about the same number had been added to the church. On Cane-run, a few miles east of Bethel, a few weeks ago, were received and baptized about fifteen.

Brother H. Burnam, of Fayette, Missouri, writes, July 23.—That the good cause is progressing very well in that part of the country: that brother Joel H. Haden is baptizing more or less every week; but that they are much persecuted by sectarians.

Brother J. P. Andrew, of Cincinnati, writes, August 2—That he has recently baptized four more.

Brother J. W. M'Cann of Williamstown, Ky., writes July 29—That brother William Walter has recently preached there, and baptized twenty-six, and received one by letter. The church there now numbers eighty-four. On 9th of February last, it began its existence.

Brother Thomas C. Johnson, of Spencer, Ia., writes, July 21—That brother M. Combs, preached there lately; that he had baptized nine near Bloomington, a few days before; that the religious appearances in some places were good.

Brother W. Rogers, of Cane-ridge, Ky. writes, July 25—We have good prosperous times in the Lord. Since you were here, about twenty-five whites, and ten or twelve colored brethren.

Brother M. Combs, of Indiana, writes July 20, that the churches had selected him to ride as an evangelist: that he is now on his second tour, in which he had immersed twenty; that in many of the churches, especially in and about Bloomington, the prospects are good.

Brother J. G. Martin of Paris, writes July 30. After naming that nine had just united at Paris, he says twelve were added to the church at Millersburgh, last Saturday. The church at A. Parker's had an addition of nine on July 29. At North Middletown, same day ten were added: and sixteen were added to brother Gates' church in Paris on last Saturday week.

---

### ITEMS.

Accounts from Rome, of June 4th, state that the Pope was suffering under severe illness.—*Paulson*.  
It has been decided in the great Quaker case, by the Court of

Appeals of New Jersey, that the Hicksites have so far swerved from the original doctrines, that donations, bequests, &c. made for the support of those doctrines must be left to that portion of the congregation who will maintain them, even though the Hicksites should outnumber and outvote them.

*Right Rev. Dr. England, Bishop of Charleston.* The Cork Register of June 21, announces the arrival of this popish prelate in Dublin, after having received at Rome the warmest and most flattering reception from the Pope. Dr. England, we understand says the Register, received from his holiness several marks of favor and dignity.

In the house of commons, on the 8th July, the Church Temporalities bill was read a third time without discussion. Mr Shell moved the addition of a clause to reduce the income of all future Archbishops in Ireland, to £4,500, and the incomes of Bishops to £2,000 per annum. The motion was seconded by Mr. Hume, and supported by Mr D. O'Connell, Mr. Stanley and Sir R. Peel, opposed the addition of such a clause and it was negatived without a division. Mr Stanley and Lord Althorp charged the opponents of the bill with the avowed design of putting down the protestant establishment in Ireland.

God grant that every establishment that opposes the diffusion of Christianity, as it came from the hand of its author, may be put. down, and that immediately.—ED.

—

The inhabitants of Jackson county, Missouri, have voted the following resolutions against the Mormonites:

'1 That no Mormon shall in future move and settle in this county.

'2, That those now here, who shall give a definite pledge of their intentions, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without any material sacrifice.

'3. That the Editor of the "Star" be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

'4. That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and counsel and advise their brethren here to comply with the above requisitions.

'5. That those who fail to comply with these requisites, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.'

In conformity with the foregoing, the citizens of Jackson county deputed a committee of thirteen persons to wait on the Mormonites, and inform them of the determination of said meeting. The Mormonites refused to leave the place—but held out some hopes

of a peaceable arrangement, if permitted to consult their friends in Ohio and elsewhere. The length of the demand would not suit the views of those who composed the public meeting, and they forthwith proceeded to demolish the printing office of the Mormonites, After razing it to the ground, and securing the press and types, the meeting adjourned to meet again on the 23d of July. When this meeting took place, the committee appointed by the first reported that an arrangement had been made with the Mormonite leaders, for their removal out of Jackson county. This removal is to take place as soon as possible. On making this known to the meeting, it was acquiesced in, and the meeting was adjourned.

On the above proceedings we need say nothing more, than that they savor of religious persecution. In our opinion, the citizens of Jackson county might just as reasonably hold meetings, and pass resolutions against many other religious sects, as the Mormonites.

---

Nothing is more certain than that preaching, in many instances, is made a pretence for abusing the population of our country. Hell and condemnation is the rant of an innumerable host of men publicly acknowledged as teachers of our religion; and a man shall be esteemed a sincere, honest, and zealous preacher of the gospel, whose mouth is remarkable for nothing so much as for the stream of fire and brimstone which it constantly pours forth. Damnation is no part of the gospel of Christ. Indeed how should it be! Damnation could be gospel or good news to no man. This is only the result of disobeying the gospel. The gospel is peace, propitiation, pardon, salvation. We think the original gospel has dawned upon it prospects of glorious success when the people begin to pass resolutions against the practice of substituting damnation for salvation. May all the villages, towns, and cities in these states emulate the good resolutions of the people of McKeesport.—ED.

McKeesport, Aug. 22, 1832.

*Dear Sir,*—On last Sunday the Rev'd gentleman herein alluded to, after expelling from the Presbyterian congregation two of its members, followed up the expulsion by declaring that he considered this village one of the worst places this moment on the face of the earth. That he was acquainted with a city in this State, in which there were 10,000 prostitutes, and that he was informed by a pious and religious man, that this town and its vicinity was worse in proportion to its population, and that he considered it a Hell upon Earth.

The feelings of the citizens have been roused by this expose of his, and have come to the annexed resolutions. Yours, &c. J. MOORE.

*Public Meeting at McKeesport.*—At a meeting of the inhabitants of the village of McKeesport, convened to take into consideration the calumnies and uncharitable invectives issued against its inhabitants, by the Rev. Mr. McCandles at the church at this place, on Sunday last, the 18th of August, 1833.

*Resolved,* That it is the unanimous opinion of the members of this meeting, that the Rev'd gentleman in question, has altogether mistaken the character of the inhabitants of this place, inasmuch as with the exception of three members of his congregation, the entire population has existed for very many years, without having drawn upon themselves the disapprobation of any ecclesiastical institution whatever, or of any department of the civil authorities of this State.

That under such circumstances, where the people neighbor, congregate and transact their business to their mutual satisfaction, not even requiring the most trifling interference of the most subordinate civil officer, they consider their situation far from being unhappy. But on the contrary, if this state of things is considered by the Rev'd gentleman as a Hell upon Earth, we can assure him that for our part we shall not regard his anathemas otherwise than, when he threatens Hell upon us, we shall consider the fulfillment of his predictions as quite a blessing—from the comforts of which may the Lord in his infinite mercy never remove us.

Given under our hands at McKeesport, in the happy valley at the mouth of the Youghiogheny, on the bank, of the Monongahela.

J. MOORE, Secretary.  
August 23, 1833.

H. SPRINGER, Chairman.

# THE E V A N G E L I S T,

BY WALTER SCOTT.

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

---

NO. 10. CINCINNATI, OCTOBER 6, 1833. MESSIAH. VOL. 2.

---

## MR. LYND ON BAPTISM.

Joshua Wilson of the Presbyterian Church, Cincinnati, is a disciple of the Old School of his own sect; and has long been distinguished for his inflexible attachment to the principles of his party: he goes for the very letter of the Westminster Confession: and is prepared with broom and brush to sweep from the area of enquiry, all, and every opponent who dares even suspect the divinity of the British Oracle. Few men are more provoking and less convincing in what they say on religion, than Joshua Wilson. "Hard words and soft arguments" does not form declaratively his motto: but in fact it is his practice. His words are as hard as a stone; his reasonings as soft as a feather; and to contemn the sentiments and insult the reason and religion of others, has ever been with him a matter light as air. To call men Arians, Christians, New Schoolmen, Campbellites and any other nickname, which ignorance or vice has forged for those who struggle for reform, is to him a great delight.

The gentleman wrote a book some time ago to prove that *Baptism* is *sprinkling*. Observe, reader, not that sprinkling is baptism, but that baptism is sprinkling: meaning to play the hero, and to show Baptists that not a soul of them, in being immersed was baptized.

Mr Lynd, it seems, lately and unexpectedly had this rodomontade of the Doctor's conveyed to him through the Post Office. His answer to, and animadversion on the insolent propositions of the splenetic old gentleman, are worth the reading. First they are very sensible and fully expose the Doctor's positions: secondly they prove that Mr Lynd, when his prejudices are unconcerned, can be as discerning as other men, and that if it were not for prejudice or something equally difficult to encounter, he could just as easily see that baptism means the remission of sins, as that *baptizo* means immerse.

But we shall let Mr Lynd speak for himself; and if the reader says the piece is rather long, let him also say that it is very good. Mr Lynd has pursued

Booth's method of producing authorities from the Paedobaptist side in order to prove that *baptizo* means immerse. But let Mr Lynd remember that from the same authorities can it be gathered that baptism is for remission.

A sermon which was published some years ago by Dr. Wilson has been, and still is, circulating in this city and through the country. The object of this discourse, is to prove that *baptism* is *sprinkling*, and that *infants* are entitled to this ordinance. I had often heard it spoken of, but never took the trouble to procure it, presuming that it was similar to all the productions on this side of the question. Lately, it has been sent to me through the Post-Office and I have gratified myself *exceedingly* in reading it. The author of this sermon asks the question, with great apparent confidence, 'Do they discover immersion in John's baptism? No, for John baptized *with* water, analogous to baptizing *with* the Holy Ghost. But we have shown that John baptized *in* water, *in* the Jordan—and what is this proposition *with* made emphatic for, but to have a pretty little play upon the word. Those who are acquainted with the accommodated use of terms, know, that baptizing *in* the Holy Spirit, is a suitable expression to convey the idea intended;—but more of this before we have done.

"John baptized (he says) to fulfil *all righteousness*," and then asks the question "What did righteousness require? A priest was set apart to his office by washing with water. What was the mode of washing? By sprinkling the water upon the subjects."

But need any person be told that this passage "*to fulfil all righteousness*" means, *to fulfil every righteous ordinance*. And if John received this rite from Heaven as will be presently shown, was it not a righteous ordinance? What has the observance of this institution to do with something that transpired under the Jewish law? Were all John's followers, Priests, and initiated by baptism into their office?

The author says if John *immersed* Christ, he was so far from fulfilling *all* righteousness, that he was evidently a transgressor of the law of God." Now if his application of this ordinance be true, John was a transgressor of the law at any rate, for if he had even sprinkled Christ according to the plan of inducting the Levites into their office, he would have fulfilled but a part of *all* righteousness.

Read the righteous law on this subject. (*Numb.* 8: 7, 8.) "And thus shalt thou do unto them, to cleanse them: sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, (i.e. by dipping.) and so make themselves clean." Now, I would ask—*Did Christ shave his flesh all over, and then wash his clothes, and afterwards bring his offerings as prescribed in that law? Does a part equal the*

*whole?* And if he did no more than the sprinkling part of that law, how did he fulfil all righteousness? We must have another book to illustrate this.

But is this argument perfectly *ingenuous*? The word *Baptizo* means *to immerse*—one of its modifications is, *to wash*, in which the primitive meaning of *immersing* or *dipping* is still retained. Now, Dr. W——, takes the modification, *to wash*, and says—"A priest was set apart to his office, by washing with water." This is not strictly the fact.—From the law just quoted, and the very law to which he has referred us, we learn that the Levites were initiated—

1. By having water sprinkled upon them—
2. By shaving their bodies—and,
8. By washing their clothes, which must have been done by dipping them.

He then asks the question, "What was the mode of washing?" —and replies, "By *sprinkling* the water upon the subjects." Now the washing and the sprinkling were two distinct things, and both were performed upon the subjects—sprinkling was no more a modification of washing, than washing is a modification of sprinkling. *Washing* is never intended by *sprinklings* under the law— nor are sprinklings intended in the directions to wash.

He observes again—"John either baptized with water in the mode of aspersion, or he contradicted the Three that bear witness in earth;" alluding to a passage in the 1st Epistle of John, and the 5th chapter. In the explanation of these witnesses, he says, God's three witnesses on earth, are in perfect harmony. They agree in one. One fact, and one mode of testifying that fact. The fact is purification, the mode, sprinkling." Now if the fact to which these testify is purification, then language can be made to speak any thing. It could be shown just as readily, that circumcision was the fact, and a sharp stone the mode of doing it.

The Apostle John says, "This is he that came by water, and by blood, even Jesus Christ; not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth." The spirit bore witness to the fact, that Jesus Christ was the Son of God, both by water, and by blood—both at his baptism and his death and resurrection.

John the Baptist says "That he should be made manifest to Israel, therefore am I come baptizing in water." When Jesus was baptized and came up out of the water, he was manifested to Israel, as the Son of God, for the Holy Spirit descended like a dove, and bore his testimony, while the voice from heaven proclaimed—'This is my beloved Son, in whom I am well pleased.'" In his death the same manifestation was given. The retiring sun, the rent veil, the

bursting rocks, all attested his divine mission, and the spirit, through his resurrection, completed the testimony;—for, he was declared to be the Son of God with power, by his resurrection from the dead. In this verse, the testimony, (*Marturoun*,) is used as the participles of the imperfect tense, and shows that the actions were past and finished. The same witnesses are used in another sense in the 8th verse, where the word is employed as the present participle to denote a continued testimony.

"There are three that bare witness in earth, the spirit, and the water, and the blood, and these three agree in one."—There are three then who bear continued testimony to something. What is it? The Apostle proceeds; "If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son. He that believeth on the Son hath the witness in himself; he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son." Now what is this testimony, or, in other words, this record that God hath given concerning his Son, and the proof of which every believer has in his own experience? The Apostle answers directly, "And this is the record, that God hath given to us eternal life, and this life is in his Son." Here the witnesses testify to the truth, that we have eternal life in Christ, and they agree in their testimony.

1. The spirit testifies to this truth, in the words which he has himself dictated, in which this doctrine is made known:—and in his sanctifying influences by which this truth is realized in the experience of the believer.

2. *The water*, i. e. the ordinance of immersion has a direct reference to the resurrection of Christ, and emblematically represents our own resurrection. Its continued administration in the Church reminds us of the fact, that we have eternal life in the Son of God. Hence Paul says, "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

3. *The blood*, i. e. the commemoration of the shedding of Christ's blood, which is constantly made in the Lord's supper, is a witness to the end of the world, that we have eternal life through him.

Dr. Doddridge, Dr. Adam Clark, and McKnight, give substantially this view of the passage

The same writer observes, "If John immersed Christ, or any one else, and thereby established an exclusive mode of baptism, which we are bound to adopt, then baptism in many places, where

the gospel must be preached, is perfectly impracticable. But the Lord Jesus could never approve of such absurdity; for wherever men can live, the gospel can be preached, and wherever the gospel is preached and believed, its ordinances can be administered."

But this objection to immersion, contains its own answer. "Wherever men can live, the gospel can be preached." And, pray, can men live where there is no water for themselves, and their cattle? There is not a spot on earth, where men can live, but water can be procured in sufficient quantity for the purpose of immersing.

Let us consider in the third place, the origin of John's baptism— "*Was it from heaven, or of men?*" It is said that the Jews had a method of baptizing among them, before John came, called the baptism of proselytes, and that John took up this custom, and continued it 5 and this is assigned by some, as a reason why the New Testament is silent respecting infant sprinkling. But there is strong presumptive proof that this is an error.

1. The crowds assembled at the place where John was baptizing, in connexion with the singularity of his manners, induced the Sanhedrim to send to him a deputation of their most respectable characters, even the Priests and Levites, to ask him, "Who art thou? And he confessed, and denied not, but confessed, I am not the Christ.—Art thou Elias, and he answered I am not."—They then demanded of him, why he baptized. Certainly these questions and replies do not prove that the baptism of proselytes was then in existence, or that John's baptism was merely a continuation of proselyte baptism. They do not even imply it, for it is well known that the Pharisees professed great respect for the Prophets. Now had John intimated, that he was personally Elijah, or the Messiah, it is highly probable that they would have been satisfied with the authority of either, to institute a new ceremony.

2. There is no proof that proselyte baptism was in use among the Jews, when John appeared. It certainly was not a part of the law of God.—(See Ex. 12: 48, 49.) If the elders made an addition to the divine law, without the sanction of the ruler of the universe, and proselyte baptism was that addition, practised at the time when John appeared, proselyte baptism was an unrighteous ordinance; and yet Jesus Christ declares, "Thus it becometh us to fulfil all righteousness." Consequently, the baptism of John could not have been a continuation of proselyte baptism.

3. This baptism depends upon the *Talmuds* for proof: works written several centuries after the time of John.

4. If the baptism of John were not extraordinary, why did the Jews doubt his authority, and why were they confounded, when asked the simple question:—"The baptism of John, whence was

it, from Heaven or of men."—They reasoned thus, "If we shall say from heaven, he will reply, why then did you not believe him? If we shall say of men, we fear the people, for all hold John as a prophet." Were the baptism of John a continuation of proselyte baptism, they could have answered the question without hesitation, and fearless of the people, who must have known that it was *of men*.

The baptism of John then was from heaven.—We may establish this from his own words, "*He that sent me to baptize in water.*" Who sent him? "*There was a man sent from God whose name was John.*" As he was commissioned of God to this work, we conclude it was from heaven.—Our Lord says "The Pharisees and lawyers rejected the counsel of God against themselves, not being baptized with the baptism of John." His baptism therefore, originated in the counsel, in the wise determination of Jehovah, and of course was from heaven. Let no man despise that which heaven has enjoined: let no man substitute traditions in the place of divine authority, lest a jealous God reprove him and say, "*Who hath required this at your hands?*"

The testimony which the spirit and the voice from heaven bore to Christ at his baptism, is a striking confirmation of the divine original of this institution. The baptism of John was perpetuated by the command of the Saviour, to the end of the world, "Go teach all nations, baptizing them, &c., and hence we infer the divine authority of this institution."

The writer to whom I have already referred, says, "In looking at the testimony of the spirit, and the water, and the blood, I could never imagine how they first invented the idea of immersion." Shut a man up in a room of a moon-light night, and tell him to look at the coal-grate; do you suppose that he will see the moon there? Certainly not:—but why not? Because he looks in the wrong place. So we may look at the three witnesses, till heart and flesh fail, and we shall not discover how the idea of immersion was first invented. It is more than hinted that the Baptists invented the idea of immersion. But no, sir, the Baptists took it as they found it. It was invented by the Almighty, and first practised by John, the forerunner of our Lord. And if you will condescend to turn away your eyes from those three witnesses, we will show you the grounds of our belief. Look, sir, at the Lexicons of the Greek language. Dr. Gill, whose advantages were far superior to ours, says, "I have consulted several Lexicons, as those of Suidas, Scapula, Hadrian, Junias, Pasor, as also another made by Budeus, Tusanus, Gesner, Junius; Constantine, Hartung, Hopper, and Xylander, who all unanimously render the word by *Mergo, immergo*, to plunge or dip into: And though they afterwards add

also, *abluo*. *Lavo*, to wash; yet it is plain they mean such a washing as is by dipping; and we are very willing to grant it, for we know there can be no dipping without washing; but had they meant a washing by pouring or sprinkling, they would have rendered it by *perfuno*, or *Aspergo*, to pour upon, or sprinkle; but this they never do."

It would be passing strange if all the Lexicographers were mistaken in the definition which they have given. The word plunge does not more definitely express the idea of immersing, than does the Greek word *Baptizo*. We plunge our candidates into the water, and this we call baptizing them. Will any one contend that we do not put the whole body under water, because the word, plunge, does not always mean to immerse? A horse is said to plunge, in certain motions; a person is said to be plunged into a ditch, when he may not be entirely covered with the filth; and a person may be plunged into deep distress. But in all this accommodated use of the word, the ordinary and literal meaning is most amply sustained. Let us try to substitute the word sprinkle in either of these examples. The horse sprinkled exceedingly and threw his rider. He was sprinkled into the ditch. He was sprinkled into deep distress. It does not make sense. Yet this is perfectly analogous to the reason of those, who say that *Baptizo* does not mean to immerse, because the word is sometimes used in a figurative or accommodated sense. But more of this in the order of passages which will illustrate the remark.

Again, Sir, look at these critics, all of your own faith and practice, as far as this ordinance is concerned, and some of the best and greatest men that ever lived.

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

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

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

Ranchius. "The proper signification of *Baptizo*, is to immerse, plunge under, or overwhelm in water."

Bossuet. "To baptize, signifies to plunge, as granted by all the world."

Venema. "The word to baptize, is no where used in the Scripture for sprinkling."

Dr. Wall. "This, (immersion) is so plain and clear, by an infinite number of passages, that as we cannot but pity the weak endeavours of such Paedobaptists, as would maintain the negative of it, so also, we ought to disown and show a dislike of the profane scoffs which some people give to the English Antipaedobaptists," &c. &c.

Stillingfleet. "Rites and customs apostolical are altered, as dipping in baptism."

Mead. "There was no such thing as sprinkling used in baptism in the apostles' days, nor many ages after them."

Salmasius. "Baptism is immersion."

Pool's Continuator. "To be baptized, is to be dipped in water."

Witsius. "It cannot be denied that the native signification of the word baptize is to plunge, or to dip."

Dr. Campbell. "The word baptize, both in sacred authors and in classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning."

The text, in German, and in Dutch, the Danish catechism, the Syrians, the Armenians, the Persians, and all Eastern Christians, employ the word in the sense of dipping.

But why did these great and good men, profess one thing and practice another? We cannot tell. They have not told us themselves. We leave their reasons with themselves. Perhaps some, who at the present day, are dissatisfied with their sprinkling, and yet remain Pedobaptists can assign the reason.

Again, Sir, look at Ecclesiastical history—Dr. Mosheim, describing the rites and ceremonies of the church in the first century, says: "The Sacrament of baptism was administered, in this century, in places appointed and prepared for that purpose, and was performed by the immersion of the whole body in the baptismal font." Writing of the 2d century, he uses this language: "The persons to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly, the devil and his pompous allurements, were immersed under water."

Tertullian says—"It is all one, whether we are washed in the sea, or in a pond; in a fountain, or in a river; in a standing, or in

a running water; nor is there any difference between those that John baptized in Jordan, and those that Peter Baptized in the Tiber."

Gregory in his Ecclesiastical history, say, "Baptism was, in the first century, publicly performed, by immersing the whole body in water."

Venema. "It is without controversy, that baptism in the primitive church was administered by immersion into water, and not by sprinkling."

Dr. Sharp. "Whenever a person in ancient times, was baptized, he was not only to profess his faith in Christ's death and resurrection, but he was also to look upon himself as obliged to mortify his former carnal affections, and so enter upon a new state of life; and the very form of baptism did lively represent this obligation. For what did his being, plunged under water, signify. but his understanding, in imitation of Christ's death and burial, to forsake his former evil courses, as he ascending out of the water, did his engagement to lead a holy, spiritual life."

Wolfius. "That baptismal immersion was practised in the first ages of the Christian church, many have shown from the writings of the ancients."

Calvin. "Here we perceive how baptism was administered among the ancients; for they immersed the whole body in water. Now it is the prevailing practice for a minister only to sprinkle the body or the head."

Wesley. "Buried with him alluding to the ancient manner of baptizing by immersion."

Bishop Taylor. "The custom of the ancient churches was not sprinkling, but immersion."

Curcelloeus. "Baptism was performed by plunging the whole body into water, and not by sprinkling a few drops, as is now the practice. Nor did the disciples that were sent out by Christ, administer baptism afterwards, in any other way."

Whitby "Immersion was religiously observed by all Christians for thirteen centuries."

These were all Pedobaptists, in practice, but Baptists in principle; and their testimony is of great value in the decision of the question before us.

While upon the ancient practice of baptizing, we think it not un-

important to show what was the decided judgment of the first English reformers, from which it will be apparent that the church of England preferred immersion to sprinkling. We are indebted to the Rev. Dr. Ryland for the following account, which may be found in the preface to his "Candid Statement," "In the library at Bristol, we have a copy of "The Book of Common Prayer, and administration of the sacraments and ceremonies of the church after the use of the church of England, A. D. 1549." Trine immersion is here justified in the following words: "Then the prieste shall take the child in his handes, and ask his name: and namyng the childe, shall dippe it in the water thryse. First, dipping the right side: seconde, the left side: the thirde time dyppyng the face towards the fonte: so it be discreetly and warely done, saying," &c.

Several allusions also are found in this book, to the primitive practice of immersing, upon which the Dr. has the following remarks: "I cannot help expressing my astonishment, at the increasing reluctance of our modern Paedobaptists to admit, that immersion was the original practice, and continued so to be for many centuries after the introduction of infant baptism; and was also considered, as far more significant than pouring, which alteration occasioned by an inordinate stress being laid on the ordinance as necessary and efficacious for the forgiveness of sin, has in far later times been changed into bare sprinkling."

The first example of sprinkling is that of Novatian, which occurred about the middle of the third century. Eusebius says, "He received baptism, being besprinkled with water on the bed where he lay, if that can be called baptism." But why doubt? Why suggest by this language, that it was improbably called baptism? So imperfect was this baptism, that a person who had received sprinkling or pouring, could not be admitted to holy orders.

The first one who pleads for this practice among the ancients, is Cyprian, bishop of Carthage. He does not attempt to justify it, on the basis of Apostolic practice; but simply because he thought that divine favours were not capable of diminution or injury, and that nothing less than the full blessing could be enjoyed, where the Divine bounty is received, with a full and perfect faith, both of the giver and receiver. Errors had at this time, gained considerable standing in the church, for this very Bishop, in his writings contends for the consecration of the baptismal water; the exorcising the devil; and the use of anointing in baptism. We envy not those who plead sprinkling from such authority. At this early period, the idea obtained that baptism was the sign of forgiveness, and hence multitudes, unwilling to die without the remission of their sins, were desirous of being baptized. In cases

of extreme illness, they sent to Cyprian, to know whether a little water, would not answer as well as the immersion of the whole body. Merciful man! and already attached to rites, which all Protestants of the present age discard; we are not surprised to learn that he allowed a substitution; but even in this he was not quite sure, for he added in his instructions. "Nevertheless if they happen to be restored to health again, let them be had to the river, and there be dipped."

"Sprinkling, once sanctioned by a Bishop, soon gained ground and became common in Africa, in all cases of necessity. Pouring was first established in Europe by Pope, Stephen III, in the beginning of the eighth century—and this only in cases of necessity. The council of Ravenna declared, sprinkling or immersion, indifferent, about the beginning of the fourteenth century. In England, during the reign of Edward VI, immersion was the common practice, except in the cases of weakness. Dr. Wall assigns the reason why, in the reign of Queen Elizabeth, dipping was laid aside. He says, "It being allowed to weak children to be baptized by affusion, many fond ladies and gentlewomen first, and then by degrees the common people would obtain the favor of the priest, to have their children pass for weak children, too tender to endure dipping in the water."

Thus we have seen that when the counsel and practices of Jesus Christ and his Apostles were followed, baptism was immersion; but that as soon as errors obtained in the church, and the bishops, leaving the pure commandments of God, began to enjoin their own superstitions; baptism, in cases of necessity, was sprinkling or pouring. Let the impartial reader judge.

Lock once more—Here is the Greek church. From the first, period of their embracing Christianity down to the present day they have practised immersion. And however erroneous their opinions may be, yet they are authority in a case of language, which is native to them, and especially in reference to a word which universal and constant practice for ages among them has sanctioned. Dr. Wall says: "All the nations of Christians, that do now, or formerly did, submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling; and though the English received not this custom till after the decay of popery, yet they have received it from such neighbouring nations as had begun it in the time of the Pope's power: but all other Christians in the world, who never owned the Pope's usurped power, do, and ever did, dip their infants in the ordinary use. And if we take the divisions of the world from the three main parts of it, all the Christians in Asia, all in Africa, and about one third part of Europe, are of the last sort., (who baptize

by dipping,) in which, the third part of Europe are comprehended, the Christians of Graecia, Thracia, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia, Nigra, &c., and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any "

Look at the ancient monuments: Baptisteries, or places for baptism, were built in ancient times, all over the Christian world. They were large buildings, having in the centre a commodious bath of water, into which persons descended by a flight of steps. There is at the present time, in owe of the churches of Rome, a bath of this description capable of accommodating two persons, in which, according to tradition, Constantino the Great was immersed. If the ancient custom were sprinkling, why these buildings? And how shall we account for the fact that as sprinkling gained ground, little fonts, or basins, were substituted?

Can any one conceive now, how immersion was first invented? The author of the sermon, still asks the question—"Do they find immersion in the meaning of the term baptism?" We have shown this by Lexicons and Critics, and primitive practice. Certainly, we find it in the meaning of the term,—but he replies, "No, for we read in the Septuagint, that the body of Nebuchadnezzar was baptized with the dew of heaven. And in the Greek Testament we read—when they came from the market, except they baptize they eat not, and, the baptism of beds or couches,"

I repeat it—this quotation from Mr. Lynd's Pamphlet, is rather long, but it will serve to show the reader with what care and precision a man will make out his propositions, when they lay on the side of his own prejudices: while, what Mr. Lynd has said on remission as connected with baptism, will demonstrate, that the plainest case may puzzle a very sensible man, if he shut his eyes, and wink close, lest he should see too much. No doubt Mr. Lynd thinks, that the many authorities of Calvin and others, fairly prove *baptizo* to mean immerse, and not sprinkle; but why not admit the authority of these gentlemen in the case of remission. Calvin does, indeed, say, that *baptizo* means immerse; but does he not also say, that immersion is for the remission of sins? Undoubtedly he does, and in his fifteenth chapter of his Institutes, carries this matter to a length to which the reformers have never dared to stretch themselves. Let Mr. Lynd read said chapter, and say, whether Calvin did not write to the following effect: that, those pardoned in baptism, had both their original, past and future sins, forgiven them.—This much reformers depone not.

ED.

NOTE.

The following is the recantation of a Catholic Priest—a great novelty—and will be read with pleasure and surprise. An expose of the internal economy of the Papal church in the U. States is a desideratum. and said occurrence may yet lead to it; but unless Mr. Smith has seen more of pure Romanism than exists in these States he knows but little about it comparatively. To comprehend fully its theology and morality a man must not only be a catholic and a catholic priest, but he must be a priest in a purely catholic community, in a country in which popery is established; in which the entire machinery of the 'Man of Sin' is in full operation and the oven pants and flashes with the full force of all the heat which a fire, lighted by law, can communicate.

The recantation was written for 'The World,' a Regular—Baptist paper, published in Philadelphia, a matter which might suggest the idea that Mr. Smith has joined the Regular Baptists; but of this we are not informed; be it as it may unless Mr. Smith repudiates Protestant creeds as well as Popish manuals his recantation will be of small value either to himself or others.

Ed.

**THE RECANTATION OF A CLERGYMAN**

*Withdrawing himself from the ministry and communion of the Roman Catholic church.*

The salvation of my own soul, and a sincere desire for the salvation of my fellow beings prompted me, first, to break the fetters of prejudice, and, having broken them, to fly to the rescue of my fellow captives who are still under the trammels of Popery. By the

grace of God, my efforts may oppose an insuperable barrier to the future devastation of Popery in our happy land. Many already have been captivated by the alluring representations of the heralds of Romanism. The exterior of this deadly sepulchre may appear to some, white and unspotted as the truth itself, but he who has penetrated into its dark recesses is appalled at the hideous specters that are presented to his view, and struck with horror at the victims who lay immolated at the shrine of her soul-destroying system. Dead mens' bones, and worse than dead mens' bones; their immortal souls, lie in heaps of ruin. The very air of this pestiferous region paralyzes the soul, and deprives her of the activity that is necessary for her escape. The door of infallibility being closed upon her, she is left to grope her way, hood-winked by blind obedience, in a labyrinth where every step leads her farther from the light of truth, till at length, exhausted, she sinks, the unhappy devotee of blind attachment, or the victim of despair. Eternal praises unto the thrice illuminating mercy of God my Saviour, the mighty power of grace at length broke the bolts of my confinement and set the prisoner free. Enjoying now the freedom with which Christ has made me free, I shall take the liberty of vindicating his glorious cause by exposing the horrors of Popery to the public view.

And first, I thus publicly, in the sight of heaven and earth, withdraw myself from the Roman ministry, and from all communion with her church.

It has now been about two years since I left the exercise of the ministry. During the two years previous to my leaving it, I exercised my functions in a parish on the river Raisin, in Michigan territory. The people under my charge were almost wholly French, or, rather Canadians. I found them, on my arrival amongst them, not only destitute of religion, but a scandal even to human nature. Obedience, however, placed me amongst them, and I began my work. I labored with unremitting assiduity to convince them of the necessity of regeneration in order for salvation; this was a doctrine they did not comprehend; or at least, they thought they could be saved without it: Provided they could get the priest to pardon their sins all was well. "*He who hears you (i. e. the priests) hears me*" So firmly persuaded are they that in hearing their priest they hear Christ himself, that provided, they get absolution, they are satisfied. Hence it was that all my efforts and all my prayers for their conversion were ineffectual. My admonitions, at length, became so insupportable to them, that they resolved to get rid of me, seeing I was a continual opposer of what they considered the innocent diversions of life and of the liberties which Christians may lawfully enjoy. The innocent diversions were horse-racing, hunting, fiddling, and card-playing,

on the Sabbath: and their Christian liberty was the receiving of the Supper of the Lord when I judged them more fit companions for bacchanalians. At one time their fury was so violent that they threatened to pull down the house in which I lived. Finding, however, that their threats were ineffectual, they had recourse to slander. Here they succeeded—although my character was unspotted, and they knew it well, yet the most distant rumor of some foul calumnies are of such a blasting influence that its effects are productive of consequences that nothing can prevent. This was the fatal stab to my authority: here the miserable group of my opposing champions beat their reverie: this was the standard around which they rallied; the fort from which they shot their poisoned arrows at me. That I should fall was their determination. Death I feared not, and they knew it. To destroy my reputation, dearer to me than life, was therefore, their last resource. Like the fell savage who attacks his sleeping victim in the dark, so did they attack my character. Thanks be unto the Lord, the storm which raged has blown me from the moorings where infallibility had chained me to destruction, and wafted me out into the wide expanse of gospel truth where I can ride in safety. Jesus now directs me on my course, the bright and Morning Star; not the infallibility of the Popes and councils. The Word of God is my rule of conduct; not, the Pope says this, nor, the Pope says that. The spirit of His love explains this rule; not the spirit of the Beast. My Father, Abba, is in heaven; not at Rome, in gold and purple, and precious stones. He sits upon a throne of justice love, and mercy; not upon a *scarlet colored Beast dyed with the blood of the saints*. The homage that we give him is the homage of the heart; not like the servile kissing of the Pope's bespangled foot. We worship God, not man, nor saints, nor bones. We fear his wrath alone, and stand unmoved at all the roaring of the bulls of Rome. Our hearts, consumed with love, feel not the fiery rain of papal faggots, which indeed, destroy the body, but waft the soul to God. I shall soon blow the trumpet of alarm, and with St. John cry out, "*come out of her my people and be not partakers of her sins.*" The prophets who have been wont to cry out to their people, "*peace, peace, when there is no peace?*" will soon raise their voice against me, as the Ephesians did against St. Paul, of whose words of truth their traffic in the sale of image-gods was so much endangered. However I am well fortified against them; the letters written to me by the late Bishop of Cincinnati, and by the vicar, after my relinquishing the pastoral charge at Raisin, and also the Protestant clergy and laity of the same place, and by letters of recommendation of the most flattering description from every place in which I have lived.

After having retired from the exercise of the ministry, my mind was not yet at rest; for, although I had been initiated into many of the mysteries of Popery, still the overwhelming doctrine of infallibility had so subverted my judgment, that reason and conscience sank under the pressure. Although the corruption of the Roman church, and of her ministry, shocked my better judgment, and lacerated every faculty of my soul, the shackles of infallibility held me its captive. I had recourse to prayer; darkness however, still hovered over my determinations, and I resolved to resume the ministry. I wrote my intentions to a clergyman, bewailing, as I thought, my rashness in leaving what I had been taught to believe was the only ark of safety, the Roman Church. Having written the letter expressive of my resolution to return into the ministry, I began to hesitate again, and my conscience to reproach me with the admonition of our blessed Lord, "*Having been washed will you return again to wallowing in the mire?*" In the agitation of my feelings, and groping along as it were, in more than Egyptian darkness, I once more had recourse to prayer. I prayed not as I heretofore prayed, according to the formality prescribed by Councils, or, by Popes, of repeating Paters, Aves, Credos, Confiteors, &c., but from the emotions of my feelings. It was my heart that now prayed, and the great Searcher of hearts vouchsafed to incline his ear unto me. My soul left to the genial influence of the Divine Spirit, spontaneously ascended to the object of her love, and rested in Him alone, in the effulgence of his smiling countenance, I beheld the mists and horrors with which Popery is surrounded, and shuddering at the sight, firmly resolved to renounce it. With this view I made a long and tedious journey from the West, and am come to Philadelphia, for the express purpose of publishing by subscription, a small work, in which I shall set the subject of Popery in its genuine light. I shall descant upon her doctrine with candor and impartiality, and exhibit to an enlightened public its baneful influence on society. I will prove that she has not one mark to distinguish her as the Church of Christ, but that, on the contrary, she has every mark characteristic of the Beast so particularly described by St. John in the Revelation. It shall be shown that her doctrine is in opposition to itself, contrary to truth, and demoralizing in its effects. Her great bulwark of defence, infallibility, shall be prostrated in the dust; this sacrilegious doctrine is the great vortex in which she swallows up every argument advanced against her, and is the fatal whirlpool in which the conscience of her subjects makes inevitable shipwreck.

May the Great *Jehovah*, to whom alone belongs infallibility, direct the work I have begun; may it redound to his honour and

glory; breake the iron chain of Papal despotism, and set her captives free.

SAMUEL B. SMITH.

P. S. The writer respectfully requests the Editors of the religious papers, in different parts of the Union, to give the above an insertion.

---

**NOTE.**

The summary method pursued with sinners by our preachers, has, from the beginning, afforded the enemies of the ancient Gospel a specious, but unreal grounds for hoping, that the whole matter must speedily come to nought. To take a man—a sinner on the simple confession of the Truth, that Jesus is the Son of God, and baptize him for remission, was considered to be of the very essence of heresy, and so obviously wrong, that most of those who witnessed without obeying it, promised themselves a speedy riddance from the abhorred practice on the false conception, that it contained, in itself, the seeds of its own destruction. We would counsel such to read the following, from Bro. Campbell;—the communication of which it forms a part, was not intended for the public eye; but our beloved will bear with us, we hope, seeing the extract relates to the present condition of an interesting portion of this reformation—the churches on the Western Reserve.

ED.

---

**CORRESPONDENCE.**

*September 20, 1834.*

*From Bro. Campbell, My Dear Walter.*—I have been so long from home, and found so much to do for the press, and so much to prepare for my starting from home, in a week or two, that I could not write you a word till this evening. I had a very pleasant tour through the Reserve, and found the Brethren generally well, (it was a time of general good health) and in good spirits. I saw many of our dear brethren who are stedfast in the faith—

of those who labor in the Word I had special conversation with brother Haden, Moss, Hartley, Henry, Hubbard, Allerton, Newcomb, Bosworth, McCriery, Williams, Finch, Clapp, Porter, Collins, and others—I saw many of the Elders of the Class of Hall, Churchill, Rudolf, Sacket, Dean, Blish, Jones, Robbing, Cahoon, &c. &c., and hundreds, dear to you and me, in the Lord. At Warren the meeting-house galleries and floor below, could not hold the disciples. We sat down in the public square, on the grass, in company about a thousand, and brake the loaf—19 were immersed in the Mahoning.—Thence I proceeded to Aurora—thence to Hudson, where I spoke 8 hours in two days—thence to Wadsworth—13 were immersed at that meeting, and some scattering ones along the way—there 5 or 600 disciples broke the loaf.—Thence to Middleburgh—Canton,—John Whitakers, and the Cove, where we had a prodigious rain for two days—Lord's day partially fair weather—nine only were immersed there. I saw more than 40 introduced to the kingdom in the 20 days I was gone. There was much joy among the disciples; and although the converts were not quite so numerous during the last year as in some years that are past, the churches are in better condition, and growing in the knowledge of the scriptures. I was broken down with much speaking and a bad cold, so that I came home much worse of the wear.

---

*Dear Bro. Scott*—This is truly a period of deep interest, and of much encouragement to the disciples of our Lord. Our ears are daily saluted with the joyful sound, that hundreds are obeying the Gospel in the different parts of our country, among whom are many respectable and intelligent persons, from the different denominations, who have determined "*to come out from among them.*" O how animating, how encouraging is this to the disciples—particularly to those who are labouring day and night, to restore the ancient Gospel, and who are endeavouring to present to the world truth *as it is in Jesus!*" Thanks be to God, the principles of the reformation, have been proclaimed to the world, and cannot be recalled. The clergy, may punish, scourge, torture, but they cannot eradicate them. They have gone forth, they are doing their work; and their operations are developing, and will continue to develope,

perhaps, where least expected. Their progress is commensurate with the progress of intelligence; as the latter increases, the ancient foundations of orthodoxy, are shaken.

The initiated despise them. Self-interested, or a supposed expediency may induce the hireling to labor in propping up the crumbling tenement a little longer to protract the term of its existence; but that it must fall, is written upon it in CHARACTERS that cannot be misunderstood. Intelligence is at work in the revolution of opinion; its course is slower, but surer, than that of the strong arm of violence, for it never retraces its steps, what it gains; it never surrenders. Power cannot control thought; and interchange of thought will produce concert and action. These are facts, and not conjectures; they are developed in history; they are now developing. We need but to open our eyes to what is now doing; we need but glance at what is now said and written; we need but observe the moderated, the liberalized tone which many of the arrogant contemners of all change and innovation in modern theology, have been forced to assume, to be convinced of this fact.

The '*Harbinger*' and the '*Evangelist*' are powerful auxiliaries in this great work. They have stirred up the waters of public opinion on all important subjects of religion, and prevented the stagnation and the noxious exhalations. They have handled subjects which were considered too sacred for the *profane touch*; they have laid bare that which was carefully concealed and guarded, by an array of superstitious entrenchments; and thus kept up the bale of contention; and, investigation has been the result. We can scarcely form an adequate judgment of the worth of such services. Their value and importance, consisting principally in the habit of thought, the desire and determination to examine the Word of God, in a proper manner, which they engender, have been realized by happy thousands.

These works are now sought after, and they will be read with interest and delight, when the many sectarian productions which now usurp the shelves of the bookseller; and which fill our country with spiritual nonsense, shall be transferred to their lawful claimants, the *pastry-cook* and the *trunk-maker*.

May the success which has already attended the labors of those who are engaged in the good cause, stimulate them to further exertions. Many of whom from small beginnings, and sur-

rounded with opposition, contempt and ridicule, already see the good cause of reformation prevailing in an astonishing degree in their neighbourhoods, over ignorance, error, and superstition. To God be all the glory. To his Name be all the praise.

Yours, &c.

W. BODENHAMER.

*From Bro. J. H. Holton, Germantown, Ky.*—I am much pleased with what is said, in the Evangelist, on the subject of committing the oracles. I found myself, indeed, too much like old Demas—and I much fear, like Demas of old, many love to a criminal degree, the present world. I think, however, I shall profit by the examples given in the Evangelist. I have memorized several epistles, and find the task of committing one page in the 2d edition (new translation) quite light, notwithstanding I ride four miles morning and evening, to attend to a very laborious school in this place. Nor do I neglect my pupils, or study more than one-half during intermission. This my health will not admit. 'Twould seem then, (especially to some,) that I must be industrious at night. My health is too delicate for that likewise. I find that by expending a few minutes at playtime and using my bock tolerably, while riding to and from school, I can accomplish the above task: and so may any person of tolerable memory, if he will but confine his mind a little. Impress the necessity of, first, laying hold of the idea; when, the words will come easy.

But, I have trespassed too much upon your time. I desire that this may come to hand at a leisure moment.

In the hope of a glorious resurrection.

Your Brother.

---

*From Bro. Steele.* Dear Bro. Scott.—The good work of converting souls to the Gospel of the Son of God is progressing among us; all the disciples are alive to the great concerns of eternal life. The church to which I belong, 3 miles from Nicholasville, called, The United Christian Baptist, is growing in number, and in the knowledge and truth of Jesus. Twenty-one has been added lately—last Lord's day, 15th of the present month, 9 were im-

mersed for the remission of their sins—it is expected a number more will be added at our next.

Your Brother in the hope of immortality.

JOHN STEELE.

---

*Dear Bro. Scott.*—We have introduced *exhortation* as a church ordinance, and hope to continue to add to our practices, until we come up to the manners and customs of the primitive disciples,— but, we are willing to acknowledge, that we are yet far behind them, and perhaps, shall never get up to the pattern.

Bro. Scott—Was there any such practice among the disciples in the days of the Apostles, as the holding of *Big Meetings*?

On the Day of Pentecost there were twelve public speakers, and a large congregation; but I do not know that they came together by previous appointment—(that is, the congregation) the meeting lasted only one day. Another Big Meeting took place in Jerusalem, when the question about the circumcision of Gentiles was settled; but they were all preachers. It was a *Conference*.

Another *Conference* took place in Ephesus—and Paul laid off the work of the other preachers. I do not recollect any others. Each of these had a specific object and was never repeated. However, there are many specific objects to be effected now, as well as then.

Yours as usual,

M. WINANS.

---

*From Bro. James Mitchell, O.*—On the great matters of our Holy Religion, how few, when you put the question, "What is Faith?" can give you in Scripture language, the real answer! Few are prepared to tell you, "Faith is the confidence of things hoped for, and the conviction of things not seen." Ask them how faith is obtained,—few give you the Scripture answer,—that it is obtained by hearing the Word of God. Ask them why it is necessary,—few are prepared to say, that without it you cannot please God. So of Repentance, they cannot one of a hundred give a plain answer to the—*what* of this question? and when you ask them, how it is obtained, they think of any thing but motive for moving sinners to reformation: Baptism, Remission, and the Holy Spirit,

are all so mixed together, that it is impossible for sinners to understand the Modern Gospel: even we who preach the Ancient Gospel need to harp on these matters until school-boys shall understand us; for the peoples' ears are dull of hearing in consequence of bad teaching; we must teach the people "to unlearn what they have learned amiss," or they never will become understanding, established Christians.

I immersed one on my way home—my brethren were truly glad to see me—I have delivered them four discourses. Our Evangelist is doing well; the Congregations appear to be progressing in the Divine Life; many have been added during the present season. God speed the Work of Reformation, until sectarian machinations are moved far hence. I have no doubt but the Glorious Day is drawing nigh, when Zion's Light shall shine. May the God of everlasting comfort enable us all to do his will. Grace, mercy, and peace, be with you, from God through Christ, with health.

P. S. Tell the dear Brethren I will be down in November, no preventing providence.

---

### **BIG MEETING AT CARTHAGE.**

The Brethren in Carthage held a Big Meeting in the Grove, on the thirteenth, fourteenth, fifteenth, and sixteenth, of last month. The crowd which attended, on Lord's Day, was very great; they were addressed in the forenoon by Bro. J. T. Johnson, (Ky.) Junior, Ed. of the Christian Messenger, who kindly came to our assistance, together with Brethren Finnell, O'Kane, Mitchel, and others. In all, 83 persons joined the Congregation of the Lord; of whom 31 were immersed, chiefly of our own village;—one individual came above 35 miles for this purpose; among the initiated were 9 young boys: the Brethren were greatly refreshed, and the meeting abounded in thanksgiving to God for the many addition which were made to the Kingdom of his beloved Son, to whom be the power, and the glory, and the victory, and the honor, and the majesty, for ever and ever. Amen.

ED.

**QUESTIONS ANSWERED.**

Sir, will you please answer the following questions.—P. W.

*Ques.* Was Christ crucified for the sins of the whole world?

*Ans.* The Scriptures, 1 John, 2 ch. 2, say, "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world; he is a propitiatory for the whole world then, if this verse means what it says:—as for the cross; that though necessary in one sense, was accidental in another. In regard to the propitiatory value of the Saviour's crucifixion it was accidental and added nothing; but, in regard to buying off the Jews from the Law, it was necessary and could not be protracted: they had broken the law and were under a curse: the person, therefore, who would redeem them from the curse, must of needs bear it himself; this curse was suspension on a tree: the Apostle therefore, says, He was made a curse for us, (Jews) for it is written, "Cursed is every one that hangeth on a tree." Christ's crucifixion was for the Jews; his death was for both Jews and Gentiles.

2d. What is meant by the fullness of the Gentiles?

*Ans.* The fullness of their iniquity is meant. God has allotted a certain period for the prevalence of four empires, Assyria, Persia, Greece, and Rome; this period is called by the Saviour, '*the times of the Gentiles?*' Luke 21, 24th. At the end of this time the wickedness of those who dwell on the four quarters of the globe, will have come to its height; when Jesus Christ will appear to punish the ungodly nations; and to make himself known to the Ancient people, the Jews, who will by Him, be converted to Christianity, and by Him, will themselves convert the world to original Christianity, and to God.

To drain money from the pockets of those who would rather *pay* than *pray*, the Missionary schemists tell them, that nothing can or will be done for the Jews, until our fullness be come in! i. e. until all the Gentiles in the world be converted to Christianity! What an extravagant meaning to put upon the words of the Apostle! Will not the blind doctors see, what is right before their eyes; that with all the advantages of learning on their side; the Scriptures in our vernacular tongue; prejudice, money, and influences of every kind at home, they can do nothing; how must less abroad!

**FOR THE EVANGELIST.**

Behold! what love the Father shows to men of mortal blood,  
 That those who were the slaves of sin, should be the sons of God!  
 Born from above, celestial things, our eyes now plainly see,  
 And we can boast, tho' kings may not, that we're God's family.  
 How high the rank to which we're rais'd, above the sons of men,  
 For who his honours will compare, with God's own denizen;  
 He walks the earth, the length, and breadth, and casts his eyes abroad,  
 "All things are mine, and mine is Christ's, and Christ belongs to God.  
 Is Paul,—a man of heav'nly mould, a star of purest fire:  
 Apollos, rich in eloquence, the ear may never tire;  
 Is Cephas, like a stone well laid, beside his glorious Lord,  
 A champion he, who smote the earth, with God's most potent Word.  
 Is life, with all its pleasant things, or present, or to come,  
 An evanescent way thro' earth to our eternal home;  
 Is death the end of all our cares, the chamber to the skies,  
 In whose embrace our dust shall lay, 'till God shall bid it rise.  
 And, are all these, and more than these, our present legacy.  
 Then who can tell, 'tis hid from all, what we shall one day be!  
 The Poet's eye, the Prophet's soul, imagination's pen  
 Can never say, what we shall be, when Christ shall come again.

JAMES CHALLEN.

*June 7.1833.*

**PROSPECTUS OF THE CHRISTIAN CASKET.**

John O'Kane proposes, publishing monthly, a religious paper, to be titled, THE CHRISTIAN CASKET. This paper will plead to the utmost of it? ability, for the original gospel, and the ancient order of things.

It will be printed on paper of good quality, and folded in quarto form; each No. containing eight large quarto pages, at 50 cents per Vol. of 12 No's, if paid on the reception of the first No.; or, 75 cents if not paid until the end of the year. The work will commence as soon as a sufficient subscription is obtained.

**ADVERTISEMENT.**

All letters and papers to the Editor to be addressed in future as follows:  
 Walter Scott, Carthage, Hamilton Co., O.

? The Evangelist Printing Office has been removed from Cincinnati to Carthage, a small village, seven miles along the Canal, where all kinds of Book, Newspaper, and Job printing, are executed in the best style, on the cheapest possible terms.

ED.

# THE EVANGELIST,

BY WALTER SCOTT.

---

*Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned.*

MESSIAH.

---

NO. 11

CARTHAGE. NOV. 6, 1833.

VOL 2

---

## NOTE.

THE communication which follows this Note, is from Mr. Lynd, and relates to the notice which was taken of his Pamphlet on Baptism, in our 9th Number: Mr. Lynd is not pleased with our piece, and indeed, it was not expected he would be; for what person in these days of counter-action and bad feeling, can be pleased with any thing said by another who *differs* from him on religion? Or, religion apart—What author may be pleased with every thing said, and every thing written, upon his book, if his book is worth the looking at? Mr. Lynd's pamphlet is in some respects a good one; in it he has well answered a number of cynical objections brought by Mr. Wilson against immersion; and he has, moreover, congregated a number of authorities from both sides of the question for the import of the word *baptizo*; so far his little book will, we doubt not, to a certain extent subserve the cause of original Christianity, and to second the efforts of its author we published almost a dozen of its pages in our last number. But, in another point of view, we believe Mr. Lynd's pamphlet will do no good, but harm, it will only aid those who are already but too solicitous of getting rid of the plain sayings of God. We think we have done Mr. Lynd no injustice. But authors will complain; accordingly Mr. Lynd blames us, that we have been "*Unkind, if not unjust, 'disingenuous;*" and accuses us of having "*suppressed part of his language,*" "*mutilated his sentences;*" begs us to give him no hard names;" asks, whether we have "ever studied language;" and doubts if we know that the "New Testament was written in Greek:" "Perhaps," says

he, "you do not know that the New Testament was written in Greek." In conclusion, Mr. Lynd requests me to do him justice by publishing his reply in the EVANGELIST.

*Unkind;*—Ah me, how unkind oft times are we in our endeavors to show others that they have been *unkind* to us. Supposing the Editor of the Evangelist to have been at fault, was it kind in Mr. Lynd, without the most positive proof, publicly to blame him in the above unqualified terms, and then in conclusion, to request him to publish in his own Paper, the severe inculcation? No, no; it was not kind; but I hate cant, and to complain is weak; and "to be weak is to be miserable doing or suffering." Away then with complaint, and let us, Beloved Sir, address ourselves to the more manly matters of truth, of reason, of argument, of scripture; and, be it remembered, that however many smaller matters arise, relative to Baptism,—the main slate—the true question, between those who espouse, what for distinction-sake has been called The Ancient Gospel and all others, is as follows:

"Ought the person, who believes as the Scriptures require him to believe, and repents as the Scriptures require him to repent, to be immersed in the name of Jesus Christ for the remission of his sins?"

Say yes; or no—affirm, or deny, and we shall understand each other immediately.

I answer most fearlessly in the affirmative, *that* such a person, according to the law of Christ, ought to be baptized in the name of Jesus Christ for the remission of his sins. We have reduced this Doctrine to practice; by the word of GOD we attained it; with the word of GOD we will defend it.

Meanwhile we shall introduce to the reader the reply of Me. Lynd, to our peace, in Number nine.

§§§§§§§§§§§§§§§§

TO THE EDITOR OF THE EVANGELIST.

SIR,

[ I ¶ ]

In your last number of the Evangelist you condescend to notice a publication of mine on the subject of baptism. I am thankful for your attention, and rejoice

that you have discovered an important truth, i. e. that Mr. Lynd "has not in his pamphlet given the most jealous of his flock the least reason to suspect his fidelity to the cause of the Regular Baptists." It is true, dear sir, that my mind remains unaffected (except with pity,) by the bold and unrivalled defences of water regeneration, by Alexander Campbell, and by the singular progress it has made during five years. Indeed it is a *singular* progress, and may be compared to the wandering meteor. I am glad you have discovered another thing, that I have no taste for improving the Holy Religion of Jesus Christ. Thanks be to God!

[ ¶ 2 ]

Before you proceed to criticise upon my pamphlet, you give your own views of the ordinance of baptism. You say, "the ordinance itself has three meanings—a literal, emblematical, and rhetorical." When I first read this I was at a loss to know what real difference existed between metaphorical and rhetorical signification. In reading the illustration of the latter I happily discovered your meaning. You declare that the rhetorical meaning occurs, when the Saviour calls baptism a birth, "*born of water,*"—and Paul styles it among other things "*Circumcision of Christ,*" made without hands, I suppose. Jesus Christ says, "*born of water and the Spirit,*"—but you do not hesitate to suppress a part, and an essential part to the understanding of the sentiment delivered by our Lord. This is worse than *transposition*. Truly, this "*born of the water and of the Spirit,*" and "*the Circumcision of Christ,*" if nothing more is meant than water baptism, is it rhetorical meaning. I always thought that this explanation was a rhetorical flourish, but now I know it, for the Editor of the Evangelist has told me so.

You assert, that "Baptists have of late become so reprobate, or unjudging in their minds as *insolently* to assert that baptism is in no part of the Divine Word associated with the forgiveness of sins; yes, these are the very words of the Rev. Samuel W. Lynd whose pamphlets is now before me."

[ ¶ 4 ]

Now, sir, let me say, that the age has passed away when the *dictum* of any man is to be taken for proof. And more than this, the man who mutilates the sentences of others, with a view to strengthen his own system, or to render their sentiments ridiculous is viewed with abhorrence. I am willing to view the case in the most favourable light, but sir, you have mutilated my sentences. When you assert, that the very words I have used are these, "Baptism is in no part of the Divine Word, associated with the forgiveness of sins," you have not done me justice, for you have suppressed a part of my language. I added the words, "unless it be supposed to be thus associated in one single passage, where Peter, on the Day of Pentecost, addressing enquirers, says, Repent and be baptized, &c.

[ ¶ 5 ]

It was not assumed in this sentence, that the language of Peter did not ex-

hibit such a connexion of baptism and remission of sins. It might or it might not, according to the consistent interpretation of this, with other and numerous passages of the word of God. If this language of Peter should be found to prove what you contend for, let it be so, but if this passage does not prove, that in our baptism we receive the forgiveness of our sins, where is the passage in which it can be found? Have you shown that there is any other passage? Have you proved that forgiveness is thus associated in any other part of the word of God? No, you have not attempted it: and until this is done, it would have been well for you not to have touched the subject. You have not met my position, and answered as a faithful disputant ought to have done. You have employed ridicule, a weapon very seldom employed in the sacred page, and a weapon, which, when used by fallible men, in nine cases out of ten falls harmless to the ground.

Indeed, you appear to me to yield the point, that, there is but one passage in the divine word, from which you would attempt to prove, this connexion of baptism and remission. You observe, "Does the Rev. Gentleman imagine, that it detracts either from the signification or authority of God's sayings, that they are found only once in the Holy Scriptures?" This is readily answered. It does not detract either from the signification or authority of God's sayings, that they are found only once in the Holy Scriptures. One passage, the meaning of which is clearly ascertained, is as good as a thousand, but the meaning of that one passage in the 2d Chap, of the Acts of the Apostles, is the very point in dispute, and you ought to have answered it, not ridiculed it.

You add, "Was death associated with the eating of the forbidden fruit, in more passages of the Old Testament than one? No; it was only said once,— "In the day that thou eatest thereof thou shall surely die."—You would like to hear me make three observations on this passage. I will make but one, and that in the form of a question. If no explanation of this passage can be found in other parts of Scripture, how will you prove that Adam died on the very day on which he eat the forbidden fruit, contrary to the Divine record, that he lived after this period? You must *answer* this question, sir, not skip it. You must confine yourself, in the answer, to this single threatening itself, and not refer to other parts of the Bible for explanation. If you do not, your flourish about my sentiments, on the language of Peter, goes for nothing.

In reference to my three observations on the language of Peter, you say, "the first observation is this, Scripture cannot mean what it says. Second,—What does it mean? Third,—We don't know what it means; or, in the words of Mr. Lynd, its meaning is doubtful, i. e. it has no meaning!"

Now, sir, if this is not disingenuous, I am incapable of predicating that word of any man in the world. I am not angry, sir, but it grieves me to see a professed Minister of the Gospel descending so low to support a favourite hypothesis. My first observation does not say, nor can it be forced to signify, that "*scripture cannot mean what it says.*" It says, "*the passage is capable of transposition.*" And have you shown that it is not! Is the original Greek in no

ease capable of transposition in rendering it into English? Perhaps you do not know that the New Testament was written in Greek. Is Greek idiom, English idiom? Have you ever studied language? But you grant afterwards that it is perfectly capable of transposition, and what then? Why, the matter on the title page of Mr. Lynd's Pamphlet is also capable, or at least susceptible, of transposition, and to prove this, you alter it to read thus: "Baptism, a Divine Institution, and worthy the serious regard of all who reverence the authority of Samuel W. Lynd, Pastor, &c. &c. to complete your *et cetera*, you should have added, "*by Jesus Christ.*" Now, sir, you know that the title to my pamphlet is not susceptible of such a transposition, except by *blasphemy*. Not only is this title divided into two separate sentences, but double lines are drawn between them. You could not be mistaken. Had you given a transposition to the title itself, you could have done it in this way:—"Baptism a Divine Institution of Jesus Christ, and worthy the serious regard of all who reverence his authority." But did you really suppose, that the sensible part of the community, into whose hands your Evangelist might fall would be satisfied with your representation? No, sir, you may call it "*Mr. Lynd's trick of transposition,*" and you may denominate him "*a silly tinker of the Holy Word of God,*" as you have done, but those who read and value Mr. Campbell's New Testament, will be cautious how they call transposition "*a trick.*" Compare Luke 10—30, 22d Chap, and 29—30; and John, xx. 19, with the Greek text, and with our common translation, and you will discover *transposition*, and such transposition too, as in every instance alters materially the sense of the passage from what it is in our common translation. That such a transposition of the original is justifiable when it gives a better or more consistent sense, no scholar will deny. You should have shown that this transposition is not consistent with the truth. I had shown that it corresponded with other places where remission of sins is immediately connected with *repentance*, and not with baptism. And how is this met? By destroying your whole system. You say, that "the Gospel of Christ assures us, that remission of sins is not absolutely connected with either faith, repentance, or baptism alone, but that the whole of them is expected of him who is a candidate for pardon by the blood of the Lamb." Admitting this to be true, do not the Scriptures associate salvation *itself* with faith alone, in the passage,— "Believe on the Lord Jesus Christ, and thou shalt be saved?" Do they not connect remission with repentance alone, in the words, "And that repentance and remission of sins should be preached in his name, &c.?" Of course, your saying, that remission is not absolutely connected with either, does not weaken the reason assigned for a transposition." But, again, if remission is not absolutely connected with either, faith, repentance, or baptism alone, let these questions be answered. ? Is remission absolutely connected with the observance of the whole? And, if the whole are not obeyed, can a person be forgiven, who is disobedient to any one of the three? Have persons who have exercised repentance towards God, and faith in our Lord Jesus Christ, and have not been

immersed, ever received the forgiveness of their sins? Have persons baptized, but who neither repent, nor believe, received the remissions of their sins? Do you mean to say, that repentance, faith, and baptism, are merely *expected*, of him who is a candidate for pardon? Can pardon be bestowed without repentance, and faith? Can pardon be bestowed without baptism; and is it ever done under the present dispensation? And before the answers be given, let some queries, proposed to you on a former occasion, with their replies, be well reviewed. Compare those replies with some assertions, on page 25, and page 38, of the Feb. number of the Evangelist; and also, page 12, of the Jan. number. Truth is consistent and remains the same in February that it was in January. It is *ever* the same. Let me close this part by saying, that you have not attempted to show the incorrectness of my transposition, by any thing like philosophical argument, or by any argument whatever.

When I said that the passage was capable of a different rendering, you charge me with an effort to get rid of the plain sayings of God. Now, I ask you as a man, and as a gentleman, does Mr. Campbell in his New Testament where he has inserted numerous translations, different from the common version, make efforts to get rid of the plain sayings of God? Why not say to him, "let us read it as it stands, for if it be bad theology as it came out of Peter's mouth, it is ten times worse as it comes out of yours." Sir, take up the original, and examine it, and then show that the passage is not capable of such a rendering. As to the theology of the passage, you will form a better estimate after you have answered the questions proposed above.

You have here, again taken a liberty with my expressions, certainly unkind, if not unjust. You write thus: "You would have men forgiven their sins when they repent, but not relinquish their sins until they are baptized; thus repentance is the forgiveness of sins, and baptism the relinquishment of them."

Now Sir, when are men forgiven if not when they repent and believe in Christ? Repentance supposes faith; the former cannot be exercised without the latter. The Apostle Paul says, "Therefore, being justified by faith, we have peace with God." Justification either means, or includes the remission of sins, in your own theology. Now, if a man is justified by faith, he is certainly forgiven by the same act. But, faith must be exercised before baptism can be administered, and therefore, forgiveness must precede baptism. If the premises are true, the conclusion is logical, and you cannot overthrow in If you deny the premises you deny a plain declaration of the Apostle Paul.

Again, my theology does not teach, that men are not to relinquish their sins, until they are baptized. The language, "be baptized unto the relinquishment or putting away of sin," does not imply this. Baptism in this connexion is metaphorical or emblematical. It is a declaration of the fact, that we profess publicly, to die to sin,—to be buried to the practices of this wicked world, and to rise in newness of life in Christ.

You have paid no attention to the passage in my pamphlet, where Ananias

says to Saul, "Arise and be baptized, and wash away thy sins." You could not without admitting that his baptism was emblematic of his putting away sin and living a new life. And more than this the phraseology will not allow you to say, that it was an act on the part of God—an act of forgiveness, because it was something which Saul himself was to perform:—"Wash away thy sins."

With respect to my last observation, you have misunderstood it altogether. I did not assent without qualification, that the language of Peter was doubtful:— I said, the language as it stands in our translation. If I understand the doctrine of the Reformers, it is this; that, in the ordinance of baptism we receive the remission of our sins, and that no person who has not been immersed can have any solid evidence that his sins are forgiven. In conversing lately with a preacher of your order, who has repeatedly spoken in the church in Sycamore street, and who has also furnished essays for the Evangelist, he admitted that there were good men in the Presbyterian and Methodist Churches, who were in favour with God, and under the sanctifying influences of his Spirit, and who would no doubt, be saved, but that they were neither justified nor forgiven in this life, because they were not baptized. Now if this is your view, and the view of the Reformers, generally, you make baptism, in order to remission of sin, a fundamental doctrine, *a sine qua* mm, in the forgiveness of a sinner. Such a doctrine we should expect to see frequently illustrated in the word of God.— It ought not to rest upon a single passage of Scripture, interpreted in such a way as to be at variance with oft-repeated and established Gospel principles. If the passage by transposition, gives a more consistent or a clearer sense—if it is capable of a different rendering, without violence to the text, standing as it does alone, it cannot be made the proof of a fundamental principle in religion. Every sensible man in the world will accord with this sentiment.

In conclusion, I have only to say, that I hope you will do me the justice to publish this reply, in the Evangelist, and that, when you condescend to notice me again, you will employ argument instead of ridicule. Overturn my arguments if you can, for I desire to know the *whole truth*, but don't call *me* hard names.

Your well wisher,

S. W. LYND.

CINCINNATI, September 26, 1833.

§§§§§§§§§§

#### ANSWER TO MR. LYND.

Parag;. 1st.—This paragraph contains absolutely nothing but an expression of its author's *pitiful* attachment to the cause of the Regular Baptists; and an error, which, if we here assume the liberty to correct, Mr. Lynd will not, we are sure, take it amiss. I did not say, in my piece, that Mr. Lynd had "no taste for im-

proving the Religion of Christ," but that I was anxious to learn "from his own pen and publication, his taste for improvement" in that Religion—in the high matters of that Religion. To improve, religion, and to improve in religion, are very different matters.

Parag. 2d. This paragraph is written in very good humor, but like the former, it is without discrimination; for, if Mr. Lynd will condescend to read again, he will see, that the Editor of the Evangelist has not attempted to trace any "difference between the metaphorical and rhetorical signification" of the Ordinance, but only between its rhetorical and emblematical uses. Did not Mr. Lynd himself in the above flourish, wish to rhetoricate a little?

Parag. 4th.—*Mutilated my sentences!* This is a bold push to thrust a man to fault, truly. Why, sir, I have quoted your entire paragraph—the words referred to and all their adjuncts to a letter— and I have made it to stand out also on the page of which it forms a part with peculiar prominence by double spacing it—a distinction which does not characterize my own paragraphs. Yet you say I have suppressed '*apart*' of your language! I deny it sir;—these are your very words;—not your paragraph, for that immediately follows;—but they are your very words, and that part of the paragraph which contains your sense of the famous passage in the Acts, and on that account I quoted them.

Parag. 5th.—It is your judgment, that according to the consistent interpretation of this, with other numerous, passages of the Word of God, remission of sins is not connected with baptism in it; and, therefore, you labor by *transposition*, *definition*, and *dubiety*, to sustain your opinion; concluding the paragraph with a complaint that I have not "met your position, and answered, as a faithful disputant."

The state of the case is this:—I, and all who baptize for remission, affirm, that in this passage, remission is associated with baptism,—you denied this, and have offered three observations which you are pleased to call arguments. In a word, we affirmed, you have denied;—you have reasoned, we have listened;—but let

us understand the grounds of each others' position, for though two men may assume positions directly opposite to each other, it does not follow that either of them occupies good ground; understand then, the ground on which I placed myself a few years ago, and on which, I believe, all others who baptize for remission have placed themselves.

Words are associated with each other in various ways; as, by juxtaposition, idiomatically, grammatically, logically, and in religion, theologically: Now, when it is said, "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 Spirit,—is there no relation between the words baptized, and remission, as they stand in the passage, but merely one of juxtaposition? Dare nothing be affirmed here, but that remission stands a little nearer to the word *baptized* than it does to the word *repent*? Do all its idiomatical, grammatical, logical, and theological relations and signification, belong not to the word baptized with which it is immediately connected; but to the word *repent* with which it is at most but remotely connected? Then there is no more connection between baptism and remission in the passage referred to, than between the last word in Chronicles and the first in Ezra. But in opposition to all this, I affirm that baptism and remission, are associated in this passage in all the respects mentioned. I say, that the expression "Be baptized every one of you in the name of Jesus Christ for the remission of sins," is an approved, popular idiom, of our own language it is also good grammar, good logic, and good divinity.

First,—To say, "Be baptized for remission of sins," is as much in the idiom of our language, as the expressions, "Go to the spring for water; go to the orchard for fruit; go to the garden for flowers; go to the store for silk;" than which, there exists no commoner form of speech.——But again, I say there is more logic, or reason, in the expression "repent, and be baptized for the remission of sins," than there *would* be in the expression, "Repent for the remission of sins;" for if one person has offended another by disobeying his commands, it is more in accordance with human action—and the use of language, to say, "Repent, and do as you are bid, and I will forgive you, than to say, Repent and

I will forgive you." There is then, more logic, or wisdom, in the verse as it now reads, than there would be if any other collocation whatever were given to the" words of which it is made up? Now, as the juxtaposition of the words, the idiom, the grammar and the logic, are all in favour of a literal interpretation, viz: baptism, for remission of sin, it only remains to say a word on the divinity of the passage:—Is it then good divinity as it stands, without the aid of transposition, definition, dubiety, &c.? I say, Yes; it is good divinity: as it stands it is good divinity: because it is literally the divinity of the passage, and will stand or fall with Christianity. Some spirit may arise; some spirit may have arisen who shall show by transposition, definition, or, some other of the rules of criticism, that the idiom, grammar, logic, and theology, of the passage as it came from Peter's mouth, require to be mended; but who this spirit shall be, in the delicate relation which I sustain to the present discussion, I have not dared to imagine. But, in the meantime, the reader, will perceive that we baptize for remission, on the grounds that baptism for remission is enjoined literally, without any figure or metaphor mingling with the injunction; and as one literal passage may enlighten but never can destroy another; and, as literal passages take the precedence of figurative ones, and derive nothing from them of the nature of proof, but only of illustration—the position we take, when we affirm, that baptism is to be administered for remission is wholly impregnable; it defies all force and hostility.

But the nature of the contention is this: We offer no argument in support or defence of the passage, but the propriety and chastity with which it is clothed, in every thing that relates to divinity, reason, and even syntax. In quiet possession of ourselves, therefore, and without repudiating any of the rules, laws, or canons, of a just scriptural criticism, we stand prepared to hear all other scriptures, and all other Men, relative to every thing and any thing, in the way of criticism, whether corrective or explanatory. And, when a man has unburdened himself of all that he can say, of *various readings, false readings, letters, words, sentences, and the members of sentences*; when he has delivered himself, on *punctuation, syntax, idiom, phrase and figure grammatical and*

*rhetorical*; and laid down his difficulties in regard to *connexion, distribution, scope, design, occasion, time, place, and person and every thing else* that forms an object of scripture criticism, we only beg the liberty of saying, *Sir*, we must consider of it.

In your next paragraph, you suppose that I yield the point, that "there is but one passage in the Divine Word," from which I would attempt to prove the connexion of baptism and remission; but, *sir*, you mistake again. I shall show you before we are done that this connexion subsists in other passages.

Your next paragraph is also founded on a false supposition, not expressed, but violently assumed, namely: "that I do not admit one scripture in the explanation of another," and on this supposition, you propose the case of Adam for explanation, bidding me "*confine*" myself to this '*single threatening itself.*' Now, *sir*, I know not what it was in my notice of your Book, which caused you to imagine, that in my readings, and considerations, of the Holy Scriptures, I was bound down by such a narrow maxim of interpretation. The passage referred to, and all others, containing difficulties of any nature, I would readily and fearlessly subject to the canons of an enlightened criticism.

In the succeeding paragraph you blame me in a very round manner for being disingenuous. Is your course in this matter ingenuous?

In the paragraph that follows, you say, that you are "not angry:" this piece of information is very necessary, for I should have judged you to be a little angry because the mistakes which you have committed, and your reasonings, and sayings, from these mistakes show but too plainly, that all was not right. *Sir*, will you please, take my 9th Number, and turn to the page, 196, and, the paragraph you have quoted, and let me say a word or two.— 1st, I there speak of Presbyterians primarily, and not of Mr. Lynd. 2d, I speak of their way of handling one particular scripture, not all scripture, nor even scripture in general; but only one, viz: "He who believeth and is baptized shall be saved." Then I add, that they think, like Mr. Lynd, the passage worthy of three observations, the amount of which I give in the following words:

The first observation\* is, This scripture (not *all scripture*) can-

---

\* By Presbyterians.

not mean what it says. 2d, What does it mean? 3d, We do not know what it means; or, in the words of Mr. Lynd its meaning is doubtful, i. e. it has no meaning. Now, does not all this relate to Presbyterians? Undoubtedly. And, is it not spoken in reference to their interpretation of one passage, in particular, and not every passage of scripture? Undoubtedly. Why then does Mr. Lynd do such violence to the state of the case as to say, that I spoke of him, and of his general manner of interpreting scripture? I might indeed retaliate here, and make use of hard words as "*disingenuous*" "*descending low*?" &c. and might, like him, *mock*, and err while I *mocked*, and say, perhaps, You do not know that the New Testament was written in Greek! Is Greek idiom, English idiom? Have you ever studied language?" &c. but I forbear.

Mr. Lynd, I do not know that the New Testament was written in Greek. The Gospel of St. Matthew is almost universally believed to have been written in Hebrew. "Mr. Dr. Pin informs us that all the Ancients with one consent assert, that he wrote in Hebrew. Papias, Irenaeus, Origen, Eusebius, St. Cyril of Jerusalem, Epiphanius, St. Jerome, St. Austin, St. Chrysostom, and Athanasius, are a *cloud* of witnesses, that Matthew wrote his Gospel in Hebrew." Therefore I answer, I do not know that the New Testament was written in Greek; and, neither do you. But, Mr. Lynd, you have, not only misapplied my words, but, by a singular mistake mis-pointed them by your having put a comma out of place; you have put it after the word *this*, instead of after the word *is*, and made that relate to the interpretation of scripture in general, which was spoken of one passage in particular. And then you blame me for being disingenuous.

But enough at present; we shall speak of *transposition*, *definition*, &c., and of their value as branches of biblical criticism, in our next.

Finally. Mr. Lynd, I have done you the justice you required of me: I have published your piece entire; and shall answer your numerous questions in due time. Let me now put one question to you in turn. In your third observation it is asserted, that "The language of Peter is, to say the least, doubtful, as it stands in our translation:" this should make you courteous towards us who differ from you: Now, as both your rules cannot obtain, on this

passage at the same time, do you in a translation made according to your own liking trust your cause to your first rule, viz, transposition? or, do you trust it to your second rule, definition, or a different rendering of the Greek word *aphesin*? Be explicit; make your choice; submit argument; cease to complain and you shall have good treatment and a fair hearing.

With best wishes,

ED.

§§§§§§§§§§

## SACRED COLLOQUY.

### No. 19.

In a religion intended primarily to stop men from sinning, it might be supposed that the import of the word repentance would never have been lost; but the contrary is the fact; and now even in countries in which Christianity prevails repentance is rarely conceived of as signifying a reformation of life; and its origin as one of the principles necessary to admission into the Kingdom of Christ, is almost wholly misconceived. Repentance is more generally apprehended to be a mental result of special spiritual operations, than a veil-ordered life and behaviour, springing from the high motives of a *resurrection*, of eternal judgment, and of eternal life, and the doctrines and the relations of the Christian Religion.

Mr. Stansbury, said Mary Locke, Do you conceive of repentance, as meaning in all penitents the same?

Mr. Stansbury. Your question, Dear Sister, might seem to demand only a simple negation, or affirmation; but I must crave a momentary indulgence, and suspend my answer until we have ascertained in a summary way from scripture the true meaning of the word.

Charles Sandford. Brethren, a word of such fundamental importance as repentance, and so immediately related to our introduction into the Kingdom of God: — a word connected with our faith and salvation and associated with the forgiveness of sins, calls for peculiar respect; and in our researches after its meaning I am anxious that Bro. Stansbury should lead us along the most enlightened path. The beautiful order of the Ancient Gospel has disentangled us from the thorns and quicksets of party arrangements, and has laid a fair foundation for correct inquiry in regard to all the fundamental principles of the Christian Religion, and shall we then not adopt the best method for ascertaining what repentance is; how it is attained, and what is the use of it? The honest eagerness which characterizes the company, assures me that this should be the case, is the desire of all; may heaven aid us in the important inquiry!

Mr. Locke. Reformation has ever formed the major theme among the servants of the Most High God, from Enoch down to the Baptist, and from the Baptist to

Huss and Luther and Wesley. It is a matter in the Gospel associated with the highest interests of men—their present and future salvation. When men reform the Church is glad, and there is more joy in heaven among the angles over one sinner that repenteth than over ninety and nine just persons who need no repentance.

When stormy winter returns to the north and the gay Spring walks forth clothed in robes of green the scene is dear to all the sons of men; when the dark night retires and the meek-eyed morning awakes, the sons of men rejoice; when day is closed and kind evening encircles them in her social arms as she does us this night, men are blest; but these things, however fair, however dear, are not to be compared in their gladsome influence to the inexpressible and glorious joy that touches the heart when in repentance and contrition of soul the sinner returns to God.

Mr. Stansbury. Methinks I see the prodigal in the field, and seated on the ground; humbled by the employment into which his poverty has driven him, and exhausted by hunger he casts a desperate look towards the husks, on which his voracious charge are feeding, and in shame and weakness hides his face between his knees:—at this moment he comes to himself! his guilt in abandoning the family mansion—his father, mother and kindred dear—his prodigality in wasting his family fortune, his former rank and present degradation, the former plenty with which his youth was crowned, and his present starvation and exhaustion flash upon him and gall him to the quick. He shudders and in the agony of shame and grief the rests upon him sighs forth, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." Tears rush to his relief, and gaining up his noble but enfeebled frame, he clothes himself with a desperate resolution and exclaims, "I will arise! I will go to my father! I will say to him Father I have sinned against heaven and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants."

O! I am touched also with the other side of the picture, exclaimed an aged brother present: Behold, the father, the heart-broke, father! He leans by the door, and gazes down the lonely avenue of trees which was to the family mansion; his aged locks stream to the last breezes of the falling year under whose keen touch the leaves rush thickly to the ground. He is ready to say "Thus passes away the beauty of this world and all things far below, these leaves once lived—my son also!" when, lo! his attention is arrested by a form uncouthly dressed shrouded in rags; Who is the distant stranger? His excellent form though emaciated with disease and hunger; his noble and well remembered port, though in the rags of a swine-herd, tell the father it is his prodigal son returning. He sees him coming; he compassionates him; he runs, he falls on his neck, he kisses him. "And the son said unto the father, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son; but the father said to the servants, Bring forth the best robe, and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf

and let us eat and be merry, for this my son is dead and is alive again; he was lost and is found." Glory to our God the Father of our Lord Jesus Christ.

Mr. Stansbury. But, my Brethren, there is another point of light in which the case of the prodigal is beheld in a still more affecting form; this may be called its *divinity or religion*, and consists in the design for which it was spoken by the Saviour, viz: to set forth the mercy exercised by God towards penitent and reforming sinners.

Mr. Goodall. Yes, this is the unction of the parable, the inimitable ointment which sanctifies and enhances it in the estimation of the man of God.

"Man's inhumanity to man  
Makes countless thousands mourn."

But God whose name be for ever praised, is full of mercy: When there was no eye to pity nor arm to save, in his love and in his pity he redeemed us; he has borne with his people, he carried them all the days of old. His mercy, his tender mercy descends upon us unconstrained from heaven as rain upon the mown grass, and as showers that water the earth: it rests upon the sons of men lovely as the dew upon the tender herb; and is over all his works: praised be his holy name throughout Jesus Christ our Priest, our Great High Priest.

Mr. Benedict.            His coming like the morning is!  
                                  Like morning songs his voice!

With the mother of my Lord I say, "My soul doth magnify the Lord! My spirit doth rejoice in God my Saviour!" Our fathers were Gentiles: they forsook the God that made them, and worshiped idols—idols of gold, and silver, and wood, and brass and stone: they sunk themselves into the depth of immorality and were full of all unrighteousness; but the Lord in the greatness of his mercy admitted them to a place with his people, and granted them repentance unto life; praised be the name of the Lord through Jesus Christ our Saviour.

§§§§§§§§§§

### CORRESPONDENCE.

*James Town, O., September 21, 1833.*

DEAR BROTHER SCOTT.

In your answer to my letter published in your No 9, you place me in rather an unfavourable light before your readers, as though you understood me to say, that the *black letters* made with *types* in the New Testament, and the *Holy Spirit* were the same thing. This would be absurd indeed. But these *black letters* represent ideas, and these *ideas*, when apprehended by the *mind* of man and stored away in his *memory*, put him in possession of all the *Truth* or knowledge that the primitive disciples received by the *gift of the Holy Spirit*. Therefore what they were taught by the *miraculous gift of the Holy Spirit*, we are taught by the *Record* that God has given of his Son, But to come to the proposition

"Do we, or do we not, after obeying the Gospel, receive the Holy Spirit in his *proper existence*, as the first Christians did?"

If you had defined the *proper existence* of the Holy Spirit, we would have had something tangible before us If by *his proper existence*, you mean *the power* to work miracles, to speak unknown tongues, and to foretell events, then I take the negative side of

the proposition to be true But if you mean *truth, knowledge*, by the term *proper existence*, then I take the affirmative side or the proposition, and contend that *Truth* is the same whether signified by words *spoken* or *written*

I am willing to acknowledge my mental organs rather too weak to digest all the *metaphysics* I meet with on the modus operandi of the Holy Spirit; We hear much about the *external* and *internal* operations. If the operations were physical and the *body* of man the substance acted upon, I could digest it, But if the operations be *moral* and the *mind* of man be the thing acted upon, I cannot digest it, because I know nothing *of inside* or *outside* to *mind*: If it were presented in this shape I could digest it. *Any thing not apprehended or understood* by the mind is *external*; and *any thing apprehended or understood* is *internal*. If this be the meaning of *external* and *internal* when applied to *mind*, then all is easy. When the message of God (which is *Truth*) is presented to the *mind* of man, and not understood by him, it is *external* to him But when understood then it is *internal* This will make the saying of Jesus to his disciples easy, "I send the *Spirit of Truth* to you whom the world cannot receive, because the world have not apprehended or known him, but you know him, for he dwells with you and shall be in you." And again, "He that believeth and is baptized shall be saved." This expression of truth, stands to him who has not believed and obeyed the Gospel in the *relation of a reprover of sin*. But to him that has believed and obeyed the Gospel, it stands in the *relation of a comforter*. The former cannot receive it, the latter may, viz: The former cannot appropriate the promise to himself the latter can. Then if the *spirit* of a word be its *meaning* when the *meaning* can be appropriated to the use of him to whom it is presented, then may he be said to receive it, and not till then.

Yours as usual,

M. WINANS.

§§§§§§§§§§

### ANSWER.

DEARLY BELOVED,

I trust you only commit a slight mistake when you imagine, that my readers? in consequence of what I have written, will believe you to hold "that the black letters made with types in the New Testament and the Holy Spirit are the same thing," I certainly did not design to make such an impression on their minds. I understand you as follows; that you hold the *sentiments* as I express it, or the *ideas* of scripture as you express it, to be an identity with the Holy Spirit. For instance, you say, "He that believeth and is baptized shall be saved" stands to him who has not believed and obeyed the Gospel in the relation of a reprover of sin. But to him that has believed and obeyed the Gospel, it stands in the relation of a comforter." Is not this making the word of God or the ideas or sentiments contained in that word the same as the Spirit of God? undoubtedly it is. Now then this is precisely what I do not believe. I do not believe the word, nor the ideas nor sentiments contained in it to be the Spirit of God—the reprover of sinners and the Comforter of Saints. There is in my mode of thinking a difference between them as great as there is between any other reproof and reprover, or comfort and comforter.

In scripture the following sayings of Jesus Christ occur, "Go ye, therefore, convert the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them, &c." In immersing a man how would it sound to say, I baptize you into the name of the Father and of the Son and

of the Holy Scriptures? In the ninth number of the Evangelist you have written a piece of real consideration, on Extremes and Abuses. I have known people who held Jesus to be the Father; others who believed him to be the Holy Spirit; and others, as the Swedenburghers, who imagine him to be both the Father and the Holy Spirit. Now all such interpretations of scripts are extremes; and cannot be used without abusing our religion. To call the Father the Son, or the Son the Father, and either of them the Holy Spirit or the Holy Spirit the Word, is not at all indicative of simplicity in the disciple of the Great Teacher who has taught us, that the Father is the Father; the Son is the Son; the Spirit is the Spirit; and the Word is the Word. I go for Christianity as it came out of the hands of its author. I seek not to mend it at all. But if we can say without offering violence to scripture, that the Spirit is the word, then with equal propriety we may say, that the Father is the word; the Son is the word, and the word is all of them together?

I requested of you to inform me whether what I said on the distinctness of the word and Spirit, was satisfactory, because I know this to lay at the bottom of all differences on the subject, and until this is settled farther inquiry is preposterous. Two men may state propositions, submit arguments, furnish illustrations, and draw conclusions, but if they differ on the principle terms in the premises, they will never come to understand each other while grass grows and water runs. On such a plan of enquiry the wisdom of Solomon were folly; the reason of Paul a breath; the eloquence of Apollos were a flash, and the life of Methuselah too short to settle a dispute.

Say then; "I believe that the Holy Spirit who spoke by the mouth of the prophets; who descended on the Redeemer in the form of a dove at his baptism; who wrought miracles by Jesus and raised him from the dead; who came from heaven on the day of Pentecost and filled the church with gifts; is the word of God contained in the Scriptures of the Old and New Testament—the whole "word of God," and I shall understand you; or say, "I do not believe this: I do not believe the word to be the Spirit, or the Spirit to be the word: but I believe the Spirit to be the Spirit, and the word to be the word;" and I shall understand you. It is a first rule in all education human and divine to call things by their proper names. The sun must be called the sun, the moon the moon, and the stars the stars; for to call the moon the sun, and the sun the moon, and either of them a star, is to confound natural and necessary distinctions, and shock the common sense of the world.

I requested you to inform me whether what I had said on the distinctness of the Holy Spirit from the word, was satisfactory; because error here is error in the premises; and until this is settled farther inquiry is preposterous. I then stated what I conceived to be the real question between the parties who are willing to call things by their proper names—the Spirit the Spirit, and the Word the Word.

'Do we or do we not after obeying the Gospel receive the Holy Spirit in his proper existence as the first Christians did?'

Now I can not assent to the discussion of this question with you at present; because according to your apprehension of the Holy Spirit the question is downright nonsense; and to prove this it is only necessary to substitute the meaning of certain words found in it for the words themselves. For instance, Gospel means the Word of God, and the Holy Spirit you say means the Word of God. Substitute the Word for Gospel and Holy Spirit, and the question is resolved into the following impertinence.

Do we, or do He not, after obeying the Word of God receive the Word of God, &c? Which is nonsense. Until we settle the premises then which are now fairly before you, all talk about '*miraculous power, the modus operandi of the Spirit, operations internal and external, inside of the soul and outside of the soul, &c.*' is worse than physics and metaphysics put together.

A word or two more: You say, 'This will make the saying of Jesus to his disciples easy. "I send the Spirit of Truth to you whom the world cannot receive. Read this as you understand it then, and we have; I send the Truth to you which the world cannot receive.' Now if the world does not receive the Truth who does? Why bid the Apostles go into all the world if the world could receive the Truth? And why say I send the Truth to you when he had already delivered it to them? I have given unto them thy Truth, thy Word is the Truth!

Finally, you call "He who believes and is baptized shall be saved" &c. a reprover and a comforter; the verse may be a reproof and a comfort, but ——remember extremes and abuses.

As ever, &c.

ED.

§§§§§§§§§§

The following Note we insert as a model in its kind of elegance, Christian kindness and polite manners. It was sent by a Senior in answer to an invitation to attend at Cincinnati meeting, and ought to be read and imitated by all us preachers, many of whom are seemingly, not aware of the unpleasant feelings which inattention in this respect creates, and so leave those who make the request in a state of very unpleasant suspense.

ED.

BELOVED,

Grace, mercy and peace to you from God and from Jesus our Lord. Your letter of the 27th ultimo is before me. I regret extremely that it will not be in my power to be with the Disciples of Cincinnati on the 3d Friday of this month. The departure of my daughter for her residence in Mississippi about that time, added to some indispensable engagements, made prior to the reception of your letter, will form an effectual barrier against the great pleasure which I should undoubtedly experience, in mingling my voice with yours at the time alluded to.

Be assured that, tho' I shall be absent in person, you will have the fervent prayers of

Beloved Brother,

Your fellow servant in the Kingdom of Christ.

C—————

### ON CHURCH CHARACTER.

It is most certain that the character of the Church viewed either in its Greek, Papal, or Protestant form, is far beneath the standard of the New Testament in all that regards morals and usefulness. True those great schisms debate presidency with each other, and boast a superior authority; but if we judge them by their works we shall discover that far from any one of them deserving peculiar distinction for what it has done, the whole three considered together have not, even at this advanced period of Christian History, effected in behalf of the world that portion of good which might very reasonably have been expected from any one of them. Which of them has changed the religion of an empire, and effected or brought about a well defined improvement in the moral and social condition of the people? Not one of them; and it is but too manifest, that the manners of those portions of mankind who exist under the immediate care of Greek, Roman, and Protestant instructors, are miserably impure.

Reformers ought to improve on the experience of these huge errorists; and as we have abandoned all other forms of the Gospel of Christ and have chosen the Ancient one, we should make it a *business* of devotional consideration and prayer, that we by this holy message may accomplish, at home and abroad every thing which its Author intended to accomplish by it. Could not our Churches send a brace of Evangelists to France? Could they not send two to Egypt? Undoubtedly they could, if they would agree to do so.

But let us at least avail ourselves of all advantages for the improvement of things at home; our Churches must clothe themselves with a character worthy of their Divine Author our Lord Jesus Christ. They must distinguish themselves for every good work; because to find fault with.

the conduct of those who are in error and to do less ourselves even with the Truth, is highly preposterous and unrighteous.

There is a characteristic of the Ancient Churches which seems almost altogether wanting in modern institutions; that is the membership of children upon Gospel principles. Paul orders that our children be brought up in the nurture and admonition of the Lord; but he also speaks to children as members of the Church, and enjoins on them obedience to their parents: 'Children obey your parents in the Lord.' John's second Epistle is addressed to Electa Cyria and her children; and among the things said in the Epistle he states that, he loved "them in the Truth," and rejoiced greatly that he found them walking in the Truth, and rejoiced greatly that he found them walking in it according as the Apostles received commandment from the Father.

The parties of the day have discovered great zeal for the religious education of children by Sabbath Schools, but have the boasted advantages of the plan been improved to the salvation of the children by their introduction into the Church of God? I think not. What number of all those who are taught in Sunday Schools enjoy even in the assemblies of their own parties the rank of members? Comparatively very few. Are the party Churches crowded with children in full communion?

The proclaimers of the Ancient Gospel ought by all considerations to depart from customs however consecrated by long practice, if these customs are found to be at war with the progress of reform. Children can believe and obey the Gospel as well as parents; we know that to Christ they are equally acceptable, and therefore they ought not to be neglected. One of the most affecting scenes I ever beheld, transpired a few nights ago in our village. One of the Deacons who presides over the instruction of those members of our church, who are really children, assembled with them in the house of one of the brethren. The ex-

ercises consisted in recitations from the Sacred Scripture; questions; prayers and praises. The interest which the poor dear children took in all this was truly affecting. In this point it were impossible for them to be excelled even by their parents. The apartment was crowded and many of them were very little above 10 years of age. At the close they all shak'd hands with each other in the warmest manner, and parted full of joy and of the Holy Spirit. Blessed be the name of the Lord. I hope the time for parents to conclude that their children are to be saved or condemned by the decrees of a fatal election or reprobation, is fast passing away.

§§§§§§§§§§

### LETTERS.

*Mantua, Sept. 22, 1833.* Dear Bro. Scott.—May health, peace, and happiness attend you.—Under the great auspices of our heavenly Father, who gives us life and all its blessings I seat myself to address you. I can say to you as the aged Apostle said of old, concerning some he loved sincerely, "for the Truth's sake," may the Truth as it came from the Saviour, and as it was faithfully delivered by his Holy Apostles, abide in you for ever. I have many things to say to you, but at which shall I commence? The state of the good cause in this vicinity is progressing, not so much by the addition of large numbers as by the growth of the disciples, and the correction of improprieties among them. That such *improvement* should be necessary is no wonder even after the reformation has commenced, for the Apostles themselves had to do the same among the churches they formed: Indeed, that any of our race should attain to a superior degree of excellence by one exertion, is altogether a chimera, this was not done by the saints who had the first fruits of the Spirit.

In every revolution time is necessary to learn, to arrange and to organize. When this reformation first commenced, able and experienced men were much needed to take the lead in the Churches, as they were formed of persons called out of the religious parties of the day, or from society making no profession. These could be fully supplied, only by our growth in the knowledge of the Word of the Lord. These wants have in part been supplied. Many matters not then understood have been clearly developed, and thus by an increase of age, knowledge, wisdom, prudence, gifts and graces, the Churches are prepared to serve God better and to contribute more to their own edification, and also to hold forth the Word of Life. But since you was with us many individuals have apostatized, and some Churches have fallen to pieces. But in the days of the Apostles the love of some waxed cold, and some candlesticks were removed.

The opposition from the Methodists and Presbyterians, has continued unabated, and so far as their influence extends, people have been prevented from hearing; *they* would, if possible, render the Gospel spoken by the Disciples, unworthy of public attention. I have never till of late felt as much confidence to hold forth the Word of Life as I do at present—the cause is good and must prevail, and if we were to sow the seed and others reap the harvest after we fall *asleep* we should be amply rewarded. But great has been the success of the Ancient Gospel within six years past—far beyond our most sanguine expectations, so that we need to be even more solicitous for the perfecting of the Saints than for the conversion of sinners; for, if the individual, family, and church-character of the Disciples can be filled up according to the Scriptures, the light will shine conspicuously, and many will be converted to God.

The Churches of this vicinity have suffered much from the want of energetic discipline in some of them; among which, the one at Mantua has suffered as much as any one; but the subject begins to be better understood, and I hope we may have energy, wisdom, and prudence, for time to come, that we may act according to the will of our heavenly Father.

There is also another thing that should be corrected. There are many disciples scattered about the country belonging to no congregation, but meet occasionally with different societies; 'of course they are under the *care* of none, and should they fall into temptation, to which we are all exposed, none would presume to take care of them,—they would feel responsible to no Church, consequently confidence in those who call themselves Disciples is impaired, because, some are known to assume that name that are *destitute* of the Christian character.

Bro. Scott,—where there are two or three Disciples in a place, — when they cannot attend with a large body of Disciples, ought they not to *meet* together, read the Scriptures, converse on them, *worship*, and even break the loaf?\*

We have been pleased with your "Evangelist," particularly the discourse on the Holy Spirit.

\* \* \* \* \*

Some expected so much, when they heard that Elder Scott was going to publish a paper, that no common excellence would fill the Evangelist. I trust that by the favour of our heavenly Father, the Editor's health may be much better than it has been for some time past—that our heavenly Father may favour you abundantly, and enable you to speak his Truth as it ought to be spoken, that the name of our Lord may be glorified.

\* \* \* \* \*

I was glad to see profane swearing and intemperance so severely censured. Also, the hints on "Extremes and Abuses; and, especially the Essays on Christian Character. Do not let the disciples forget that subject. I have neither time nor room for more.

\* \* \* \* \*

DARWIN ATWATER.

---

\* I think, dearly beloved, they ought.

The following letter is from Philadelphia to our beloved Bro. Major Daniel Gano: It conveys to us the pleasing assurance that the contention which was lighted up a few years ago by the Apostolical enunciation of the Gospel, has reached that city. May it never cease until the Disciples have annihilated the partyism by which our Holy Religion is so woefully disgraced. ED.

*Dear Bro. Gano.*—Last evening I proclaimed the good news to a part of the world lying in wickedness, founded on the extraordinary triumph of our Lord Messiah over the fierce Inquisitor of the Sanhedrim—the persecuting Saul of Tarsus. Our meeting was full, exceeding in number any assembly we had had before. I discovered to them the fearfulness of their situation, the enormity of their rebellion, and their ingratitude towards God. Endeavored to show them their moral disease which as a plague spot infested their souls, and warned them as they valued their eternal weal to flee from the eternal wrath! Whither should they flee? Into the Haven of Hope, revealed to them in the Gospel Bay. I exhibited to them the remedy of universal application,—the prescriptive cure laid down by the Great Physician, and recommended to Saul of Tarsus by the devout Ananias "Arise and be immersed and wash away thy sins, invoking the name of the Lord." I urged upon them the fact that *what was necessary to sinners in the Apostolic Age was imperative upon them also now*. Was not this reasonable, was it not scriptural? If such was not the fact, by whom, I inquired, or when had we been favoured with a new Revelation to set aside the commission, believe and be baptized and thou shall be saved, or to abrogate that law which proceeded out of Zion on the Day of Pentecost. "Reform and be immersed *every one* of you in the name of Jesus in order to the remission of sins." Or by what authority were we to change the institutions of Christ or to explain away his words?—And where do the Scriptures exhibit to our view a middle ground? I contended that there were but two spiritual Kingdoms, and that we must belong either to the dominion of the Prince of Darkness, or the Prince of Light; and that the boundary between those two territories was truly and accurately defined. I urged them to bring their minds to the word of God unshackled if possible by the prejudices of education, and to search the Scriptures and see if these things were so—and with many other words I exhorted them, saying, save yourselves from this untoward generation! "My father was there. I had advised him not to go as he would hear no doubt many things that would not square with his views. He had committed himself enough on the Sunday evening before when we asked him to preach. He then endeavored to overturn all our efforts, by preaching a hold fast let loose, let loose hold fast sort of doctrine, which for want of a better term I call nullification—a doctrine albeit which only served to strengthen us in our belief of the faith *once* delivered to the Saints. Just as the people were about dispersing one of the brethren got up to urge upon them the necessity of attending to what had been said, and by no means to separate the '*principle* from *the ways and means* appointed by Christ to get at it; and not to run away with the idea that water alone washed away sins, they must connect it

with the blood of Christ apprehended by faith. He sat down, and up rose my father; who after a few introductory remarks respecting consanguinity proceeded for half an hour by much reasoning, which for its metaphysics was calculated to blind rather than to enlighten the eyes of the assembly, to show that baptism had a different meaning in the Apostolic Age to what it can possibly have now. On the passage Repent and be baptized *for* the remission of sins, he said, take away the causal particle *for* and it would be Repent and be baptized — remission of sins, and that the whole sense of the passage turned on the word *for*, he said it was not the *procuring* cause, but the *evidentially* procuring cause. He dwelt upon this particle *for* for a quarter of an hour, and endeavored to show that the whole of our notions were founded on *a word*, and that by the force of a word we excluded the best of men from heaven. He appealed to his own experience, and declared that for 20 years he firmly and conscientiously believed in paedobaptism, and argued for the free admission of all professing Christians, whether Presbyterians or others, into the church on the *broad* basis of Christian charity. This ill accords with the narrow way of the Gospel and the strait Gate; by opening this broad gate what a flood of corruption would and has in past times deluged the Church! Thus my father's reasoning was all founded on the particle *for*, which happens not to be the correct translation of the original Greek word *eis*. This proposition signifies, *to, into., unto, among, on, upon, at, towards, against;* and in composition always partakes of the *power* of these English monosyllables, as *eis-ago*, to bring *in;* *eis-akonoo*, to hearken *to;* *eis-dechomai*, to receive *into,* &c. Campbell's or McKnight's Translation, therefore, is correct from *eis* aphenen hamartioon, *in order to* the remission of sins, for this has the same power as "*unto*" the Remission, or "*towards*" the Remission of sins. My father's whole reasoning, therefore, was fallacious because founded on an erroneous translation which does not partake of the power of any of the meanings of the original Greek word.

When he had done, the Bro. who had spoken before arose, and said, that the power of conviction was not in the wind, nor in the earthquake, nor in the fire, but in the still small voice. He contended for the truth, the whole truth, and nothing but the truth. Water alone was nothing. Spirit alone was nothing; and those who stood up for the truth were bound to advocate the truth in the precise position in which God had placed it; and not as was the custom to break it up into fragments to serve party purposes He sat down, and I arose and said, that it was now 10 o'clock and time to dismiss; that they had heard the pro and cow, the for and against, and as they had the word of God in their hands they could appeal to that which alone was able to settle the difference. J. THOMAS.

§§§§§§§§§§

All letters and papers to the Editor to be addressed in future as follows:  
Walter Scott, Carthage, Hamilton Co., O.

? The Evangelist Printing Office has been removed from Cincinnati to Carthage, a small Village, seven miles along the Canal, where all kinds of Book, Newspaper, and Job printing, are executed in the best style, on the cheapest terms. ED.

# THE EVANGELIST,

BY WALTER SCOTT.

---

*Go you into all the world, proclaim the good, news to the whole creation:—he who believeth and is immersed shall be saved; and he who believeth not shall be condemned,*

MESSIAH.

---

NO. 12.

CARTHAGE, DEC. 2, 1833.

VOL. 2.

---

## REPLY TO MR. LYND CONTINUED.

Transposition is of two kinds, grammatical and critical. Grammatical transposition is of a very limited nature, and has for its object the mere syntactical construction of the words in any one individual sentence. Some teachers distinguished for their nicety rather than their knowledge, have imagined transposition to be a sublime organ of syntactical science. But its value, if it have any, is felt chiefly in correcting the licence of poetical compositions by throwing into a grammatical *ordo* the words to which the poet has given a poetical *ordo*. It is supposed that by this means the government and agreement which subsist in the sentence, are more readily perceived by the student; and one of our system makers has asserted, that "students cannot parse difficult blank verse, nor poetry correctly, unless they can transpose the language."

The rules of grammatical transposition are as follows. Place the article first; then the noun preceded by the qualifying adjective if there be one; next the verb preceded by its nominative, noun or pronoun, as the case may be; if transitive let the object of the action follow; and let adverbs be joined to the words they qualify; finally, nominatives independent are governed by the interjection.

Here then are the rules of grammatical transposition; and their use is simply to ascertain what is the true syntax of a particular sentence. If therefore, 'Mr. Lynd intends a mere grammatical use of transposition, then his purpose is to determine the sense by an improved syntactical order; and of course he most sup-

pose that the 38th verse of the 2nd chap, of the Acts, which is the one in question, would in a transposed form, be better syntax than it is in its present original form. This indeed appears to be the use which Mr. Lynd makes of transposition; for he says, "The *language* of Peter," not his theology, "is, to say the least, doubtful, as it stands in our translation." But if he uses transposition thus, or in other words, for the purpose of improving the syntax of Peter's language as it stands in our translation, in this point of view he gains nothing; for it so happens that in this verse transposition does not affect the syntax of even our own translation: for in the expressions, "Repent for the remission of sins," which is Mr. Lynd's; "and be baptized for remission of sins," which is Peter's, the syntax is the very same, though the senses are exceedingly different. So then if "Peter's language is, to say the least, doubtful as it stands in our translation," it is not rendered less doubtful by the improvement which Mr. Lynd suggests. In a word, it appears that syntactical transposition is of no use here in order to ascertain the grammar.

But he may intend a critical transposition, when he says, "the passage is capable of transposition;" and therefore, we shall say a few words on what is meant by critical transposition. "The scriptures as well as all other writings, says a great author, being preserved and diffused by transcription, were unavoidably liable to be corrupted, and in the copies of them, different readings are actually found, whence arises the necessity of criticism, for determining the true reading." From the fact that various readings occur in the copies of the scriptures, it follows that some of them must be false; for, of two, three or four various readings, all cannot be true, though they all may be false.

This criticism, to which the transcription of the scriptures gives birth, is of a double kind, viz, *corrective* and *explanatory*. The first, that is corrective criticism, is for ascertaining the true reading; the second, viz, explanatory criticism, is for ascertaining the true sense. And it so happens that to the first of these belongs the rule of transposition; and to the second the rule of definition; that is, in making a version or translation of the scriptures, in order to correct the reading and obtain the true one, we have sometimes to transpose letters, words, members of sentences, and even whole sentences. And in order to ascertain the true sense of the corrected copy we have to define the words. &c. of which it is composed. As, however, the scriptures were written originally in the Hebrew and Greek, which are dead languages, both these branches of Biblical criticism are sometimes as truly difficult as they certainly are important. But the reader will perceive from what is just said, that the two great objects of scripture criticism are first, to ascertain what the authors *said*; and secondly, what they *meant*.

But to let the reader see the origin and design of scripture criticism, I shall suppose, that a certain man is the author of an epistle or letter. The first thing noticeable, is, that the words flowed from his pen one after another according to a certain order which is called the original order; the letter itself is called an autograph or original, because written by his own hand. Now sup-

pose copies, ten, twenty, or a thousand, were taken from this original, these would be called manuscripts; copies of these again in print would be called editions; if translated into other languages the copies would be called versions. Now suppose that for a long period of many hundred years, which holds good of the scriptures, men had been constantly employed in making new manuscripts and editions of manuscripts, and that the original letter was lost. What then? Is it not probable that in some, nay in many of the versions made in foreign languages, and even in the copies in the original languages, errors either from chance or design would creep in, and letters, words, members of sentences, and even whole sentences, be put out of place, and so the original order of the words as they flowed from the author's pen be in many instances lost? Undoubtedly. Now suppose a scholar should set himself by the help of many ancient MSS. editions and versions, to restore to the letter the original order of the words, this would be corrective or emendatory criticism.

Again, suppose that after he had compared all these MSS. editions, versions, &c. together, and by their aid had restored the words to their original order, he should next set himself to determine the sense, the identical exact sense in which the man employed every word, idiom, figure and phrase grammatical and rhetorical; this would be called explanatory criticism. These two kinds of criticism put together and applied to the scriptures, are called biblical criticism.

The reader can easily imagine from the great number of manuscripts, editions, and versions of the Holy Scriptures now in existence in the different languages what immense learning and research, care and wisdom, are involved in the first of these kinds of criticism, viz. the corrective. Well we have observed that to this belongs transposition, and to explanatory criticism belongs definition. Now if Mr. Lynd transposes, it is because he wants to amend the text or to restore the true or original reading; and if he defines, it is to amend the sense or to restore the true that is, the original sense. But how much care, wisdom and authority, derived from the examination of different MSS. editions, versions, &c. are necessary to warrant the transposition of a sentence, clause, or even a word, must be manifest from the fact that a change in the order of the *words* is oft times followed by a change, a total change in the *sense*. This is the case with the passage in question, viz, the 38th v. of the 2nd chap, of Acts. If we read the text as amended by Mr. Lynd, the sense is wholly changed.

But I observe again, that the primary intention of transposition as a branch of biblical criticism, is to ascertain what the author wrote, not what he meant. And here I ask Mr. Lynd as a scholar, a gentleman, a Christian, for I hope he is all these, whether he believes, *ex animo*, that Peter spoke the verse as he himself has amended it? that is, did he say "Repent every one of you for the remission of sins, and be baptized in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit;" or did he speak the words in the order of the common Greek text and of our own translation, viz: "Repent, and be baptized every one of you for the remission of sins and you shall receive the gift of the Holy Spirit?"

If he says, he believes Peter spoke the verse as he has corrected it, then I

conjure him in the name of God and of Jesus our Lord to be explicit, and to submit to us the evidence on which his belief is founded.

Tell me, Dear Sir, from what manuscript or number of manuscripts, Greek, Latin, Syriac or Arabic; what edition, or number of editions, Ancient or Modern; or what version, French, Dutch, English, or Italian, you derive your authority and warrant for making the transposition in question. I have showed you by transposing the matter on your title page, that transposition may be used without reason, and you have cried out "blasphemy." Shall you be allowed, Sir, to cry blasphemy, when the natural order of your words is touched, and all men be silent when you touch the order of an inspired writer's words? When the lion roars the beasts of the forest tremble. Shall the Most High speak and no man defend his words? I say, Sir, you are bound as a scholar and a Christian to show, in what MSS. editions, and versions of the scriptures, the various reading which you propose is found; also whether any critic of eminence, commentator, paraphrast, or divine, has noticed the amendment you would impose upon the text.

But you may say I did not propose the transposition in question for the purpose of amending the text, but for amending the sense.

In this case then, you confound corrective with explanatory criticism, and employ law primarily to ascertain the sense, which ought to be employed primarily to ascertain the true reading, and this is the very error of which you are guilty; you evidently transpose the words in question, not for the sake of correcting the text, but of changing the sense, which is both arbitrary and presumptuous, and is what that enlightened critic, George Campbell of the Scottish church, calls correcting "the diction of the Spirit by that of the party"—the unerring index of a confirmed sectarian.

Again you may say, I have submitted a reason for the proposed transposition. I have said that "Repent every one of you for the remission of sins, and be baptized in the name of Jesus Christ, precisely corresponds with other places where remission of sins is immediately connected with repentance, and not with baptism."

I am willing, Sir, to attend to the smallest shred of argument, and if I understand you in the present instance, your reasoning is this, "Because remission is in other places in scripture connected with repentance, therefore it cannot in this place belong to baptism." Now according to your plan of reasoning, if I can show that remission of sins is in other places connected with faith, then remission can not in this verse belong either to repentance or baptism; and if I can show that in another place forgiveness is immediately associated with the grace of God, then remission of sins cannot belong either to baptism, repentance, or faith. And again, if I show that in other passages remission is joined to the blood of the Redeemer, then on your plan it belongs neither to faith, repentance, baptism, nor the grace of God; and finally, if I can show that remission is connected with conversion, then this last on your plan pushes out the claims of all others, and the passages which speak of remission by faith, by repentance, by

baptism, by the grace of God, and by the blood of Christ, all go for nothing! or are only so many theological riddles for lazy Doctors of Divinity to expend their false and flimsy learning upon? Your reasoning, Sir, like the boy and the apples, by grasping too much loses every thing. But you may say 'it is not my reasoning;' I answer it is reasoning according to your own practice and professed principles, and is nothing more than your reasoning carried out to its legitimate issue—nonsense. If, therefore, your transposition is based on no solid foundation than your reasoning, it is, I imagine, high time that you were looking out for buttresses, and props, and shores to sustain the building.

It may be replied "You cannot show that remission is associated with faith, with the grace of God, with the blood of Christ, and with conversion!"

Read the following verses, and see, Sir, whether remission is not immediately associated with all these in scripture.

"To him gave all the prophets witness, that through his name, whosoever *believeth* in him shall receive remission of sins." Acts x, and 38th.

"In whom we have redemption through his *blood*, the forgiveness of sins, according to the riches of his grace." Ephesians, I Chap. 7th verse.

"For all have sinned and come short of the glory of God, being justified freely by his grace, &c. Rom. 3d Chap. 23d and 24th verses. "Repent ye therefore, and be *converted* that your sins may be blotted out, &c," Acts, iii. 19.

"Repent, and be *baptised* every one of you in the name of Jesus Christ for the remission of sins, &c." Acts 2d Chap. 38 verse.

In the above scriptures remission, or justification from sin, is associated with faith, with the blood of Christ, with the grace of God, conversion, and finally, baptism; and it is a curious fact that in no instance is remission connected with repentance alone. I know you said in your last that you had shown in your first piece, that "in other places remission of sins is immediately connected with repentance and not with baptism," but Sir, you mistake again; you had not shown it, you had only said it; and you know how far *say so* goes with me. But in your answer, you ask, "Do they (the scriptures) not connect remission with repentance alone, in the words, "And that repentance and remission of sins should be preached in his name?" &c.

Be attentive, I pray you, while I answer your question. I have observed in the former part of my reply to your answer, that words are associated with each other in various ways, as by juxtaposition, idiomatically, grammatically, logically, &c. I answer then, repentance and remission in said passage are connected with each other grammatically. How? By a preposition denoting that the connection is formed because of a relation? No. They are joined to each other by a conjunction. What kind of a conjunction? One that denotes the relation of cause? No. What then? I answer by one of the simplest of conjunctions, a mere copulative denoting nothing but continuation. They are connected like the words in the following sentence: "He accepted the money and the estate."

Here the word *and* only continues the sentence without showing any relation between money and estate. This is certainly not the connexion for which you contend; but substitute the proposition *for*, for the conjunction *and*, and the words money and estate will not only be connected, but they will also be related to each other, and the meaning of the sentence will then depend on the relation. He accepted the money *for* the estate. Now *if* instead of "repentance and remission," the passage you quote had read "repentance for remission should be preached in his name," &c. then you would have been correct, and remission would have been joined with repentance in the relation in which it is joined with baptism, faith, grace, the blood of Christ, &c.; as it stands you are mistaken, and the connexion for which you plead, Sir, does not obtain in this passage, nor does "Repent for the remission of sins" occur in any passage.

But what a silly and limited theology that must be, that would practically connect remission with either the one or the other alone, when the verses, which I have quoted, show that it is connected occasionally with all and any one of them!

I meant to attend to the many questions which you have with so much politeness put to me; but it was necessary that our readers should know something of the rules of transposition and definition, by which you affected to be guided in your endeavours to amend the text and change the sense of the verse in question. I shall yet *Deo volente* answer every one of them; but I shall reserve the quiver-full of argument which these have supplied, until you have assumed a fixed position, and have informed me definitely, whether you trust your cause to the one or the other of the rules in question. ED.

§§§§§§§§§§

### **POPULAR CONVERSION.**

The following is from the celebrated Romain's "Life of Faith," a work of singular fame among the Protestant sects: the extract is inserted in the Evangelist as a model description of what, by professors, is generally esteemed and styled conversion. It is not a little to be admired, that, though composed by an Episcopalian Rector, and a Lecturer of St. Dunstan's in the West, London, it is nevertheless approved by many other parties; a fact which goes some length, we apprehend, to prove what was endeavored to be demonstrated in our first vol. viz, that however much Romans, Episcopalians, Presbyterians, Methodists and Baptists differ in the detail of religion, with one common

error all their schemes begin, viz, that special operations of the Spirit of God are necessary to faith: in other words, that the Holy Scriptures are of themselves insufficient to produce the faith of the Gospel. This is the common divinity of the Protestant parties, but not of those who preach and administer the Gospel on its original plan. They believe that the Holy Scriptures, without any previous or accompanying operation of the Spirit of our God, are appointed of God and of Jesus our Lord, as the all-sufficient means for producing faith even in the greatest of sinners. Blessed be the name of the Lord.

ED.

"The person for whose use this little tract is drawn up, are supposed to be practically acquainted with these following truths: they have been convinced of sin, and convinced of righteousness: the word of God has been made effectual, by the application of the Holy Spirit, to teach them the nature of the divine law, and, upon comparing their hearts and their lives with it, they have been brought in guilty; they found themselves fallen creatures, and they felt the sad consequences of the fall, namely, total ignorance in the understanding of God and his ways; an open rebellion against him in the will, and an entire enmity in the heart; a life spent in the service of the world, the flesh and the devil; and on all these accounts guilty before God, and by nature children of wrath. When they were convinced of those truths in their judgments, and the awakening conscience sought for ease and deliverance, then they found they were helpless, and without strength. They could take no step, nor do any thing which could in the least save them from their sins. Whatever method they thought of, it failed them upon trial, and left their conscience more uneasy than before. Did they purpose to repent; they found such a repentance as God would be pleased with, was the gift of Christ. He was exalted to be a Prince and a Saviour to give repentance. Suppose they thought of reforming their lives; yet what is to become of their old sins? Will present obedience, if it could be perfectly paid, make any atonement for past obedience? Will the broken law take part of our duty for the whole? No. It has determined, that whoever shall keep the whole law, and yet offend in one point, he is guilty of all. And let him be ever so careful in doing what the law requires, or in avoiding what the law forbids; let him fast and pray, and give alms; hear and read the word, be

early and late at ordinances; yet the enlightened conscience can not be herewith satisfied; because by these duties he cannot undo the sin committed, and because he will find so many failings in them, that they will still be adding to his guilt, and increasing his misery.

What method then shall he take? the more he strives to make himself better, the worse he finds himself. He sees the pollution of sin greater. He discovers more of its guilt. He finds in himself a want of all good, and an inclination to all evil. He is now convinced that the law is holy, just and good; but when he would keep it, evil is present with him. This makes him deeply sensible of his guilty helpless state; and shows him that by the works of the law he cannot be saved. His heart, like a fountain, is continually sending forth evil thoughts; yea, the very imaginations of it are only, and altogether evil, and words and works partake of the nature of that evil fountain from whence they flow; so that after all his efforts he cannot quiet his conscience, nor attain peace with God.

The law having done its office, as a school-master, by convincing him of these truths, stops his mouth, that he has not a word to say, why sentence should not be passed upon him. And there it leaves him, guilty and helpless. It can do nothing more for him, than show him he is a child of wrath, and that he deserves to have the wrath of God upon him for ever; for by the law is the knowledge of sin.

The Gospel finds him in this condition, as the good Samaritan did the wounded traveller, and brings him good news. It discovers to him the way of salvation contrived in the covenant of grace, and manifests to him what the ever blessed Trinity had therein purposed, and what in the fullness of time was accomplished. That all the perfections of the Godhead might be infinitely and everlastingly glorified, the Father covenanted to gain honour and dignity to his law and justice, to his faithfulness and holiness, by insisting upon man's appearing at his bar, in the perfect righteousness of the law. But man having no such righteousness of his own, all having sinned, and there being none righteous, no not one; how can he be saved? The Lord Christ, a person in the Godhead co-equal and co-eternal with the Father, undertook to be his Saviour. He covenanted to stand up as the head and surety of his people in their nature and in their stead, to obey for them, that by his infinitely precious obedience many might be made righteous; and to suffer for them, that by his everlasting meritorious stripes they might be healed. Accordingly in the fullness of time, he came into the world, and was made flesh, and God and man being as truly united in one person as the reason-

able soul and flesh is one man. This adorable person lived, and suffered, and died as the representative of his people. The righteousness of his life was to be their right and title to life, and the righteousness of his sufferings and death, was to save them from all the sufferings due to their sins. And thus the law and justice of the Father would be glorified in pardoning them, and his faithfulness and holiness made honourable in saving them. He might be strictly just, and yet the justifier of him who believeth in Jesus. In this covenant, the Holy Spirit, a person co-equal and co-eternal with the Father and the Son, undertook the gracious office of quickening and convincing sinners in their consciences, how guilty they were, and how much they wanted a Saviour; and in their judgments, how able he was to save all that come unto God through him; and in their hearts, to receive him, and to believe unto righteousness; and then in their walk and conversation, to live upon his grace and strength. His office is thus described by our blessed Lord, in *John* xvi 13, 14. "When the Spirit of Truth is come, he shall glorify me; for he shall take of mine, and shall show it unto you;" that is, when he comes to convince sinners of sin, and of righteousness, and of judgment, he takes of the things of Christ, and glorifies him by showing them what a fullness there is in him to save. He leads them into all necessary truth in their judgments, both concerning their own sinfulness, guilt, and helplessness, and also concerning the almighty power of the God-Man, and his lawful authority to make use of it for their salvation. He opens their understandings to comprehend the covenant of grace, and the offices of the eternal Trinity in this covenant, particularly the office of the sinner's surety, the Lord Christ; and he convinces them that there is righteousness and strength, comfort and rejoicing, grace for grace, holiness and glory; yea, treasures, infinite, everlasting treasures of these in Christ; and hereby he draws out their affections after Christ, and enables them with the heart to believe in him unto righteousness. And the Holy Spirit having thus brought them to the happy knowledge of their union with Christ, afterwards glorifies him in their walk and conversation, by teaching them how to live by faith upon his fullness, and to be continually receiving out of it grace for grace, according to their continual needs."

The above portraiture of conversion by Mr. Remain, is truly popular, though not warranted by the New Testament, which unequivocally assures us, that faith cometh by hearing, and hearing by the Word of God; and that the

man who believes and repents as the scriptures direct, and is immersed, is truly converted to God through our blessed and adorable Redeemer Jesus Christ. Many however, have died in a different understanding of the scriptures, and have left the world in the joys and triumph of faith in the blood of the Lamb. We hereunto append from a popular work, examples of persons living and dying either with confidence, or in the full assurance of faith.

Addison was a very able and elegant advocate for the Bible, in life and death. Just before his departure, having sent for a young nobleman nearly related to him, who requested to know his dying commands—his answer was—" See in what peace a Christian can die!"

He spake with difficulty, and soon expired.—Through grace divine, how great is man! Through divine mercy how stingless is death.

"He taught us how to live; and, oh! too high  
A price for knowledge—taught us how to die."

Leland, after spending a long and exemplary life in the service of the Gospel, closed it with the following words:—" I give my dying testimony to the truth of Christianity. The promises of the Gospel are my support and consolation. They alone, yield me satisfaction in a dying hour. I am not afraid to die. The Gospel of Christ has raised me above the fear of death; for I know that my Redeemer liveth."

Pascal was one of the most humble and devout believers in Jesus that ever lived. Bayle saith of his life, that "an hundred volumes of sermons are not worth so much as this single life, and are far less capable of disarming men of impiety. The extraordinary humility and devotion of Pascal gives a more sensible mortification to the libertines of the age, than if one was to let loose upon them a dozen missionaries. They can now no longer attack us with their favourite and darling objection, that there are none but little and narrow spirits, who profess themselves the votaries of piety and religion: for we can now tell them, and boldly tell them, that both the maxims and practice thereof, have been pushed to the strongest degree, and carried to the highest height, by one of the profoundest geometricians, by one of the most subtle

metaphysicians, and by one of the most solid and penetrating genii, that ever yet existed on this earth." \*

Olympia Fulvia Morata, was one of the brightest and earliest ornaments of the reformation. She could declaim in Latin, converse in Greek, and was a critic in the most difficult classicks. But after it "pleased God by his grace to open the eyes of her mind to discover the truth, she became enamoured of the sacred scriptures, above all other books in the world, and studied them by day and by night. And when desolution approached, she declared she felt nothing but "an inexpressible tranquillity and peace with God through Christ."—Her mouth was full of the praises of God, and she emphatically expressed herself by saying, "I am nothing but joy."

Lord Russell delivered himself, just before his execution, in the strongest terms of faith and confidence. He said: "Neither my imprisonment nor fear of death have been able to discompose me in any degree. On the contrary I have found the assurances of the love and mercy of God in and through my blessed Redeemer; in whom I only trust. And I do not question but I am going to partake of that fullness of joy, which is in his pretence; the hopes of which do so wonderfully delight me, that I think this is the happiest lime of my life, though others may look upon it as the saddest."

Charles the Vth having alarmed and agitated all Europe nearly fifty years, retired from the world, and enjoyed more complete contentment in this situation than all his grandeur had ever yielded him. "I have tasted," said he, "more satisfaction in my solitude, in one day, than in all the triumphs of my former reign; and I find that the sincere study, profession, and practice of the Christian religion, hath in it such joys and sweetness as courts are strangers to." †

---

\*"This great man, during some of the latter years of his life, spent his whole time in prayer, and reading the Holy Scripture; and in this he took incredible delight."

† Louis, one of the late dukes of Orleans, expressed the delight he found in piety and devotion in the following terms: "I know by experience, that sublunary pleasure are deceitful and vain, and are always infinitely below the conceptions we form of them. But, on the contrary, such happiness and such complacency may be found in devotion and piety, as the sensual mind has no idea of."

Oxenstiern, chancellor of Sweden, was one of the most able and learned men of his time, and yet he was not too great and too wise to be above being taught by the sacred writings. "After all my troubles and toilings in the world," says he, "I find that my private life in the country has afforded me more contentment than ever I met with in all my public employments. I have lately applied myself to the study of the bible, wherein all wisdom, and the greatest delights are to be found. I therefore counsel you to make the study and practice of the word of God your chief delight; as indeed it will be to every soul that savours the truths of God, which infinitely excel all worldly things."

Selden, the lawyer, whom Grotius calls "the glory of the English nation," was as Hale declared, "a resolved serious Christian, and a great adversary to Hobb's errors." He was one of the eminent philosophers, and most learned men of the time. He had taken a diligent survey of all kinds of learning, and had read as much, perhaps as any man ever did; and yet, towards the latter end of his days, he declared to Usher, that notwithstanding he had been so laborious in his inquiries, and curious in his collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects; yet "he could rest his soul on none, save the scriptures." \*

Claude was a very considerable man among the Protestants who were driven from France by Lewis the IVth. When he was taken ill he sent for the senior pastor of the church, to whom in the presence of all his family, he expressed himself thus:—" Sir, I was desirous of seeing you, and to make my dying declaration before you. I am a miserable sinner before God. I most hear-

Gustavus Adolphus king of Sweden, was also eminent for his piety towards God, and has been known to spend hours together in religious retirement. So too Alfred.

George II<sup>d</sup> during war time, would constantly be in his closet between 5 & 6 o'clock in the morning, winter and summer, praying for the success of his fleets and armies.

A remarkable instance of attention to the blessing of the Divine Being we have also in the conduct of lord Duncan. Previous to the action on the coast of Holland, during the awful moments of preparation, he called all his officers upon deck, and in their presence prostrated himself in prayer, before the God of Hosts, committing himself and them, with the cause they maintained, to his sovereign protection, his family to his care, his soul and body to the disposal of his providence; then rising from his knees, he gave command to make the attack.

\* This is equally true of that great philosophic soul, Marcilius Facinus, who was as learned a man as Italy ever produced. After he had read all good authors, he rested in the bible as the only good book.

tilly beseech him to shew me mercy, for the sake of our Lord Jesus Christ I hope he will hear my prayer. He has promised to hear the cries of repenting sinners. I adore him for blessing my ministry. It has not been fruitless in his church; it is an effect of God's grace, and I adore his providence for it."

After pausing awhile, he added, "I have carefully examined all religions. None appear to me worthy the wisdom of God, and capable of leading man to happiness, but the Christian religion. I have diligently studied Popery and the Reformation. The Protestant religion I think, is the only good religion. It is all found in the Holy scriptures, the word of God. From this, as from a fountain, all religions must be drawn. Scripture is the root, the Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it."

About a week before he died, with true patriarchal dignity he sat up in his bed, and asked to speak with his son and family. "Son," said he, tenderly embracing him, "I am leaving you. The time of my departure is at hand." Silence, and sobs, and floods of tears flowed, each clasped in the others arms. The family all came, and asked his blessing. "Most willingly," replied he, "will I give it you." Mrs. Claude kneeled down by the bed side. "My wife," said he, "I have always tenderly loved you. Be not afflicted at my death. The death of the saints is precious in the sight of God. In you I have seen a sincere piety. I bless God for it. Be constant in serving him with your whole heart. He will bless you. I recommend my son and his family to you, and I beseech the Lord to bless you." To his son, who, with an old servant, was kneeling by his mother, he said among other things, "son, you have chosen the good part. Perform your office as a good pastor, and God will bless you. Love and respect your mother. Be mindful of this domestic. Take care she wants nothing as long as she lives. I give you all my blessing." He afterwards said, at several times, "I am so oppressed, that I can attend to only two of the great truths of religion, the mercy of God, and the gracious aid of his Holy Spirit.—I know whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that day.— My whole recourse is to the mercy of God. I expect a better life than this.—Our Lord Jesus Christ is my only righteousness."

Thus died the venerable Claude, in the sixty-eighth year of his age, A. D. 1687.

The Rev. Samuel Walker was a minister of extraordinary rank in the Church of Christ. His excessive labours speedily ruined his constitution, and he died at the age of forty-eight.

When his dissolution drew near, after much former darkness, but the most assured confidence in God, he broke out to his nurse in this rapturous expression: "I have been upon the wings of the cherubim! Heaven has been in a manner opened to me? I shall soon be there!" Next day to a friend who came to see him, he said, with a joy in his countenance more than words can utter: "O had I strength to speak, I could tell you such news as would rejoice your very soul! I have had such views of heaven! But I am not able to say more."

Hervey was an excellent scholar, and a believer in the Bible, with its most distinguishing truths. When he apprehended himself to be near the close of life, and stood as it were on the brink of the grave, with eternity full in view, he wrote to a friend at a distance to tell him what were his sentiments in that awful situation. "I have been too fond," he said, "of reading every thing valuable and every thing valuable and elegant that has been penned in our language, and been peculiarly charmed with the historians, and poets of antiquity: but were I to renew my studies, I would take leave of those accomplished trifles; I would resign the delights of modern wits, amusement, and eloquence, and devote my attention to the scripture of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing in comparison of Jesus Christ, and him crucified."

After this, when his dissolution drew still nearer, he said to them about him: "How thankful am I for death! It is the passage to the Lord and Giver of eternal life.—O welcome, welcome, welcome death! thou mayest well be reckoned among the treasures of the Christian! To live is Christ, but to die is gain! Lord, now lettest thou thy servant depart in peace, according to thy most Holy and comfortable word; for mine eyes have seen thy precious salvation."

Leechman, late principal of the college of Glasgow, at the close of his life, thus addressed the son of a worthy nobleman, who was designed for the church, and the early part of whose education had been much under the doctor's eye:

"You see the situation I am in: I have not many days to live: I am glad you have had an opportunity of witnessing the tranquillity of my last moments. But it is not tranquillity and composure alone: it is joy and triumph: it is complete exultation." His features kindled, his voice rose as he spake. "And whence," says he, "does this exultation spring? From that book, pointing to a bible that lay on the table—from that book, too much neglected, indeed, but which contains invaluable treasures of joy and re

joicing! for it makes us certain that this mortal shall put on immortality."

Romaine was a zealous and successful preacher of the Gospel of Jesus Christ, and adorned it by a suitable character, above fifty years. In his last illness not one fretful or murmuring word ever escaped his lips. "I have," said he, "the peace of God in my conscience, and the love of God in my heart. I knew before, the doctrines I preached to be truths, but now I experience them to be blessings. Jesus is more precious than rubies, and all that can be desired on earth, is not to be compared to him." He was in full possession of his mental powers to the last moment, and when near his dissolution cried out, "Holy, holy, holy, Lord God Almighty! Glory be to Thee on high, for such peace on earth and good will to men."

§§§§§§§§§§

### **THE JEWS.**

*Thoughts on their dispersion and recovery.*

The dispersion of the Jews is the grand stumbling block to the infidel. I had once a controversy with an infidel; and after having used many arguments in vain, asked, "How will you account for the present condition of the Jews?" "That," he replied, with evident chagrin, "is an objection which I could never get over." And can this be matter of surprise? Was any other instance ever known, of a people scattered in small numbers among whole nations without being amalgamated with any? in the midst of thousands and millions differing from them, instead of sinking down in the general mass, still remaining a distinct people, preserving their own characteristics, their language, their habits, their very appearance! A Jew is known in any country all over the globe. His face is a chronicler of his story. His nation is written in his countenance. Can it be a matter of doubt that the providence of God is in all this? That this scattering of His people is in fulfillment of His word announced by the Prophets? And can there be any more doubt, that the restoration of that people, itself an event of vast importance, shall be made ancillary to the bringing out some other great design of God's Providence? Can we contemplate the recall of the Jews, and their restoration to the favour of God, without being awfully impressed with the truth of the scriptures? What will be the effect on the nations, when they thus see the hand of God almost visibly accomplishing the work which his Word has predicted? Will not that fact impress them with a conviction that that Word, which they had not known, or rejected, or had received with apathy and indifference, contains the truths of the living God? And will not the conversion of the Jews make

that people once more the instrument of diffusing light, and life, and happiness to a sinful world? There is now a stir among this people in every part of the earth: whether in Europe or Africa—in the East or the West—in Smyrna or in Manchester, there is an expectation of something which is to happen—of some great change that is to take place. There is an awful watchfulness, as if the powerful arm of God was about to make itself bare in the fulfillment of some great design!—[*Rev. Hugh Stockwell.*]

---

***Excitement among the Jews.***

The Police Office was yesterday crowded with Jews, who attended to hear a complaint disposed of, which was made against some members of the Jewish Persuasion, for creating a riot in the Synagogue in Elm street on last Saturday week, while the congregation were engaged in Divine worship. A part of the Jewish ceremonies consists in the reading of a certain portion of the Pentateuch. The five Books of Moses are divided into 52 parts, one of which is read aloud every Saturday by a person appointed for the purpose. Each of the 52 parts are divided into eight verses, and when the first verse is about to be read, the president of the Synagogue calls any member of the congregation he pleases up to the reading desk, to whom the reading of the verse is particularly directed, and on whom it is supposed the circumstance confers some spiritual advantage. When the second verse is about to be read, the president calls another to listen to it, and so in succession while the first six verses are read. The *honor* as it is technically named, of being called up to listen to the two last verses, is sold by auction in the synagogue, and conferred on the individual who offer the highest price. It seldom or never happens that a person buys the honor for himself, but gives it to some other person. On the day in question, one of those honors had been conferred on the son of Mr. Goslin the blacking manufacturer, and when the other *honor* was disposed of and the person about to be called to listen to it, it turned out that it was purchased for Mr. Goslin himself. It appears that it is contrary to custom for a father to receive one of these honours on the same day and after his son has received one; and when the president learned that it had been purchased for Mr. Goslin he resented this, and made use of some observations, which resulted in the congregation forcing him from the house. Amongst the persons complained of for taking part in the riot, was Mr Peter Robinson, (a Jew) who brought a Jewish prayer book to the Police Office for the purpose of proving that the Jews who complained of him should not be credited on their oaths, and referred to the following prayer, which is read in the Synagogue oft "the day of the atonement," in proof of his allegation.

All our vows, prayers, obligations, oaths, anathemas, execrations, fines, and assertions, which we have vowed, sworn, devoted, or which we may bind ourselves by, from this day of atonement unto the next ensuing day of atonement which may arrive in peace: We repeat of them all; they shall be absolved; they shall be null and void, and of none effect, without power or confirmation. Our vows are no more vows, our obligations shall be no longer binding, and our oaths shall cease to be oaths.

Every individual of the Jewish persuasion who was present, indignantly scouted the interpretation put upon the prayer by Mr. Robinson, and he himself was not a little puzzled. A person asked him if he took the prayer in its literal sense himself. All the parties concerned seemed so much excited on the subject, that the magistrate thought it more conducive to the ends of justice to postpone the question, and adjourn it for a fortnight.[*Jo. of Com.*

---

### CORRESPONDENCE.

DEAR BROTHER SCOTT,

I have seen in the Messenger Bro. E. A. Smith's account of your meeting; And private letters inform me of your success in Cincinnati. May your success be continued. It would have rejoiced my heart to have been among you. But we have the gift of ubiquity only in Spirit. But you have been at home and could certainly write, while I was continually on the wing—speaking every day for three mouths. I am pleased to learn that your health has improved. Through the tender mercy of our heavenly Father Mrs. Burnet's health has not been very bad, and mine has scarcely met with an interruption, although we were exposed on the sickliest part of the coast during the raging of the Dog Star. I hope to see you in April or May, and in the interim to hear from you often.

I have laboured assiduously; and recently have immersed between 80 and 90 in different places.

Our Bro. A. Campbell left this city this morning for Norfolk, Baltimore, and the northern cities. He and his father arrived here three weeks since; and after attending our 4 days meeting, both went into the interior, the former a few miles south and west: the latter into North Carolina. Bro. A. returned time enough to give us a discourse last evening. During the meeting 17 confessed the Lord, and 7 came out from the Baptist churches. I have also immersed some since. Bro. Campbell immersed some 4 or 5, during his short trip. Thus you have a rough sketch—but I don't know that you have a right to demand more, as you are so poor a correspondent.

Do at least give me your statistics. Do you go up the creek and over the hills? or, are you as stationary as the statue of eloquent Cicero?

Remember us to your kind family, fellow friends and brethren.

Heartily yours in the hope of our calling.

DAVID S. BURNET,

N. B. Father Campbell remains in Carolina, probably till spring.

*Answer.*

Dearly Beloved—May the Father of our Lord Jesus defend you, bless you, and make you a blessing to many people.

I rejoice with you in the success of the Gospel in the distant regions where you labour. Go on, and let us fill the earth with the glory of the Lord. I go up the creek and on the hills, and am not permitted to remain "stationary as the statue of the eloquent Cicero."

With best wishes for yourself and sister Burnet, I am your fellow labourer.

W. S

§§§§§§§§§§

*From Bro. Winans, Jamestown, O., 12th Nov. 1833.* Bro. Scott.—You say, "Now I cannot assent to the discussion of this question with you at present, because according to your apprehension of the Holy Spirit the question is downright nonsense, and to prove this it is only necessary to substitute the meaning of certain words found in it for the words themselves," &c. This is pretty sharp, but fair, and I am willing to bear it, and much more, if by so doing, I can gain the information I aim at.

You charge me with stupidity, and I shall acknowledge the charge to be well founded, but must still beg leave to expose myself, till I can understand distinctions, that to your apprehension, appear plain. Then I shall use some of the quotations used by you, and see if I can make you understand my difficulty.

"I have given unto them thy *Truth*; thy *Word is the Truth*."

Ques. Did Jesus give them the *Truth*, and afterwards the *Word of his Father*; or did he give them, the *Truth* by giving them the *Word* of his Father? I do honestly acknowledge that I cannot apprehend *Truth* abstract from the *Word* that expresses it. But I can apprehend the *Word of God* as the *Truth itself*—his *Word is the Truth*.

I thought I was very explicit, but find that I failed to make you understand me, I will try again.

"I send the *Truth* to you which the world cannot receive." "Now if the world did not receive the *Truth*, who did?"

I answer, the Apostles did; and *that because* they had already apprehended it, and the reason why the world could not receive it, *was because* they had not apprehended it.

Ques. Can a man be said to receive a *Truth*, when that *Truth* condemns him?

The Jews *heard the words* of Jesus, yet they did not *receive them*, although they were condemned by them.

I acknowledge you have drawn the distinction between the Spirit and the Word—*very distinctly*; had the scriptures made it half as distinct, there would have been no difficulty about the matter.

It is said in the scriptures that the Prophets spake as they were moved by the *Holy Spirit*. But it is also said that the *word* of the Lord came unto Moses,

&c. Again it is said, "The Lord put a *word* in Balam's mouth," And so of all the Prophets—it is said, "The *word* of the Lord came unto them." Then suppose I quote the confession of faith that you have made for me.

"I believe that the Holy Spirit who spake by the mouth of the prophets, *is the word of the Lord.*" For the scriptures say, the word of the Lord came to Moses, to Jehu, to Elijah. The *word* that Isaiah the son of Amos *saw* concerning Judah and Jerusalem. The *word of the Lord* came to Jeremiah the son of Hilkiiah in the days of Josiah the son of Amos king of Judah, and so of all the rest of the Prophets.

I will not carry this point any further at present; for if I do, I shall make the scriptures speak nonsense as I did. I will add another item to my confession of faith.

I believe that the word of the Lord came to the Prophets; (by messengers,) and after they (the Prophets,) spake the *word* they received to the people, it was written, and now composes the bible. I believe that the word of the Lord was told to the Apostles by Jesus Christ, who is the Lord of glory, and afterwards brought to their memory *as they spoke* by the Holy Spirit, and that the word spoken to the people by them, was written, and now composes the New Testament.

I further believe that since the New Testament was written, the word of the Lord has not come to any man, woman, or child, by any other messenger than the bible.

M. WINANS.

Bro. Winans has now assumed a fixed position, and has stated in plain terms that he believes, "that the Spirit, who spoke by the mouth of the prophets, *is the word of the Lord.*" We hope he will now confine himself to this single proposition, and favour us with all the reasons of his belief.

ED.

§§§§§§§§§§

*From Bro. Butler, Carlowsville, Alabama.* My Dear Bro.—Mental darkness overspreads this part of God's land as respects the religion of his Son. It would seem as if the first articles, which emigrants packed, in leaving their former for their present homes here, were the articles composing their creeds. And to them, closer than life, do they cling. It reminds me of poor Sampson, and his wife. First bound,—second shorn,—third blind. Thus with the creeds. They leave professors weak as other men.

§§§§§§§§§§

*From Bro. John McGee, Indianapolis, Ia., Nov. 19th 1733.* Dear Bro. Scott.—The Ancient Gospel is gaining ground here; the church constituted this Spring, numbers about 42 disciples, who meet every Lord's Day to break bread. They are very much persecuted by the sects, but they bear it in a Christian spirit.

Yours in the Kingdom and patience of Jesus.

§§§§§§§§§§

*From Bro. Cyrus McNeely, Greene, Ohio, Oct. 29&, 1833,* Brother Scott.—I suppose you think the congregation near Cadiz has become twice

dead and plucked up by the roots. I am indeed ashamed that I have neglected to write so long; but I ask pardon, and promise to do better in future. We are not dead, we have not forgotten our profession, as we appear to have forgotten you. We still enjoy an abundant portion of grace and peace in our Lord Jesus Christ; and O! that the favour of God might abound more and more towards us, that we might be filled with the knowledge of his will in all things, and that our love toward each other light be perfected. Our number increases but slowly; we have not had an addition of more than 8 or 9 during the last summer, yet I hope our progress in the Christian character is more rapid, and this is of the most consequence to us. Brother George Lucy has, during the past year, been proclaiming the Gospel in this part of Ohio, at the request of the church in this district, who agreed to take charge of his family. He has performed his part well; he has devoted his time, his talents, his all to the propagation of the Gospel; but have the churches performed their part? The disciples are, to say the least, two negligent in this matter, and yet I believe it to be occasioned more by the want of a judicious system of cooperation, than by a principle of covetousness. I was confirmed in this idea the other day, at a meeting we held for the purpose of consulting upon the necessity of keeping Brother Lucy in the field another year; he had been very successful during the past, and had given us to understand that he must withdraw for the especial purpose of providing "for his own." After showing the impropriety of having his family under the loose and careless promise of "*we'll do something,*" I made one appeal to the generosity, the love of Christianity, the zeal of those present, and asked for ten of them to volunteer their services for the support of Brother Lucy's family another year, observing, how small a moiety it would be for each. No sooner had I made this appeal, than Brother Joshua Carol arose and observed, that he would make one of ten that would assume this responsibility. The spirit flew like an electric flash, and the whole number was immediately made up, so that he goes another year. We are to meet on new year's day for the purpose of specifying his routes.

§§§§§§§§§§

*From G. W. Banton, Banton's Ferry, Nov. 13th, 1833.* Dear Bro. Scott. —The Reformation is making great progress here; the congregation to which I belong, constituted on 6 members last May was a year, numbers about 35. We meet every 1st day according to the Ancient order.

Yours in hopes of immortality.

G. W. BANTON.

§§§§§§§§§§

*From Bro. E. Owen, Nov. 16th 1833.* Dear Bro. Scott.—I embrace this opportunity to let you know a little of our circumstances. In this place the Disciples are few and scattering; we have no teaching Brethren among us; therefore, we publish by the Evangelist to all the proclaimers the Macedonian cry, "Come and help us." A sectarian spirit (not the Spirit of the Lord) has broken forth against us from among the sects.

My heart rejoices to hear of the prospering of Zion, in your district, and elsewhere. Our soil in Miami, however, appears as susceptible of an abundant Harvest as any other; but we have few or no labourers in the field. Therefore, may we not repeat the cry, and say, "Come to Miami and help us;" for why should you at Carthage, feast on the good things of the Lord, and we be left to perish with hunger.

Dear Brother. Encourage the Evangelists to visit us, for the Disciples are anxiously waiting for some one to appear among them who will fearlessly engage in pleading for primitive Christianity. Send some able advocate to us this winter, who is apt to teach us the things of the Lord. Though we are poor in the things of this world, yet we wish to be rich in faith, and at all times our doors shall be opened for the reception of our Master's Servants.

Yours in the Gospel bonds.

P. S. Please publish the above—perhaps some of the Evangelists by it may find their way to us.

Tell them to call on Levi Martin or myself, on Loss creek, 3 miles southeast from Troy, Miami county, Ohio.

---

The following Circular is from the C. Casket, and written by Elder O'Kane. It will doubtless be read with great pleasure by our Brethren as a document which demonstrates with what power and glory the Ancient Gospel acts in many places into which it finds its way. Elder O'Kane was one of the first who assailed publickly the Gospel as now enunciated and administered in the Reformation, but he was too much the man of sense and man of God to remain, long in darkness in regard to the superior graces, powers, principles and privileges of the Original Gospel; he, therefore, bowed to its sacred evidences, and submitted only to triumph; for, since the day he commenced, his proclamation has been one continued victory, through our Lord Jesus Christ, to whom be the glory.

ED.

## **CIRCULAR.**

VERY DEAR BRETHREN.

The subject to which I am instructed to call your attention in this historical address, is the success which has attended the preaching of the Ancient Gospel, during the last year, in the district of country where I have laboured as an Evangelist. This cannot fail to be pleasing to every saint. Although

I am the only person who has acted as an Evangelist in said district; yet there are several able, and successful proclaimers of the Ancient Gospel within the limits of my labours, whose skill in handling the word of God, far, very far surpasses my own.

I commenced travelling as an evangelist, about the middle of last November, since that time I have witnessed the good confession of upwards of three hundred, which are now, so far as they have come under my notice, since their obedience to the Gospel, walking in the Truth. Many of this number were formerly respectable members of the Methodist and Presbyterian churches.

Those who have proclaimed the Gospel, have introduced a number into the Kingdom of Jesus, which would probably swell the whole number to about six hundred, in the district of country where I have laboured as an Evangelist. The most signal success has been confined to the following places, viz:

At Columbia, on the west fork of White-water, six miles below Connersville. In this place upwards of 40 have been immersed for remission of their sins. And here, during this time opposition from the sects, and others under their influence, was carried to the greatest possible extent. Every species of vituperation and slander that could be invented, was brought to bear against the success of the Ancient Gospel. But I am happy to say notwithstanding all this, the Ancient Gospel ran and was glorified.—The people heard, believed, and were immersed; and are now living ornaments to society.

In Connersville, a church has been organized, whose number is now about thirty. Several have been immersed in this place. There is now a tolerable prospect of future success. Opposition in this place comes principally, from the sect of Methodists, which has been remarkably severe, but not very skilful; but its days are numbered, I humbly hope.

Danville, an this place a number have been immersed for remission. The church is in a more prosperous condition now than it has been for some time back: yet it is not at this time exempt from a serious difficulty. But, its worst enemies are those of its own body. There is, however, a growing prospect in the bounds of this church. There are many members here, whose hearts are immersed in the will of God, and who love to walk in the Truth; may God crown them with blessings.

Hannah's Creek. At this place, there is a brilliant prospect of future success. Our congregations are large attentive, and feeling. Many of them hearing, believed, and were immersed. The church has not yet broken all the fetters of the *old regular system*; but is progressing rapidly in the knowledge of the Gospel. There are some members in this church, who know how to behave themselves in the house of God. May God preserve

their usefulness. Opposition here comes principally from the sects, but it is fast dwindling away.

Oxford, Ohio. There is a small church about two miles from this place, which has increased somewhat during the summer. I have immersed six in this town for remission. The progress here, is somewhat flattering. Opposition is spirited, and well marshalled, and comes from the sect of Presbyterians. Yet a few proclaimers who handle the word with skill, would soon tumble the Presbyterian edifice to the ground. Such proclaimers would do well to visit this place as soon as possible.

Little Flat Rock, Rush county. Here, the victory is gained on the side of Reformation. The *old regulars* are on the decline; yet their opposition to the Truth is very bitter. But the congregation of disciples has increased largely notwithstanding; and there is at this time, a swelling prospect of success to the Ancient Gospel. A large number has been immersed during the last year, in the bounds of this congregation, and a much larger number added to the church. The Brethren meet every Lord's Day, to commemorate the dying love of our glorious Redeemer.

Greensburg. Here, the Ancient Gospel was first proclaimed by J. P. Thompson and myself, about one year ago. Since that time a church has been organized, consisting of about 33 members; many of them were immersed for remission of their sins. Our congregation has been very large and attentive; and many who come to hear the word, evince a strong desire to know and practice the Truth; but others are determined to live in malice, hateful, and hating one another. May God pity them and save them. I fear there are some round about this place who love, to have the preeminence. They appear to have no restraints, in opposing the Truth. The most daring opposition comes from a few of the old *Christian Church*, whose opposition to the Truth has driven them back into the deep dell of sectarian policy. Alas! what a pity that persons who take the New Testament as their guide, should be guilty of such remorseless opposition to the plain Gospel of Jesus. As Jannes and Jambres withstood Moses, so do these resist the Truth; but their number is but small: a much larger part of them are now walking in the Truth. There is a prospect of a rich harvest through this country, notwithstanding the Truth is thus opposed. There is at the place, a loud call for efficient labourers; persons who are not intimidated by persecution. We hope that those who labour in word and teaching, will attend to this place in haste.

Ben Davis' Creek. Here, the proclamation of the Ancient Gospel has been attended with success. Since last Spring, a number have been immersed for remission. The old regulars evince the strongest opposition to the Truth in this place. But the victory is

gained on the side of Reformation; blessed be the name of the Lord. The prospect here is flattering. The public mind is roused to investigation, and the opposition to many is fast dying away, *Glory be to God.*

Indianapolis. In this place, since last Spring, 19 have been immersed, for remission of their sins. A church has been constituted, which consists of about 40 members. Several of the most respectable citizens about this place, are members of the church. Our congregations have been very large, and attentive. The citizens of the town, who profess no religion, evince more of the meek temper of the Gospel towards the Brethren, than many who are members of the popular sects. There is a fixed determination in the bosom of the many influential among the sects, to oppose what Paul would call the *simple Gospel* of Christ, and I fear that this opposition proceeds more from interest than any thing else. But from the general and solemn attention which the citizens of this place have given to the proclamation of the Ancient Gospel, we may safely conclude that a large number of them, will ere long yield submission to the authority of king Messiah. May the good Lord prostrate every opposing effort, and bring the people to a speedy reformation.

Dear Brethren. I have thus in obedience to your wishes, hastily sketched the success of the good cause in the region of county where I have laboured for the space of twelve months past. Although I have referred to particular places in this address, as being the most signal for success, yet I must not omit to remark, that the whole region of country, in the general, is roused to the investigation of the Ancient Gospel; opposition to it is on the decline. Thousands are becoming mere solicitous to hear than formerly; and the calls for proclaiming the Word, in various sections, are increasing beyond the most sanguine expectation. Had I twelve efficient proclaimers at my disposal I could find them all constant employ every day in the week. My ear is saluted almost every day by these near at hand, and these afar off with the old fashioned request, "come over and help us. The harvest is truly great, but the labourers are few." Dear Brethren, remember that the talents of the Church are at your disposal. Suffer them not to lie dormant. Commission them and send them out to evangelize the world; and remember the saying of old Brother Paul: "*Thou shalt not muzzle the Ox that treadeth out the corn.*" This age is big with important events. The signs of the times clearly evince that the coming of the Lord draweth nigh. And when he comes shall he find faith on earth! O, Brethren, lift up your heads and rejoice, the conflict will soon be o'er, blessed be the name of the Lord, Finally, Brethren, live in peace, and the God of love and peace shall be with you. Amen.

JOHN O'KANE.